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AN

EXPOSITION

OF THE

CREED.

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ac

By the Right Reverend Father in God

JOHN PEARSON, D.D.

LATE LORD BISHOP OF CHESTER.

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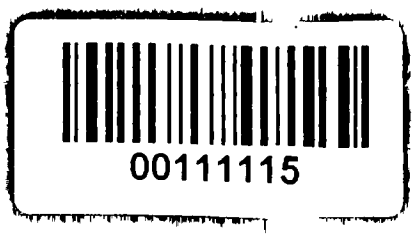
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NOTES

UPON THE

EXPOSITION OF THE CREED.

ARTICLE I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

Pag. 3. (*a*)

ΠΙΣΤΙΣ δὲ πρόληψις ἑκούσιός ἐστιν, θεοσεβείας συγκατάθεσις. *S. Clem. Alex. Strom. lib.* ii. Πίστις μὲν οὖν ἐστὶ συγκατάθεσις ἀδιάκριτος τῶν ἀκουσθέντων ἐν πληροφορίᾳ τῆς ἀληθείας τῶν κηρυχθέντων Θεοῦ χάριτι. *S. Basil. Ascet. de Fide.* The Basilidians, Ὁρίζονται γοῦν οἱ ἀπὸ Βασιλείδη τὴν πίστιν ψυχῆς συγκατάθεσιν πρός τι τῶν μὴ κινούντων αἴσθησιν διὰ τὸ μὴ παρεῖναι. *S. Clem. Alex. Strom. lib.* ii. Κατὰ δὲ τὸν ἡμέτερον λόγον, πίστις ἐστὶν ἑκάστης τῆς ψυχῆς συγκατάθεσις. *Theodoret. Therap. Serm.* i. And yet he alſo afterwards acknowledgeth they had that definition from the Greeks. Τὴν μὲν γὰρ πίστιν καὶ οἱ ἡμέτεροι φιλόσοφοι ὡρίσαντο εἶναι ἐθελούσιον τῆς ψυχῆς συγκατάθεσιν. Credere eſt cum aſſenſu cogitare, *S. Auguſt.* Et *de Sp. et Lit. lib.* Quid eſt credere, niſi conſentire verum eſſe quod dicitur? So I take the συγκατάθεσις uſed by the Greek Fathers to ſignify *aſſenſum* or *aſſenſionem*, as A. Gellius tranſlateth the Stoick, συγκατίθεται, *ſua aſſentione approbat. lib.* xix. 1. And before him Cicero, Nunc de aſſenſione atque approbatione, quam

ART. I.

ART. I. quam Græci συγκατάθεσιν vocant, pauca dicamus. *In Lucullo.* So ἀπιστία and συγκατάθεσις are opposed by the Greeks. As Sextus Empiricus speaking of Admetus, seeing Alceſtis brought back by Hercules from Hades, Ἐπεὶ μέντοι ἤδει ὅτι τέθνηκε, περιεσπᾶτο αὐτοῦ ἡ διάνοια ἀπὸ τῆς συγκαταθέσεως, καὶ πρὸς ἀπιστίαν ἔκλινε. *Pyrrh. Hypot. lib.* i. 33.

Pag. 3. (*b*)

Φιλαλήθης ἡ ψυχὴ οὐδέποτε κατὰ τὸ ψεῦδος [illegible] διατίθεσθαι, ἀλλὰ κατὰ φαντασίαν ἀληθῆ πάντως καὶ [illegible]. *Simplic. in* 3. *Ariſtot. de Anima.* Κἂν τις τὰ [illegible] εὑρήσει τὸν ἄνθρωπον φύσει διαβεβλημένον μὲν τῷ ψεύδει συγκατάθεσιν, ἔχοντα δὲ ἀφορμὰς πρὸς πίστιν τ[illegible] *S. Clem. Alex. Strom. lib.* ii.

Pag. 3. (*c*)

As συγκατάθεσις, the Greek word uſed for this [illegible] is applied to other acts of the underſtanding as well as that of belief, ſo Clemens Alexandrinus, ſpeaking of the definition of faith, Ἄλλοι δ' ἀφανοῦς τ[illegible] τος ἐνωτικὴν συγκατάθεσιν, ἀπέδωκαν εἶναι τὴν πίστι. ἀμέλει τὴν ἀπόδειξιν, ἀγνοκμένκ πράγματος φανερὰν σ[illegible] θεσιν. *Strom. lib.* ii. And again, Πᾶσα οὖν δ[illegible] κρίσις καὶ ὑπόληψις καὶ μάθησις, οἷς ζῶμεν καὶ σύνε[illegible] τῷ γένει τῶν ἀνθρώπων, συγκατάθεσίς ἐστιν· ἡ δ' οὐ[illegible] ἡ πίστις εἴη ἄν· ἥ τε ἀπιστία, ἀποσύρασις οὖσα τῆς δυνατὴν δείκνυσι τὴν συγκατάθεσίν τε καὶ πίστιν.

Pag. 4. (*d*)

Apparentia non habent fidem, ſed agni[illegible] *Greg.* 4. *Dial. cap.* 5. Habet Fides oculos ſu[illegible] bus quodammodo videt verum eſſe quod [illegible] videt, et quibus certiſſime videt, nondum ſ[illegible] quod credit. *S. Auguſt. Epiſt.* 222.

Pag. 5. (*e*)

Αἱ διὰ τῶν μαρτύρων ῥᾴδιοι πίστεις. *Ariſtot. Probl.* xviii. 3.

Pag.

Pag. 6. (*f*) ART. I.

Τῷ γὰρ ποίον τινα φαίνεσθαι τὸν λέγοντα, πιστεύομεν· τοῦτο δ' ἐστὶν, ἂν ἀγαθὸς φαίνηται, ἢ εὔνους, ἢ ἄμφω. *Ariſtot. Rhet. lib. II. cap.* 8.

Pag. 7. (*g*)

Fil. Teſtimoniorum quæ ſunt genera? *Pat.* Divinum et Humanum. Divinum, ut oracula, ut auſpicia, ut vaticinationes, et reſponſa ſacerdotum, haruſpicum, conjectorum: Humanum, quod ſpectatur ex auctoritate, et ex voluntate, et ex oratione aut libera aut expreſſa; in quo inſunt ſcripta, pacta, promiſſa, jurata, quæſita. *Cicero, Orat. Partit. cap.* 2.

Pag. 7. (*h*)

Non dicant non credimus quia non vidimus; quoniam ſi hæc dicant, coguntur fateri incertos ſibi eſſe parentes ſuos. *De fide rerum inviſib.* amongſt the works of St. Auguſtin.

Λυτὸν γὰρ εἰδεὶς οἶδε τὸ ποτ' ἐγένετο·
Ἀλλ' ὑπονοοῦμεν πάντες, ἢ πιστεύομεν.

Menander apud Stob.

Pag. 8. (*i*)

Ὑποδάθρα μέντοι καὶ κρηπὶς τῆς ἐπιστήμης ἡ πίστις. *Theodoret. Therap. Serm.* 1. Οὐδὲ γὰρ τὰ πρῶτα στοιχεῖα μαθεῖν οἷόν τε μὴ τῷ γραμματιστῇ πεπιστευκότα. *Ibid.*

Pag. 8. (*j*)

Πάντα τὰ ἐν τῷ κόσμῳ τελούμενα, καὶ τὰ ὑπὸ τῶν ἀλλοτρίων τῆς ἐκκλησίας τῇ πίστει τελεῖται. *S. Cyril. Hier. Catech.* 5. *Orig. cont. Celſ. lib.* i. *Euſeb. de Præp. Evang. lib.* i. *cap.* 5. *Arnob. adv. Gent. lib.* ii.

Pag. 9. (*k*)

Quam indignum, ut humanis teſtimoniis de alio credamus, Dei oraculis de ſe non credamus! *S. Ambroſ. lib. de Abraham, cap.* 3. Πῶς δ' ἂν εὐλογώτερον, πάντων τῶν ἀνθρωπίνων πίστει, ὡς γεγραμμένων ἐκείνων, μᾶλλον πιστεύειν τῷ Θεῷ; *Orig. cont. Celſ. lib.* i.

ART. I.

Pag. 9. (*l*)

Cujus ſapientia ſimpliciter multiplex, et ſp… miter multiformis, incomprehenſibili comprehy… omnia incomprehenſibilia comprehendit. *S.* … *de Civit. Dei, lib.* xii. *cap.* 18.

Pag. 10. (*m*)

Δύναται δὲ καθ' ἡμᾶς πάντα ὁ Θεὸς, ἅπερ δυνάμει Θεὸς εἶναι, καὶ τῷ ἀγαθὸς εἶναι, καὶ σοφὸς εἶναι οὐκ ἐ… *Orig. cont. Celſ. lib.* iii.

Pag. 10. (*n*)

Si velint invenire quod omnipotens n… habent prorſus, ego dicam, mentiri non p… *Auguſt. de Civit. Dei, lib.* xxii. *cap.* 25.

Pag. 11. (*o*)

Cum ſit omnipotens, mori non poteſt, falli non poteſt, mentiri non poteſt. *S. Auguſt. de Symb. ad Catechum. lib.* i. *cap.* i.

Pag. 11. (*p*)

Deus facere fraudem neſcit, pati non poteſt. *Chryſol. Serm.* 62.

Pag. 11. (*q*)

Authoritas Dei conſiſtit in intrinſeca repugnantia deceptionis ſeu falſitatis quam habet divinum judicium, et in intrinſeca repugnanti . actus voluntatis imperantis teſtimonium extrinſecum non conſentiens judicio interno; quæ per terminos poſitivos actus intellectus infallibiliter veri, et actus voluntatis intrinſece et neceſſario recti, poterit explicari. *Franciſ. de Oviedo Tract. de Fide. Contr.* ii. *punc.* 2.

Pag. 12. (*r*)

Divina eſt auctoritas cui credimus; divina eſt doctrina quam ſequimur. *Leo, Serm.* 7. *in Nativ.*

Pag. 12. (*s*)

Sicut duplex eſt auditus et locutio, ſcilicet exterior

terior ſive corporalis, et interior ac ſpiritualis; ita ART. I. duplex eſt fides, una quæ oritur in cordibus fidelium per auditum exteriorem, cum ſcilicet Deus per aliquos homines aliis credenda proponit; et iſta eſt fides quæ nobis ſive communi ſtatui fidelium convenit, ex eo quod adhæremus revelationibus Propheris et Apoſtolis factis: alia eſt quæ oritur in aliquibus per ſpiritualem locutionem, qua Deus aliquibus per internam inſpirationem credenda revelat, nullo hominis miniſterio utens; ſicut eſt fides Apoſtolorum et Prophetarum, qui ab ipſo Deo per intrinſecam illuminationem ſunt de credendis inſtructi. *Franciſ. Ferrarienſis in Thom. cont. Gent. cap.* 40.

Pag. 13. (*t*)

Πίστει χρηματισθεὶς, which word comes from the original χράω, appropriated by the Greeks to an oracle, or anſwer given by God: Ὁ μὲν Θεὸς χρῆ, ὁ δὲ ἄνθρωπος μαντεύεται. *Moſchop.*

Pag. 21. (*u*)

Prophetæ et Apoſtoli, ſuper quos omnium Eccleſiarum fundamenta locantur. *S. Hieron. in Pſal.* xvii. Super Prophetas ædificatur orbis terrarum, credens in Domino. *Ruffin. ibid.*

Pag. 22. (*x*)

Fides eſt habitus quo aſſentimus dictis Scripturæ propter authoritatem Dei revelantis. *Durand. lib.* iii. *Diſt.* 24. *q.* i. §. 9.

Pag. 22. (*y*)

Οὐχ ὡς ἔδοξεν ἀνθρώποις συνετέθη τὰ τῆς πίστεως, ἀλλ' ἐκ πάσης γραφῆς τὰ καιριώτατα συλλεχθέντα μίαν ἀναπληροῖ τὴν τῆς πίστεως διδασκαλίαν. *S. Cyril. Catech.* Eccleſiarum Patres de populorum ſalute ſoliciti, ex diverſis voluminibus Scripturarum collegerunt teſtimonia divinis gravida Sacramentis. *Euſeb. Gall. in Symb.*

ART. I.

Pag. 23. (z)

Habes, homo, unde credere debeas, *Cor creditur ad juſtitiam*; habes unde debeas confiteri, *Oris confeſſio fit ad ſalutem. Chryſol. Serm.* 56.

Pag. 23. (a)

Sermo creat auditum, auditus concipit fidem, credulitatem parturit fides, confeſſionem credulitas nutrit, confeſſio perpetuam dat ſalutem. *Chryſol. Serm.* 60.

Pag. 23. (b)

Magnum, filioli, per hoc fidei noſtræ videmus eſſe compendium, quando inter cor et linguam totum ſalutis humanæ verſatur et geritur Sacramentum. *Chryſol. Serm.* 56. Quod a te et pro te repoſcitur, intra te eſt, i. e. oris famulatus et cordis affectus. *Euſeb. Gall.*

Pag. 23. (c)

De hoc fine dubio legimus per Prophetam, *Prope eſt*, inquit, *in ore tuo, et in corde tuo. Euſeb. Gall.*

Pag. 25. (d)

Ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῆ ἐν ἑαυτῷ κατέχων ὃν διὰ τοῦ βαπτίσματος εἴληφε. *S. Iren. lib.* i. *cap.* i. Cum ſub tribus et teſtatio fidei et ſponſio ſalutis pignerentur, neceſſario adjicitur Eccleſiæ mentio; quoniam ubi tres, id eſt, Pater, Filius, et Spiritus Sanctus, ibi Eccleſia, quæ trium corpus eſt. *Tertul. de Baptiſ.* In quem tingueret? in pœnitentiam? quo ergo illi præcurſorem? in peccatorum remiſſionem, quam verbo dabat? in ſemetipſum, quem humilitate celabat? in Spiritum Sanctum qui nondum a Patre deſcenderat? in Eccleſiam, quam nondum Apoſtoli ſtruxerant? *Idem.* Dehinc ter mergimur, amplius aliquid reſpondentes quam Dominus in Evangelio determinavit. *Id. de Cor. Militis.* Sed et ipſa interrogatio quæ fit in Baptiſmo teſtis eſt veritatis, nam cum dicimus, *Credis in vitam æternam, et remiſſionem*

nem peccatorum per ſanctam Eccleſiam? intelligi- ART. I.
mus remiſſionem peccatorum non niſi in Eccleſia dari. *S. Cyprian. Epiſt. ad Januarium, &c.* Quod ſi aliquis illud opponit, ut dicat eandem Novatianum legem tenere quam Catholica Eccleſia teneat, eodem Symbolo quo et nos baptizare, eundem noſſe Deum Patrem, eundem Filium Chriſtum, eundem Spiritum Sanctum, ac propterea uſurpare eum poteſtatem baptizandi poſſe quod videatur in interrogatione Baptiſmi a nobis non diſcrepare: ſciat quiſquis hoc opponendum putat, non eſſe unam nobis et ſchiſmaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remiſſionem peccatorum, et vitam æternam per ſanctam Eccleſiam?* mentiuntur in interrogatione, quando non habeant Eccleſiam. *Idem, Epiſt. ad Magnum.* Mos ibi (*id eſt Romæ*) ſervatur antiquus, eos qui gratiam Baptiſmi ſuſcepturi ſunt, publice, i. e. fidelium populo audiente, Symbolum reddere. *Ruffin in Symb.* Solenne eſt in lavacro, poſt Trinitatis confeſſionem interrogare, *Credis in ſanctam Eccleſiam? Credis remiſſionem peccatorum? S. Hieron. cont. Lucifer.* Mens Hæretica reliquit doctorem a quo fidem Eccleſiæ didicerat, oblita eſt pacti Dei ſui, hoc eſt, fidei ipſius Dominicæ quæ in Symbolo continetur, quam ſe die baptiſmatis ſervaturam eſſe promiſerat, *Idem, Com. in Prov.* Interrogatus es, *Credis in Deum Patrem omnipotentem?* dixiſti, *Credo*, et merſiſti, hoc eſt, ſepultus es. Iterum interrogatus es, *Credis in Dominum noſtrum Jeſum Chriſtum, et in crucem ejus?* dixiſti, *Credo*, et merſiſti, ideo et Chriſto es conſepultus. Tertio interrogatus, *Credis in Spiritum Sanctum?* dixiſti, *Credo*; tertio merſiſti: ut multiplicem lapſum ſuperioris ætatis abſolveret trina confeſſio. *S. Ambroſ. de Sacram. lib.* ii. *cap.* 7. Leo ſpeaks thus of Eutyches in his Epiſtle to Flavianus, Quam enim eruditionem de ſacris Novi et Veteris Teſtamenti paginis acquiſivit, qui ne ipſius quidem Symboli initia comprehendit? et quod per totum

ART. I. mundum omnium regenerandorum voce depromitur, iſtius adhuc ſenis corde non capitur. And in the 12th Book *de Trinitate*, (formerly attributed to Athanaſius, but more probably now thought to belong to Vigilius Tapſenſis,) Nec non et illa magna et beata Confeſſio Fidei, imo ipſa Fides Sanctorum, et Teſtamentum quod diſpoſuimus ad Patrem, Filium, et Spiritum Sanctum, ad ſacrum lavacrum regenerationis venientes, Credo in Deum Patrem omnipotentem, et in Jeſum Chriſtum Filium ejus unigenitum, et in Spiritum Sanctum. Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων ἔν τε τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, Euſebius of the Confeſſion of Faith, which he exhibited to the Council of Nice. *Socrat. lib.* i. *cap.* 8. *Theodoret. lib.* i. *cap.* 12. Abrenuncio, inquis, Diabolo, pompis, ſpectaculis, et operibus ejus: et quid poſtea? Credo, inquis, in Deum Patrem omnipotentem. *Salvian. de Gubern. Dei, lib.* vi. And when this Creed was enlarged by the Council of Nice, and after that by others, Epiphanius commends it to the Catechumeni, to be repeated at their baptiſm: Οὕτως ἔκαζον τῶν κατηχουμένων τῶν μελλόντων τῷ ἁγίῳ λουτρῷ προσίενναι, ὃ μόνον ἐπαγγέλλειν ὀφείλετε τὸ πιστεύειν τοῖς ἑαυτῶν υἱοῖς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἡ αὐτὴ μήτηρ ὑμῶν τε καὶ ἡμῶν, τὸ λέγειν· Πιστεύομεν εἰς ἕνα Θεὸν, &c. *S. Epiph. in Ancorato.* And when he had yet farther enlarged it by reaſon of ſome new emergent hereſies, he commends it, μάλιστα τοῖς τῷ ἁγίῳ λουτρῷ προσιοῦσιν, ἵνα ἀπαγγέλλωσι καὶ λέγωσιν οὕτως. *Ibid.* The firſt Council of Conſtantinople confirms the Nicene Confeſſion, as πρεσβυτάτην τε οὖσαν καὶ ἀκόλουθον τῷ βαπτίσματι. *Theodoret. lib.* v. *cap.* 9. And the Council of Chalcedon of the ſame, ἦν, ὡς κοινὸν ἐξ ἁγίων σύνθημα, τοῖς μυημένοις πρὸς τὴν τῆς υἱοθησίας παρεγγυῶμεν ἀσφάλειαν. *Parte tertia.* The Synod at Jeruſalem, τὸ ἅγιον σύμβολον εἰς ὃ ἐβαπτίσθημεν καὶ βαπτιζόμεν. The Synod at Tyre, ἐν αὐτῷ βαπτισθέντες καὶ βαπτίζοντες. And the Council of Conſtantinople under Menna, to which the former ſent their

their Synodical letters, τὸ ἅγιον σύμβολον ἐν ᾧ πάντες ἐβαπτίσθημεν, *Concil. Conſtantinop. ſub Agab. et Menna, Act.* v. Baſiliſcus and Marcus, in two ſeveral edicts, confirmed the ſame Nicene Creed with theſe words, εἰς ὃ ἡμεῖς τε καὶ πάντες οἱ πρὸ ἡμῶν πιστεύσαντες ἐβαπτίσθημεν. *Evagr. lib.* iii. *cap.* 4. *and* 7. And the edict of the Emperor Juſtinian, Anathematizaverunt eos qui aliam definitionem fidei, ſive Symbolum, ſive Mathema, tradunt accedentibus ad ſanctum baptiſma. ART. I.

Pag. 25. (*e*)

Ὅτι δεῖ τὰς φωτιζομένας τὴν πίστιν ἐκμανθάνειν, καὶ τῇ πέμπτῃ τῆς ἑβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις. *Concil. Laodic. Can.* 46. Where it is to be obſerved, that πίστις is taken for the Creed or *Symbolum Fidei*, and was ſo tranſlated anciently, as appeareth by the Canon preſerved in the Canon Law, and rendered thus, Baptizandos oportet Fidei Symbolum diſcere, et quinta feria ultimæ ſeptimanæ vel Epiſcopo vel Preſbyteris reddere. *De Conſec. diſt.* 4. *cap.* 58. Symbolum etiam placuit ab omnibus Eccleſiis una die, i. e. ante octo dies Dominicæ reſurrectionis, publice in Eccleſia competentibus prædicari. *Concil. Agath. cap.* 13. Sicut antiqui Canones jubent, ante viginti dies Baptiſmi ad purgationem exorciſmi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quod eſt, Credo in Deum Patrem omnipotentem, ſpecialiter doceantur. *Concil. Bracar.* 2. *cap.* 1. The Canon of the Laodicean Council, already mentioned, is verbatim rehearſed in the ſixth Council in Trullo. *Can.* 78. It appeareth therefore a general command of the Church, that thoſe who were to be baptized, ſhould have a certain time allotted for the learning and rehearſing of the Creed. And in caſe of neceſſity, if any were baptized, they were to learn the Creed immediately after their baptiſm, Ὅτι δεῖ (not, as it is in the edition of Binius, both in this Canon and

ART. 1. and in the former, moſt abſurdly, Ὅτι δ' δεῖ) τὰς ἐν νόσῳ παραλαμβάνοντας τὸ φώτισμα, καὶ εἶτα ἀναστάντας, ἐκμανθάνειν τὴν πίστιν, καὶ γινώσκειν ὅτι θείας δωρεᾶς κατηξιώθησαν. *Concil. Laodic. Can.* 47.

Pag. 25. (*f*)

As appears in the ancient Greek Liturgies, and the decree of the third Council of Toledo, ut omni ſacrificii tempore ante communionem corporis Chriſti et ſanguinis, juxta Orientalium partium morem, unanimiter clara voce ſacratiſſimum fidei recenſeant ſymbolum. Which cuſtom as they call it of the Oriental parts, is ſaid firſt to be introduced by Petrus Mongus at Alexandria, and after by Timotheus at Conſtantinople, as appears out of the fragments of Theodorus Lector.

Pag. 25. (*g*)

Symbolum quod eſt ſignaculum fidei, et orationem Dominicam dicere ſemper admoneant ſacerdotes populum Chriſtianum. *Concil. Mogunt. cap.* 45.

Pag. 28. (*h*)

Θεὸς, θεός· Ἔθος ἦν ὅτε καταρχοιντό τινος, θεὸν λέγειν ἐπευφημιζομένοις. *Heſych. Lex.*

Pag. 29. (*i*)

For *Ser.* 181. which is upon the Creed, we find theſe words: Non dicit, Credo Deum, vel Credo Deo, quamvis et hæc ſaluti neceſſaria ſint. Aliud enim eſt credere illi, aliud credere illum, aliud credere in illum. Credere illi, eſt credere vera eſſe quæ loquitur; credere illum, credere quia ipſe eſt Deus; credere in illum, diligere illum. And though that collection of Sermons *de tempore* under the name of St. Auguſtin be not all his, (divers of them being tranſlations of the Greek homilies,) yet this diſtinction may be collected out of other parts of his works. For firſt, he diſtinguiſheth very clearly and ſeriouſly between *credere*

dere Deo, and *credere in Deum*. Numquam ali- ART. I.
quis Apoſtolorum dicere auderet, Qui credit in me. Credimus Apoſtolo, ſed non credimus in Apoſtolum. *Tract.* 54. *in Pſalm.* And again, Credimus Paulo, ſed non credimus in Paulum; credimus Petro, ſed non credimus in Petrum. Secondly, he diſtinguiſheth between *credere Deum*, and *credere in Deum*; Multum intereſt utrum quis credat ipſum eſſe Chriſtum, et utrum credat in Chriſtum. Ille credit in Chriſtum qui et ſperat in Chriſtum, et diligit Chriſtum. *De verbis Dom. Serm.* 61. And, which is the ſum of all, he puts a high value upon the prepoſition, as if, by virtue of the addition of *in*, the phraſe did properly ſignify ſo great an acceſſion unto faith. Quid eſt credere in Deum? Credendo amare, credendo diligere, credendo in eum ire, et ejus membris incorporari. *Tract.* 29. *in Joh.* Which doctrine of St. Auguſtin's being taken notice of by Peter Lombard, hath ſince been continued by the Schoolmen; and Aquinas, *Sum.* ii. 22. *q.* 2. §. 2. *ad primum*, bringing all three under one act of faith, hath been contradicted by Durandus, *in* 3. *Sent. dif.* xxiii. *q.* 7. §. 6. Credere in Deum non eſt præciſe actus fidei, ſed fidei et caritatis ſimul; et ſunt etiam plures, et non unus actus tantum: by whoſe ſubtle, but yet clear determination, (as many of his are beyond the reſt of the Schools,) whatſoever is added by the prepoſition to *believe*, appears not to be a part of belief, but an act ſuperadded to the act of faith.

Pag. 29. (*k*)

For אמן is ſometimes joined with ל, ſometimes with ב: when with ל, it anſwers properly to πιστεύειν τῷ Θεῷ, *credere Deo*, ל being nothing elſe but a ſignificator of the caſe; when with ב it correſponds to πιστεύειν εἰς τὸν Θεὸν, *credere in Deum*, ב being a prepoſition of the ſame nature with εἰς or *in*. But yet there is ſo little, or rather no difference in the Hebrew,

ART. I. brew, that in the firſt place where it is uſed, and that of the father of the faithful, even for the act of juſtifying faith, והאמן ביהוה Gen. xv. 6. it is tranſlated by the LXX. καὶ ἐπίστευσεν Ἀβρὰμ τῷ Θεῷ, not εἰς Θεὸν, and that tranſlation warranted by St. Paul, Rom. iv. 3. Gal. iii. 6. and St. James ii. 23. In the ſame manner, 2 Kings xvii. 14. אשר לא האמינו ביהוה אלהיהם is tranſlated by the LXX. (as that tranſlation is preſerved in the Alexandrian and Complutenſian copies) οἱ οὐκ ἐπίστευσαν κυρίῳ Θεῷ αὐτῶν. Beſides, the ſame phraſe is uſed in the ſame place both to God and to man, as Exod. xiv. 31. ויאמיני ביהוה ובמשה עבדו: *And they believed in God, and in his ſervant Moſes*; which the Chaldee Paraphraſe explaineth thus, והימינו בשום מימרא דיי ובנבואתיה דמשה עבדיה: *And they believed in the word of God, and in the prophecy of Moſes his ſervant.* And 2 Chron. xx. 20. האמינו ביהוה אלהיכם ותאמנו האמינו בנביאיו והצליחו: *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe in his Prophets, ſo ſhall ye proſper.* For although the vulgar Latin, which our tranſlation followeth, hath made that diſtinction which the Hebrew maketh not, Credite in Domino Deo veſtro, et ſecuri eritis; credite Prophetis ejus, et cuncta evenient proſpera: yet the Septuagint acknowledgeth no neceſſity of receding from the original phraſe; Ἐμπιστεύσατε ἐν κυρίῳ τῷ Θεῷ ὑμῶν, καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφήταις αὐτοῦ, καὶ εὐοδωθήσεσθε. Nor is it only attributed to Moſes as joined with God, and ſo taken as it were into the ſame phraſe, but ſeparately by himſelf, as Exod. xix. 9. The Lord ſaid unto Moſes, Lo I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, וגם בך יאמינו לעולם *and believe in thee for ever.* And therefore, when it was objected to St. Baſil, that they did believe in Moſes; and generally, ἡ πίστις ὡμολόγηται ἤδη καὶ εἰς τὰς ἀνθρώπους γιγενῆσθαι, the Father doth not deny the language, but interprets it, ἡ εἰς αὐτὸν πίστις ἐπὶ τὸν

(41) κύριον

κύριον ἀναφέρεται. *De Sp. S. cap.* 14. Neither is this only ſpoken of Moſes and the Prophets, that the Iſraelites believed in them, but of David, not as a Prophet, but a bare relater of his own actions, 1. Sam. xxvii. 12. ויאמן אכיש בדוד, Καὶ ἐπιστεύθη Δαβὶδ ἐν τῷ Ἀγχῆς. Et credidit Achis in David. *Vulg.* Eſt ergo fides noſtra primo quidem omnium in Dominum noſtrum Jeſum Chriſtum, conſequenter vero etiam in omnes ſanctos Patriarchas, vel Prophetas, vel Apoſtolos Chriſti. *Orig. in Apol. Pamphil.* To conclude, this general phraſe of believing in, is generally attributed ſometimes to the ſupreme Author of our faith, as to God; ſometimes to the intervenient meſſengers, as the Prophets; ſometimes to the motives of our faith, Pſal. lxxviii. 32. ולא האמינו בנפלאתיו: LXX. Καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ, *And they believed not in his wondrous works*; ſometimes to the object of it, or that which is believed, as Pſal. cxix. 66. במצותיך האמנתי, *I have believed in thy commandments*, as Mar. i. 15. Πιστεύετε ἐν τῷ εὐαγγελίῳ. ART. I.

Pag. 29. (*l*)

Πιστεύομεν ἓν καὶ ὁμολογοῦμεν ἕνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεὸν, καὶ ἕνα τὸν μονογενῆ αὐτοῦ υἱὸν, καὶ ἓν μόνον πνεῦμα ἅγιον. *St. Baſil.*

Pag. 29. (*m*)

Arius and Euzoius in their Confeſſion delivered to Conſtantine, Πιστεύομεν εἰς ἕνα Θεὸν πατέρα, καὶ εἰς ἕνα κύριον Ἰησοῦν, καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ Θεοῦ. *Socrat. Hiſt. Eccl. lib.* i. *cap.* 26. *Sozomen. lib.* ii. *cap.* 27. Κατήχησις τῶν φωτιζομένων σχεδιασθεῖσα εἰς τὸ πνεῦμα ἅγιον, καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον. *S. Cyril. Hieroſol.* Εἰς τὸ πνεῦμα τὸ ἅγιον, εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. *S. Epiph. in Ancorato.* And in a larger Confeſſion, Πιστεύομεν εἰς μίαν

ART. I. μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἓν βάπτισμα μετανοίας, καὶ εἰς ἀνάστασιν νεκρῶν, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν αἰώνιον.

Pag 30. (*n*)

Gregorius Nyſſenus calls them εὐσεβεῖς περὶ Θεοῦ ὑπολήψεις· And Euſebius, in his Confeſſion exhibited to the Council of Nice, concludes, Πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον, τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες· ſignifying that every particular which he had rehearſed he believed to be; and that was all in the Confeſſion intended. Alexander, Biſhop of Alexandria, after a long declaration of the former Articles concerning the Father and the Son, draws to a concluſion on the latter Articles thus: Πρὸς δὲ τῇ εὐσεβείᾳ (l. εὐσεβεῖ) ταύτῃ περὶ πατρὸς καὶ υἱοῦ δόξῃ ——— ἓν πνεῦμα ἅγιον ὁμολογοῦμεν ——— μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν ——— μετὰ τοῦτον (vel τοῦτο) ἐκ νεκρῶν ἀνάστασιν εἴδαμεν. *Theodoret. Hiſt. Eccl. lib.* i. *cap.* 4. So *Tertul. de Præſcr. adv. Hæret.* Regula eſt fidei illa qua creditur unum omnino Deum eſſe: and *adv. Praxeam, cap.* 2. where he makes another rehearſal of his Creed, he begins with, Unicum quidem Deum credimus.

Pag. 30. (*o*)

Non eſt amor Dei Articulus, neque etiam amor proximi, quia etiamſi ſint præcepta generalia activa, tamen cum actio contineatur, non oportet eum conſtituere articulum: ſed iſta ſunt fidei dogmata quæ ſunt columnæ et fundamenta legis divinæ. *Iſ. Abravanel de cap. fidei, cap.* 11. Primus eſt deorum cultûs, Deos credere. *Sen.*

Pag. 30. (*p*)

יסוד היסודות ועמוד החכמות לידע שיש שם מציוי ראשון
והוא מכוציא כל נמצא: *The foundation of foundations and pillar of wiſdom is to know that the firſt Being is, and that it giveth exiſtence to every thing which is. Maimon. de Fundam. Legis.*

Pag.

Pag. 31. (*q*) ART. I.

Imprimis neceſſe eſt concedatis eſſe aliquem ſublimiorem Deum et mancipem quendam divinitatis qui ex hominibus Deos fecerit. *Tertul. adv. Gentes.*

Pag. 31. (*r*)

Ego dixi, Dii eſtis; ſed in eo indulti nominis ſignificatio eſt: et ubi refertur, *Ego dixi*, loquentis eſt potius ſermo quam rei nomen. *S. Hilar. de Trin. lib.* vii.

Pag. 31. (*s*)

Deus plenæ ac perfectæ divinitatis eſt nomen. *S. Hilar. de Trin. lib.* xi. Deus ſubſtantiæ ipſius nomen, id eſt, Divinitatis. *Tertul. adv. Herm.*

Pag. 33. (*t*)

Hæc propoſitio, Deus eſt, quantum in ſe eſt, per ſe nota eſt, quia prædicatum eſt idem cum ſubjecto, Deus enim eſt ſuum eſſe. Sed quia nos non ſcimus de Deo quid eſt, non eſt nobis per ſe nota, ſed indiget demonſtrari per ea quæ ſunt magis nota quoad nos, et minus nota quoad naturam, ſcilicet per effectus. *Aquin* 1. *p. q.* 2. *Art.* ii.

Pag, 33. (*u*)

This place muſt be vindicated from the falſe gloſs of Socinus, who contends that it cannot be proved from the creature that there is a God, and therefore to this place of St. Paul anſwers thus: Sciendum eſt verba *a creatione mundi* debere conjungi cum verbo *inviſibilia*—Ait igitur eo in loco Apoſtolus, *æternam divinitatem Dei*, i. e. id quod nos Deus perpetuo facere vult, (*Divinitas* enim hoc ſenſu alibi quoque apud ipſum enunciatur, ut Col. ii. 9.) *æternamque potentiam*, i. e. promiſſiones quæ numquam intercident, (quo ſenſu paulo ſuperius dixerat *Evangelium eſſe potentiam Dei*) hæc, inquam, quæ nunquam poſtquam mundus creatus fuerat ab hominibus viſa fuerant, i. e. non fuerant eis copnita, per opera, hoc eſt

per

ART. I. per mirabiles ipſius Dei et divinorum hominum, præſertim vero Chriſti et Apoſtolorum ejus, operationes, conſpecta fuiſſe. In which explication there is nothing which is not forced and diſtorted: for though his firſt obſervation ſeem plauſible, yet there is no validity in it. He bringeth only for proof, Matt. xiii. 35. κεκρυμμένα ἀπὸ καταβολῆς κόσμου, which proves not at all that ἀπὸ κτίσεως has the ſame ſenſe: and it is more probable that it hath not, becauſe that is uſually expreſſed by ἀπ' ἀρχῆς κτίσεως, Mar. x. 6. and xiii. 19. 2 Pet. iii. 4. never by ἀπὸ κτίσεως. Beſides, the κεκρυμμένα in St. Matthew bears not that analogy with ἀόρατα which Socinus pretends, ſignifying not things unſeen or unknown till then, but only obſcure ſayings or parables; for which purpoſe thoſe words were produced out of the Pſalms by the Evangeliſt, to prove that the Meſſias was to ſpeak in parables, in the original חידות מני־קדם LXX. προβλήματα ἀπ' ἀρχῆς, i. e. wiſe, ancient ſayings, which were not unſeen and unknown, for it immediately followeth, *which we have heard and known, and our fathers have told us*, Pſal. lxxviii. 3. And though he would make out this interpretation, by accuſing other interpreters of unfaithfulneſs, Plerique interpretes ex præpoſitione *a*, *ex* fecerunt, contra ipſorum Græcorum Codicum fidem, qui non ἐκ κτίσεως ſed ἀπὸ κτίσεως habent; yet there is no ground for ſuch a calumny, becauſe ἀπὸ may be, and is often, rendered *e* or *ex* as well as ἐκ, as Matt. iii. 4. ἀπὸ τριχῶν καμήλου, *e pilis camelinis*, vii. 4. ἀπὸ τοῦ ὀφθαλμοῦ σου, *ex oculo tuo*, 16. ἀπὸ ἀκανθῶν, *ex ſpinis*; and even in the ſenſe which Socinus contends for, Matt. xvii. 18. ἀπὸ τῆς ὥρας ἐκείνης, *Vulg. ex illa hora*, as Tully, ex eo die, and Virgil,

> Ex illo Corydon, Corydon eſt tempore nobis.

And,

> Tempore jam ex illo caſus mihi cognitus urbis
> Trojanæ.

So the Greek ἀπὸ μέρους the Latins render *ex parte*, ἀπὸ τοῦ

τῷ ἴσῳ, *ex æquo*: of which examples are innumerable. There is no unfaithfulneſs then imputable to the interpreters; nor can ſuch pitiful criticiſms give any advantage to the firſt part of Socinus's expoſition. Howſoever the Catholic interpretation depends not on thoſe words ἀπὸ κτίσεως, but on the conſideration of the perſons, that is the Gentiles, and the other words, ποιήμασι νοήμενα, which he farther perverts, rendering them the *miraculous operations* of Chriſt and his Apoſtles, or, as one of our learned men, their *doings*, miſtaking ποίημα, which is from the paſſive πεποίημαι, for ποίησις, from the active ἐποίησα· for ποίημα is properly the thing made or created, not the operation or doing of it; as κτίσις is ſometimes taken for the *creature*, ſometimes for the *creation*, but κτίσμα is the *creature* only. As therefore we read, 1 Tim. iv. 4. πᾶν κτίσμα Θεοῦ καλὸν, ſo Eph. ii. 10. αὐτοῦ γάρ ἐσμεν ποίημα. In this ſenſe ſpake Thales properly, Πρεσβύτατον τῶν ὄντων Θεὸς, ἀγέννητον γάρ· κάλλιστον κόσμος, ποίημα γὰρ Θεοῦ. *Diog. Laert.* The other interpretations, which he was forced to, are yet more extravagant: as when he renders the *eternal Godhead*, that which God would always have us do, or his everlaſting will, and proves that rendition by another place of St. Paul, Col. ii. 9. *For in him dwelleth all the fulneſs of the Godhead bodily*, that is, ſays he, all the will of God, (whereas it is moſt certain, that where the Godhead is, eſpecially where the fulneſs, even all the fulneſs of the Godhead is, there muſt be all the attributes as well as the will of God:) and when he interprets the *eternal power* to be the promiſes which ſhall never fail; and thinks he has ſufficiently proved it, becauſe the ſame Apoſtle calls the Goſpel the *power of God*. For by this way of interpretation no ſentence of Scripture can have any certain ſenſe.

ART. I.

Pag. 33. (v)

In the ſhield of Pallas. *Ariſtot. de Mund.*

ART. I.

Pag. 34. (*x*)

Ἀλλὰ μὴν ὅτι γ' ἐστὶν ἀγχή τις, καὶ ἐκ ἄπειρα τὰ αἴτια τῶν ὄντων, ἔτ' εἰς εὐθυωρίαν, ἔτε κατ' εἶδος, δῆλον. *Ariſtot. Metaph. lib.* ii. *cap.* 2. and again, Εἴπερ μηδὲν ἐστὶ τὸ πρῶτον, ὅλως αἴτιον ἀδὲν ἐστι.

Pag. 34. (*y*)

Πόθεν δῆλον εἰ ὅλως ἐστὶ θεός; Ἐκ τῆς τῶν ὄντων συστάσεώς τε καὶ διαμονῆς. *Juſtin. Quæſt. et Reſp. ad Græcos.*

Pag. 34. (*z*)

Ἐν ὅσοις τέλος τί ἐστι, τότε ἕνεκα πράττεται τὸ πρότερον καὶ τὸ ἐφεξῆς· ἐκεῖν ὡς πράττεται, ἕτω πέφυκε· καὶ ὡς πέφυκεν, ἂν μή τι ἐμποδίζῃ, ἕτω πράττεται ἕκαστον· πράττεται, δὲ ἕνεκά του, καὶ πέφυκεν ἄρα τούτου ἕνεκα. *Ariſtot. Phyſ. lib.* ii. *cap.* 8.

Pag. 35. (*a*)

Ἄτοπον τὸ μὴ οἴεσθαι, ἕνεκα τοῦ γίνεσθαι, ἐὰν μὴ ἴδωσι τὸ κινοῦν βουλευσάμενον· καίτοι καὶ ἡ τέχνη ἐ βουλεύεται· καὶ γὰρ εἰ ἐνῆν ἐν τῷ ξύλῳ ἡ ναυπηγικὴ, ὁμοίως ἂν τῇ φύσει ἐποίει. *Ariſtot. ibid.*

Pag. 36. (*b*)

Καθόλου ὅπερ ἐν νηὶ κυβερνήτης, ἐν ἅρματι ἡνίοχος, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγεμών, τοῦτο Θεὸς ἐν κόσμῳ. *Ariſtot. de Mundo.*

Pag. 36. (*c*)

Habet Dominus teſtimonium totum hoc quod ſumus, et in quo ſumus. *Tertul.*

Pag. 36. (*d*)

Ἀρχαῖός τις λόγος καὶ πάτριός ἐστι πᾶσιν ἀνθρώποις, ὡς ὑπὸ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν. *Ariſtot. de Mundo.*

Pag. 36. (*e*)

Nulla gens uſquam eſt adeo contra leges moreſque projecta, ut non aliquos Deos credat. *Sen.*

Pag.

Pag. 37. (*f*) ART. I.

Nec in hunc furorem omnes mortales conſenſiſſent alloquendi ſurda numina et inefficaces Deos. *Sen.*

Pag. 39. (*g*)

Hæc eſt ſumma delicti, nolle agnoſcere quem ignorare non poſſis. *S. Cyprian. de Idol. Van.*

Pag. 40. (*h*)

Solum Deum confirmas quem tantum Deum nominas. *Tertul. de Teſtim. Animæ, cap.* 2. When Leo, Biſhop of Rome, in an epiſtle to Flavianus had written theſe words, Fidelium univerſitas profitetur credere ſe in Deum Patrem omnipotentem, et in Jeſum Chriſtum Filium ejus; one of the Eutychians objected with this queſtion, Cur non dixerit in unum Deum Patrem, et in unum Jeſum, juxta Nicæni decretum Concilii? To which Vigilius, Biſhop of Trent, or rather of Tapſus, gives this anſwer; Sed Romæ et antequam Nicæna Synodus conveniret, a temporibus Apoſtolorum uſque ad nunc, ita fidelibus ſymbolum traditur, nec præjudicant verba ubi ſenſus incolumis permanet: magis enim cum Domini Jeſu Chriſti ſententia hæc fidei profeſſio facit, dicentis, *Creditis in Deum, et in me credite:* nec dixit in unum Deum Patrem, et in unum meipſum. Quis enim neſciat unum eſſe Deum, et unum Jeſum Chriſtum Filium ejus? *Vigil. lib.* iv. *cont. Eutych.*

Pag. 40. (*i*)

R. Chaſdai in Or Adonai. R. Joſeph. Albo in Hikarim.

Pag. 40. (*k*)

Orientales Eccleſiæ omnes iſta tradunt, Credo in uno Deo Patre omnipotenti. *Ruffin. in Symb.* Bene hæc omnia poterunt ad ſolos Hæreticos pertinere, quia falſaverunt Symbolum, dum alter dixerit duos Deos, cum Deus unus ſit. *Optat. lib.* i. Nos enim

ART. I. et ſcimus, et legimus, et credimus, et tenemus, unum eſſe Deum, qui fecit cœlum pariter ac terram, quoniam nec alterum novimus, nec noſſe, cum nullus ſit, aliquando poterimus. *Novatian. de Trin. cap.* 30. And before all theſe Irenæus, citing, under the title of Scripture, a paſſage out of the book of Hermas called Paſtor; Bene ergo Scriptura dicit, Primo omnium crede quoniam unus eſt Deus, qui omnia conſtituit et conſummavit, et fecit ex eo quod non erat, ut eſſent omnia, omnium capax, et qui a nemine capiatur. *Lib.* iv. *cap.* 37.

Pag. 40. (*l*)

Euſeb. in præp. Evang. The paſſage is yet extant in the epiſtles of Plato.

Pag. 42. (*m*)

Τὰ ὄντα ἃ βέλεται πολιτεύεσθαι κακῶς·
Οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος.
Ariſtot. Metaph. lib. xii. *cap. ult.*

Pag. 42. (*n*)

Unus omnium Dominus eſt Deus: neque enim illa ſublimitas poteſt habere conſortem, cum ſola omnem teneat poteſtatem. *S. Cyprian. de Idol. Vanit.*

Pag. 42. (*o*)

אלוה זה אחד הוא ואינו לא שנים ולא יותר על שנים אלא אחד שאין כייחודה אחד מן האחדים הנמצאים בעולם לא אחד במין שהוא כולל אחדים הרבה: ולא אחד בגוף שהוא נחלק לכחלקות ולקצוות אלא אחד שאין ייחוד אחד כמותו בעולם:

God is one, not two, or more than two, but only one: whoſe unity is not like to that of the individuals of this world, neither is he one by way of ſpecies comprehending many individuals, neither one in the manner of a body which is diviſible into parts and extremes: but he is ſo one, as no unity like his is to be found in the world. Moſes Maimon. de Fundam. Legis, cap. 4. Quod autem diximus, Orientis Eccleſias tradere unum Patrem Omnipotentem, et unum Dominum, hoc modo intelligendum

gendum eſt, unum non numero dici, ſed univerſi- ART. I.
tate: verbi gratia, ſi quis dicat unum hominem, aut unum equum, hic unum pro numero poſuit, poteſt enim et alius homo eſſe, et tertius, vel equus. Ubi autem ſecundus et tertius non poteſt jungi, unus ſi dicatur, non numeri, ſed univerſitatis eſt nomen. Ut ſi exempli cauſa dicamus unum ſolem, hic unus ita dicitur ut alius vel tertius addi non poſſit; multo magis Deus cum unus dicitur, unus non numeri, ſed univerſitatis vocabulo nuncupatur, id eſt, qui propterea unus dicatur, quod alius non ſit. *Ruffin. in Symb.*

Pag. 43. (*p*)

Veritas Chriſtiana diſtricte pronunciavit, Deus, ſi non unus eſt, non eſt; quia dignius credimus non eſſe, quodcunque non ita fuerit ut eſſe debebit. *Tertul. adv. Marcion. lib.* i. *cap.* 3. Deus cum ſummum magnum ſit recte veritas noſtra pronunciavit, Deus, ſi non unus eſt, non eſt. Non quaſi dubitemus eſſe Deum, dicendo, ſi non unus, non eſt Deus; ſed quia, quem confidimus eſſe, idem definiamus eſſe, quod ſi non eſt, Deus non eſt, ſummum ſcilicet magnum. Porro, ſummum magnum unicum ſit neceſſe eſt, ergo et Deus unicus erit, non aliter Deus, niſi ſummum magnum, nec aliter ſummum magnum, niſi parem non habens, nec aliter parem non habens, niſi unicus fuerit. *Ibid.*

Pag. 43. (*q*)

Moſes Maimon. de Fundam. Legis, cap. 3.

Pag. 44. (*r*)

Numerus divinitatis ſumma ratione conſtare deberet, vel quoniam et cultura ejus in anceps deduceretur. Ecce enim duos intuens Deos, tam pares quam duo ſumma magna, quid facerem ſi ambos colerem? vererer ne abundantia officii ſuperſtitio potius quam religio exiſtimaretur; qu[illegible] duos tam pares et in altero

ART. I. ambos poſſem in uno demereri; hoc ipſum teſtimonium præſtans parilitati et unitati eorum, dum alterum in altero venerarer, dum in uno mihi duo ſunt. *Tertul. adv. Marcion. lib.* i. *cap.* 5.

Pag. 45. (*s*)

Omnem Deum, qui ab homine colitur, neceſſe eſt inter ſolennes ritus et precationes Patrem nuncupari; non tantum honoris gratia, verum etiam rationis, quod et antiquior eſt homine, et quod vitam, ſalutem, victum præſtat, ut pater. Itaque et Jupiter a precantibus Pater vocatur, et Saturnus, et Janus, et Liber, et cæteri deinceps. *Lactan. de ver. Sap. lib.* iv. *cap.* 3.

Pag. 45. (*t*)

That ſo frequent in Homer, Πατὴρ ἀνδρῶν τε θεῶν τε· Eundemque appellans dicit Ennius, Divumque hominumque pater rex. *Var. de Ling. Lat. lib.* iv. As Servius obſerves of Virgil, A Poeta pene omnibus Diis nomen paternum additur, ut fiant venerabiliores: And before him Lucilius;

Ut nemo ſit noſtrum, quin pater optimu' Divum,
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,
Janu', Quirinu' Pater nomen dicatur ad unum.
Lactan. Ibid.

Pag. 46. (*u*)

As *Jupiter*, which is *Jovis Pater*, or Ζευπάτωρ. Otherwiſe *Dieſpiter*, or Διϊπάτωρ· and *Marſpiter*, of whom Servius, Apud Pontifices Marſpiter dicitur. *Æneid. lib.* iii. So *Semipater* for *Semo*, and Σαρδοπάτωρ for *Sardus*, the proper deity of Sardinia. *Ptolem.*

Pag. 46. (*v*)

Ἑτέρως γάρ τις ὑετῶ πατέρα Θεὸν ἀκούει, καὶ ἑτέρως υἱῶ. *Sever. in Job.*

Pag.

Pag. 46. (*y*) ART. I.

Plutarch of Plato, calling God πατέρα πάντων καὶ ποιητὴν, ſays, Τῇ μεταφορᾷ χρώμενος, ὥσπερ εἰώθε, τὸν αἴτιον πατέρα τοῦ κόσμου κέκληκε. *Platon. Quæſt.* And Alcimus, Πατὴρ δέ ἐστι τῷ αἴτιος εἶναι πάντων.

Pag. 46. (*z*)

So Plutarch anſwers the queſtion, why Plato terms God the Maker and Father of all things? Ἢ τῶν μὲν Θεῶν τῶν γενητῶν καὶ τῶν ἀνθρώπων πατήρ ἐστι· ποιητὴς δὲ τῶν ἀλόγων καὶ ἀψύχων· *Father of Gods and men, Maker of things inanimate and irrational.* Οὐ γὰρ χορίᾳ φησὶ Χρύσιππος πατέρα καλεῖσθαι τὸν παρασχόντα τὸ σπέρμα, καίπερ ἐκ τοῦ σπέρματος γεγονότος. *Non enim agri pater, ſi Chryſippo credimus, is dicitur qui eum conſevit, quanquam e ſemine deinde fruges naſcantur:* as the Latin tranſlation moſt abſurdly. For there is neither corn, nor field, nor any ſeed belonging to them in the words of Plutarch. But χόριον (not χωρίον) is the *Secunda*, the coat (or rather coats in the acception of Chryſippus, and the language of thoſe times) in which the Fœtus is involved in the mother's womb. Though therefore both the Secunda and the Fœtus be made of the ſeed of the male in the philoſophy of Chryſippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reaſon, and the other not.

Pag. 47. (*a*)

So Euſtathius obſerves out of an ingenious Etymologiſt: Πατὴρ Θεὸς μὲν, ὡς τὸ πᾶν τηρῶν· ἄνθρωπος δὲ ὡς τὰς παίδας τηρῶν. *Il.* β.

Pag. 48. (*b*)

Totum hominum genus quodammodo ſunt homines duo, primus et ſecundus. *Proſp.*

ART. I.

Pag. 48. (*c*)

Οὐ γὰρ ἀντὶ Θεᾶ ἐγώ εἰμι τᾶ μόνᾳ δυναμένᾳ τὰς ψυχῶν μήτρας ἀνοιγνῦναι, καὶ σπείρειν ἐν αὐταῖς ἀρετὰς, καὶ ποιεῖν ἐγκύμονας καὶ τικτᾶσας τὰ καλά. *Philo de Alleg.*

Pag. 49. (*d*)

1 John iii. 2. Καὶ ἔπω ἐφανερώθη.

Pag. 49. (*e*)

Adoptio naturæ ſimilitudo eſt, ut aliquis filium habere poſſit, quem non generavit. *Caii Inſt.* i. *tit.* 5. §. 1. Τί ἐστιν υἱοθεσία; νομίμη πρᾶξις μιμεμένη τὴν φύσιν πρὸς παίδων παραμυθίαν ἐπινενοημένη. *Theoph. Inſt.* i. *tit.* 11.

Pag. 49. (*f*)

Ἡ υἱοθεσία Ῥωμαϊκῇ φωνῇ λέγεται ἀδοπτίων· αὕτη ἅσα γενικὸν ὄνομα εἰς δύω διαιρεῖται, εἰς ἀδρογατιόνα, καὶ τὴν ὁμώνυμον ἀδοπτιόνα. *Theoph. Ibid.*

Pag. 49. (*g*.)

Spadones autem qui generare non poſſunt, adoptare poſſunt; et licet filios generare non poſſint, quos adoptaverunt filios habere poſſunt. *Caii Inſt.* i. *tit.* 5. §. 3. Hi qui generare non poſſunt, velut ſpado, utroque modo poſſunt adoptare. Idem juris eſt in cœlebe. *Ulpian. tit.* 9. §. 5. Τυχὸν ἐκ ἔχων τις παῖδας διὰ τὸ μὴ ἐλθεῖν ἐπὶ γάμον, ἢ ἐλθεῖν μὲν, μὴ παιδοποιῆσαι δὲ, ἢ παιδοποιῆσαι μὲν, ἀποβάλλεσθαι δὲ τέκνους, τὸ ἐκ τῆς φύσεως ἐλάττωμα, ἢ καὶ τὸ συμβὰν δυσύχημα βαλόμενος ἐπικαφίσαι, ἐλαβεν εἰς υἱοθεσίαν τινά. *Theoph. Inſt.* i. *tit.* 11. Τοῖς ἀτέκνοις ἀπαιδίαν λύειν βαλόμενος τὸ δυσύχημα νόμος, ἐν τῷ υἱοθετεῖσθαι προσάσσειν, καὶ γνώμῃ ἐκεῖνο κτᾶσθαι, ὃ μὴ εὔπορον λαβεῖν παρὰ τῆς φύσεως. *Leonis Novel.* 27.

Pag. 50. (*h*)

In alienam familiam tranſitus, is the deſcription in *A. Gell. lib.* v. 19. Cum in alienam familiam inque liberorum locum extranei ſumuntur, aut per prætorem

torem fit, aut per populum: quod per prætorem fit, ART. I. adoptio dicitur; quod per populum, arrogatio. *Ibid.*

Pag. 50. (*i*)

As appears out of the form of rogation yet extant in this manner: Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio, tam jure legeque filius ſibi ſiet, quam ſi ex eo patre matreque familias ejus natus eſſet, utique ei vitæ neciſque in eo poteſtas ſiet, uti patri endo filio eſt? *Ibid.*

Pag 51. (*k*)

Ἀντὶ πέρκης σκορπίον· παροιμία ἐπὶ τῶν τὰ χείρω αἱρεμένων ἀντὶ τῶν βελτιόνων. *Zenob.*

Ὀδ' ἀντὶ πιπῆς σκορπίον λαιμῷ σπάσας.

Lycophron. Alex. l. 476.

Pag. 51. (*l*)

Quod ſi a Domino nonnulla credimus incuti, cui magis patientiam quam Domino præbeamus? Quin inſuper gratulari et gaudere nos docet dignatione divinæ caſtigationis. *Ego*, inquit, *quos diligo caſtigo.* O ſervum illum beatum, cujus emendationi Dominus inſtat! cui dignatur iraſci, quem admonendi diſſimulatione non decipit. *Tertul. de Pat.*

Pag. 52. (*m*)

Πᾶν τὸ γεννῶν ὅμοιον ἑαυτῷ γεννᾷ. *S. Epiph. Hær.* lxxvi. §. 6.

Pag. 52. (*n*)

Τὰ ὅμοια γίγνεσθαι τοῖς γεννήσασι τὰ ἔκγονα, εὔλογον. *Ariſtot. de Generat. Animal. lib.* i. *cap.* 19.

Pag. 52. (*o*)

Fortes creantur fortibus et bonis:
Eſt in juvencis, eſt in equis patrum
Virtus: nec imbellem feroces
Progenerant aquilæ columbam.

Hor. Carm. lib. iv *Od.* 4.

Pag.

ART. I.

Pag. 52. (*p*)

Epheſ. v. 1. Μιμηταί. Filii hominum ſunt quando male faciunt; quando bene, filii Dei. *S. Auguſt. in Pſal.* lii.

Pag. 53. (*q*)

Similitudinem patris actus indicent ſobolis; ſimilitudo operis ſimilitudinem indicet generis: actus nomen confirmet, ut nomen genus demonſtret. *S. Auguſt. de Temp. Serm.* 76.

Pag. 53. (*r*)

Ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν. Had πατέρα in both places had its article, there would have ſeemed two Fathers: had the article been prefixed to πατέρα ὑμῶν, he would have ſeemed firſt ours, then Chriſt's: but being prefixed to πατέρα μου, it ſhews God to be principally and originally Chriſt's, and by our reference unto him, our Father. Πατέρα μου, μὲν κατὰ φύσιν ἐν τῇ θεότητι, καὶ πατέρα ὑμῶν, διὰ χάριν ἐν τῇ υἱοθεσίᾳ. *S. Epiph. Hæreſ.* lxix. §. 55. Οὐκ εἰπῶν πρὸς τὸν πατέρα ὑμῶν, ἀλλὰ διελὼν, καὶ εἰπὼν πρῶτον τὸ οἰκεῖον, πρὸς τὸν πατέρα μου, ὅπερ ἦν κατὰ φύσιν· εἶτ' ἐπαγαγὼν καὶ πατέρα ὑμῶν, ὅπερ ἦν κατὰ θέσιν. *S. Cyril. Catech.* vii. Ἕτερος ἔν αὐτῷ πατὴρ, καὶ ἕτερος ἡμῶν; πάνυ μὲν ἕν. Εἰ γὰρ τῶν δικαίων ἕτερος Θεὸς καὶ τῶν ἄλλων ἀνθρώπων, πολλῷ μᾶλλον τῷ υἱῷ καὶ ἡμῶν. Ἐπειδὰν γὰρ εἴπε, Εἰπὲ τοῖς ἀδελφοῖς, ἵνα μὴ ἀπὸ τότε ἴσον τι φαντασθῶσι, δείκνυσι τὸ ἐνηλλαγμένον. *S. Chryſoſt. ad locum.*

Pag. 53. (*s*)

Hoc facit Deus ex filiis hominum filios Dei, quia ex filio Dei fecit filium hominis. *S. Auguſt. in Pſal.* lii.

Pag. 54. (*t*)

Dicimur et filii Dei, ſed ille aliter filius Dei. *S. Auguſt. in Pſal.* lxxxviii. Ἔστι τοίνυν ὁ Θεὸς πολλῶν μὲν κατὰ χρῆσιν πατὴρ, ἑνὸς δὲ μόνου φύσει καὶ ἀληθείᾳ τοῦ μονογενοῦς υἱοῦ. *S. Cyril. Catech.* vii.

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Pag. 54. (*u*) ART. I.

Ergo nemo in filiis Dei ſimilis erit filio Dei. Et ipſe dictus eſt filius Dei, et nos dicti ſumus filii Dei: Sed quis erit ſimilis Domino in filiis Dei? Ille unicus, nos multi: ille unus, nos in illo unum: ille natus, nos adoptati: ille ab æterno filius genitus per naturam, nos a tempore facti per gratiam. *S. Auguſt. in Pſal.* lxxxviii.

Pag. 54 (*v*)

Ut magnificentia Dei dilectionis ex comparationis genere noſceretur, non peperciſſe Deum proprio filio ſuo docuit: non utique pro adoptandis adoptato, neque pro creatis creaturæ: ſed pro alienis ſuo, pro connuncupandis proprio. *S. Hilar. de Trin. lib.* vi. *cap.* 45.

Pag. 54. (*w*)

Anne tibi in eo quod dicitur, *Hic eſt*, non hoc ſignificari videtur, Alios quidem cognominatos ab eo in filios, ſed hic filius meus eſt? Donavi adoptionis plurimis nomen, ſed iſte mihi filius eſt? *Idem, de Trin. lib.* vi. *cap.* 23.

Pag. 55. (*x*)

Non ſicut Chriſti pater, ita et noſter pater. Nunquam enim Chriſtus ita nos conjunxit, ut nullam diſtinctionem faceret inter nos et ſe. Ille enim filius æqualis patri, ille æternus cum patre, patrique coæternus: nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum eſt de ore Domini noſtri Jeſu Chriſti, cum ad diſcipulos loqueretur, dixiſſe illum de Deo ſummo patre ſuo, Pater noſter; ſed, aut Pater meus dixit, aut Pater veſter; Pater noſter, non dixit, uſque adeo ut quodam loco poneret hæc duo: *Vado ad Deum meum*, inquit, *et Deum veſtrum*. Quare non dixit, Deum noſtrum? et Patrem meum dixit, et Patrem veſtrum; non dixit, Patrem noſtrum. Sic jungit ut diſtinguat, ſic diſtinguit ut non ſejungat. Unum nos vult eſſe in ſe, unum autem Patrem et ſe. *S. Auguſt. in Joan. Tract.* 21.

Pag.

ART. I.

Pag. 55. (*y*)

Arius and Euzoius, in their Creed delivered to Conſtantine: Ταύτην τὴν πίστιν παρειλήφαμεν ἐκ τῶν ἁγίων εὐαγγελίων, λέγοντος τοῦ κυρίου τοῖς ἑαυτοῦ μαθηταῖς, Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. *Socrat. lib.* i. *cap.* 26. And upon the exhibiting this Confeſſion of Faith, they were reſtored to the communion of the Church by the Synod of Jeruſalem. *Sozomen. lib.* ii. *cap.* 27. In the ſame manner Euſebius delivered his Creed unto the Council of Nice, concluding and deducing it from the ſame text, Καθὼς ὁ κύριος ἡμῶν, ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς, εἶπε· Πορευθέντες μαθητεύσατε, &c. *Socrat. lib.* i. *cap.* 8. *Theodoret. lib.* i. *cap.* 12. The ſame is alſo alleged by the Council of Antioch, under the Emperor Conſtantius and Pope Julius. *Socrat. lib.* ii. *cap.* 10. *Vide S. Athanaſ. in Epiſt. ad ubique Orthod. Orat. cont. Gregales Sabellii, et cont. Arianos, ex Deo Deus. Vide S. Baſil. de Sp. Sanct.* So Vigilius Tapſenſis, *Dial. lib.* i. makes Arius and Athanaſius jointly ſpeak theſe words: Credimus in Deum Patrem Omnipotentem, et in Jeſum Chriſtum Filium ejus, Dominum noſtrum, et in Spiritum Sanctum. Hæc eſt fidei noſtræ regula, quam cœleſti magiſterio Dominus tradidit Apoſtolis, dicens, Ite, baptizate, &c.

Pag. 57. (*z*)

Pater cum audis, Filii intellige Patrem, qui filius ſupradictæ ſit imago ſubſtantiæ. *Ruffin. in Symb.*

Pag. 58. (*a*)

Ἅμα γάρ ἐστι Θεὸς καὶ ἅμα πατήρ· οὐχ ὑστερίζασαν ἔχων τοῦ εἶναι τὴν γέννησιν, ἀλλ' ὁμοῦ τῷ εἶναι πατὴρ καὶ ὑφεσὼς καὶ νοούμενος. *S. Cyril. Alex. Dial. de Trin.* 2. Πατὴρ ἀεὶ πατὴρ, καὶ οὐκ ἦν καιρὸς ὅτε οὐκ ἦν ὁ πατὴρ πατήρ. *S. Epiph. Hæreſ.* lxii. §. 3. Sicut nunquam fuit non Deus, ita nunquam fuit non Pater, a quo Filius natus. *Gennad. de Eccleſ. dogm. cap.* i. Credimus in Deum, et eundem

dem confitemur Patrem, ut eundem ſemper habuiſſe ART. I.
Filium nos credamus. *Chryſol. Serm.* 59. Ineſt Deo pietas, eſt in Deo ſemper affectio, paternitas permanet apud illum: ſemper ergo Filium fuiſſe credas, ne Patrem ſemper non fuiſſe blaſphemes. *Idem, Serm.* 62. Advertite, quod cum Dei Patris nomen in confeſſione conjungit, oſtendit quod non ante Deus eſſe cœperit, et poſtea Pater, ſed ſine ullo initio et Deus ſemper et Pater eſt. *S. Auguſt. de Temp. Serm.* 132.

Pag. 58. (*b*)

Deus ſolus proprie verus eſt Pater, qui ſine initio et ſine Pater eſt; non enim aliquando cœpit eſſe quod Pater eſt, ſed ſemper Pater eſt, ſemper habens Filium ex ſe genitum. *Fauſtinus, lib. cont. Arianos.* Ἐπὶ τῆς θεότητος μόνης ὁ πατὴρ κυρίως ὁ πατήρ ἐστι, καὶ ὁ υἱὸς κυρίως υἱός ἐστι, καὶ ἐπὶ τούτων δὲ μόνων ἔσηκε τὸ πατὴρ ἀεὶ πατὴρ εἶναι, καὶ τὸ υἱὸς ἀεὶ υἱὸς εἶναι. *S. Athanaſ. Diſp. cont. Arianos.*

Pag. 58. (*c*)

Ἐπὶ μόνης τῆς θεότητος τὸ πατὴρ καὶ τὸ υἱὸς ἔσηκε καὶ ἔστιν ἀεί· τῶν μὲν γὰρ ἀνθρώπων εἰ πατὴρ λέγεταί τις, ἄλλ' ἑτέρου γέγονεν υἱός, καὶ εἰ υἱὸς λέγεται, ἄλλ' ἑτέρου λέγεται πατήρ· ὥστε ἐπ' ἀνθρώπων μὴ σώζεσθαι κυρίως τὸ πατρὸς καὶ υἱοῦ ὄνομα. *S. Athanaſ. tom.* i. Πατὴρ κυρίως, ὅτι μὴ καὶ υἱός. ὥσπερ καὶ υἱὸς κυρίως, ὅτι μὴ καὶ πατήρ. τὰ γὰρ ἡμέτερα ἐ κυρίως, ὅτι καὶ ἄμφω. *S. Greg. Naz. Orat.* 35.

Pag. 58. (*d*)

Etiamſi Filius hominis homo in quibuſdam ſimilis, in quibuſdam ſit diſſimilis Patri; tamen quia ejuſdem ſubſtantiæ eſt, negari verus Filius non poteſt, et quia verus eſt Filius, negari ejuſdem ſubſtantiæ non poteſt. *S. Auguſt. lib.* ii. *cont. Max. cap.* 15. *Vide Tho. Sum. p.* i. *quæſt.* 33. *art.* 2. *ad quart.*

Pag. 59. (*e*)

Αὐτὸ τὸ ὄνομα τοῦ πατρὸς μεῖζόν ἐστι τοῦ υἱοῦ. *Syn. Sardic. Theodoret.*

ART. I. *Theodoret. lib.* ii. *cap.* 8. Insinuatur nobis in Patre autoritas, in filio nativitas. *S. Auguſt.*

Pag. 59. (*f*)

Τὸ μὲν ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, μηδένα τῷ εἶναι αὐτῷ τὸν αἴτιον λέγοντας. *Alex. apud Theodoret. lib.* i. *cap.* 4.

Pag. 59. (*g*)

Ἡμεῖς δὲ κατὰ μὲν τὴν τῶν αἰτίων πρὸς τὰ ἐξ αὐτῶν σχέσιν, προτεταχθαι τῷ υἱῷ τὸν πατέρα φαμὲν, κατὰ δὲ τῆς φύσεως διαφορὰν ἀκίνητον. *S. Baſil. cont. Eunom. lib.* i.

Pag. 59. (*h*)

Μείζων, εἶπεν, ἢ μεγέθει τινὶ, ἢ χρόνῳ, ἀλλὰ διὰ τὴν ἐξ αὐτοῦ τῷ πατέρος γέννησιν. *S. Athanaſ. cont. Arianos, lib.* ii. Λείπεται τοίνυν κατὰ τὸν τῆς αἰτίας λόγον ἐνταῦθα τὸ μεῖζον λέγεσθαι. ἐπειδὴ γὰρ ἀπὸ τοῦ πατρὸς ἡ ἀρχὴ τῷ υἱῷ, κατὰ τοῦτο μείζων ὁ πατὴρ, ὡς αἴτιος καὶ ἀρχή. διὸ καὶ ὁ κύριος ἔτως εἶπεν, Ὁ πατὴρ μοῦ μείζων μού ἐστι, καθὸ πατὴρ δηλονότι. τὸ δὲ πατὴρ τί ἄλλο σημαίνει, ἢ ἐχὶ τὸ αἰτία εἶναι καὶ ἀρχὴ τοῦ ἐξ αὐτοῦ γεννηθέντος; *S. Baſil. cont. Eunom. lib.* i. And the ſame St. Baſil doth not only acknowledge this to be true in reſpect of the Divine nature of Chriſt, but thinketh the Divinity of the Son may be proved from hence. Ἐγὼ δὲ καὶ ἐκ ταύτης τῆς φωνῆς, τὸ ὁμοούσιον εἶναι τὸν υἱὸν τῷ πατρὶ δηλοῦσθαι πεπίστευκα· τὰς γὰρ συγκρίσεις οἶδα κυρίως ἐπὶ τῶν τῆς αὐτῆς φύσεως γινομένας· ἄγγελον γὰρ ἀγγέλε λέγομεν μείζονα, καὶ ἄνθρωπον ἀνθρώπε δικαιότερον, καὶ πτηνὸν πτηνοῦ ταχύτερον, εἰ τοίνυν αἱ συγκρίσεις ἐπὶ τῶν ὁμοειδῶν γίνονται, μείζων δὲ κατὰ σύγκρισιν εἴρηται ὁ πατὴρ τοῦ υἱοῦ, ὁμοούσιος τῷ πατρὶ ὁ υἱός. *Ad Cæſarienſes Epiſt.* 141. Τὸ μεῖζον μέν ἐστι τῆς αἰτίας, τὸ δὲ ἴσον τῆς φύσεως. *S. Greg. Naz. Orat.* 36. *et Orat.* 40. Οὐ κατὰ τὴν φύσιν τὸ μεῖζον, κατὰ τὴν αἰτίαν δέ. *Vide S. Epiph. in Ancorato, cap.* 17. Εἰ δὲ λέγοι τις μείζονα εἶναι τὸν πατέρα καθὸ αἴτιος τοῦ υἱοῦ, ἐδὲ τοῦτο ἀντερῶμεν. *S. Chryſoſt. Homil. in Joan.* 75. Ἴσος τοιγαροῦν κατὰ τὸν τῆς οὐσίας λόγον ὑπάρχων ὁ υἱὸς τῷ πατρὶ, καὶ ὅμοιος κατὰ πάντα, μείζονα αὐτὸν φησὶν ὡς ἄναρχον, ἔχων ἀρχὴν κατὰ μόνον τὸ ἐξ οὗ, εἰ

καὶ

καὶ σύνδρομον αὐτῷ τὴν ὕπαρξιν ἔχει. *S. Cyril. Alex. Thesaur. cap.* 11. And Iſidore Peluſiota, *lib.* iii. *Epiſt.* 334. cities this ſaying of an ancient Father: Καὶ τὸ μεῖζον ἴσαται ἢ γεννήτως, καὶ τὸ ἴσον καθ' ὃ θεὸς καὶ ὁμοούσιος. So Vigilius profeſſes to believe the Son, 'æqualem per omnia Patri, excepto eo quod ille ingenitus eſt, et iſte genitus. *De Trin. lib.* xi. Ideo totum quod habet, quod poteſt, non tribuit ſibi, ſed Patri, quia non eſt a ſeipſo, ſed a Patre. Æqualis eſt enim Patri, ſed hoc quoque accepit a Patre. *S. Auguſt. Epiſt.* 66. Neceſſe eſt quodammodo prior ſit, qua Pater ſit, quoniam antecedat neceſſe eſt eum qui habet originem, ille qui originem neſcit. Simul ut hic minor ſit, dum in illo eſſe ſe ſcit habens originem, quia naſcitur *Novatian.* Major itaque Pater filio eſt; et plane major, cui tantum donat eſſe quantus ipſe eſt, cui innaſcibilitatis eſſe imaginem ſacramento nativitatis impertit, quem ex ſe in forma ſua generat. *S. Hilar. de Trin. lib.* ix. *cap.* 54. Non præſtantem quenquam cuiquam genere ſubſtantiæ, ſed ſubjectum alterum alteri nativitate naturæ: Patrem in eo majorem eſſe quod pater eſt, Filium in eo non minorem eſſe quod filius ſit. *Idem, de Syn. cont. Arianos, cap.* 64. Quis non Patrem potiorem confitebitur, ut ingenitum a genito, ut Patrem a Filio, ut eum qui miſerit ab eo, qui miſſus eſt, ut volentem ab eo qui obediat? Et ipſe nobis teſtis eſt, *Pater major me eſt. Idem, de Trin. lib.* iii. *cap.* 12. In eo, quod in ſeſe ſunt, Dei ex Deo divinitatem cognoſce; in eo vero quod *Pater major eſt*, confeſſionem paternæ authoritatis intellige. *Idem, lib.* xi. *cap.* 12. And before all theſe Alexander Biſhop of Alexandria; Τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτῆ φάσκοντος τοῦ σωτῆρος, Ὁ πατήρ μου μείζων μοῦ ἐστι. *Theodoret. Hiſt. lib.* i. *cap.* 4. Laſtly, we have the teſtimony of Photius, that many of the ancient Fathers ſo expounded it: Τὴν, Ὁ πατήρ μου μείζων μοῦ ἐστι, τοῦ εὐαγγελίου φωνὴν, διαφόρως οἱ πατέρες ἡμῶν ἐξειλήφασιν· οἱ μὲν γὰρ φασι τῷ αἰτίῳ μείζονα εἰρῆσθαι. *Epiſt.* 176. Æqualis Patri, ſed major Patri, ART. I.

ART. I. ter, quod ipſe dedit ipſi omnia, et cauſa eſt ipſi Filio ut ſit, ut iſto modo ſit. *Victor. Afr. lib.* i. *Pater*, inquit, *major me eſt*; merito major, quia ſolus hic auctor ſine auctore eſt. *Phœbadius.*

Pag. 59. (*i*)

Quicquid Filius habet ut faciat, a Patre habet ut faciat. Quare habet a Patre ut faciat? quia a Patre habet ut filius ſit. Quare a Patre habet ut filius ſit? quia a Patre habet ut poſſit: quia a Patre habet ut ſit. *S. Auguſt. Tract.* 20. *in Joan.*

Pag. 60. (*j*)

Non alia potentia eſt in Filio, et alia ſubſtantia; ſed ipſa eſt potentia quæ et ſubſtantia; ſubſtantia ut ſit, potentia ut poſſit. Ergo quia Filius de Patre eſt, ideo dixit, *Non poteſt Filius ab ſe facere quicquam:* quia non eſt Filius ab ſe, ideo non poteſt ab ſe. *Ibid.* Totum quod eſt, de Patre eſt; totum quod poteſt, de Patre eſt; quoniam quod poteſt et eſt, hoc unum eſt, et de Patre totum eſt. *Ibid.* Non poteſt Filius ab ſe facere quicquam, niſi quod viderit Patrem facientem: quia de Patre eſt totus Filius, et tota ſubſtantia et potentia ejus ex illo eſt qui genuit eum. *Idem, Tract.* 21. Et primum Filium cognoſce, cum dicitur, *Non poteſt Filius ab ſe facere quicquam, niſi quod viderit Patrem facientem.* Habes nativitatem Filii, quæ ab ſe nihil poteſt facere niſi videat. In eo autem quod ab ſe nihil poteſt, innaſcibilitatis adinit errorem. Ab ſe enim non poteſt poſſe nativitas. *S. Hilar. de Trin. lib.* vii. *cap.* 21. Dum non ab ſe facit, ad id quod agit ſecundum nativitatem ſibi Pater autor eſt. *Idem, lib.* xi. *cap.* 12. Autorem diſcrevit cum ait, *Non poteſt ab ſe facere:* obedientiam ſignificat cum addit, *niſi quod viderit Patrem facientem. Idem, de Syn. cap.* 75.

Pag. 60. (*k*)

Sicut habet Pater vitam in ſemetipſo, ſic dedit et Filio vitam habere in ſemetipſo: ut hoc ſolum interſit inter Patrem et Filium, quia Pater habet vitam

tam in ſemetipſo quam nemo ei dedit, Filius autem habet vitam in ſemetipſo quam Pater dedit. *S. Auguſt. Tract.* 19. *in Joh.* Incommutabilis eſt vita Filii, ſicut Patris, et tamen de Patre eſt: et inſeparabilis eſt operatio Patris et Filii; ſed tamen ita operari Filio de illo eſt de quo ipſe eſt, id eſt, de Patre. *Idem, de Trin. lib.* ii. *cap.* 1. ART. 1.

Pag. 60. (*l*)

Sicut habet dedit, quod habet dedit, qualem habet, talem dedit, quantam habet, tantam dedit. *Idem, cont. Maximin. lib.* iii. *cap.* 14. Ergo quod dicitur, *dedit Filio*, tale eſt ac ſi diceretur, genuit Filium; generando enim dedit. Quomodo enim dedit ut eſſet, ſic dedit ut vita eſſet, et ſic dedit ut in ſemetipſo vita eſſet. *Idem, Tract.* 22. *in Joh.* Connectitur, tali confeſſione originis ſuæ, indiſcretæ naturæ perfecta nativitas. Quod enim in utroque vita eſt, id in utroque ſignificatur eſſentia; et in vita quæ generatur ex vita, id eſt, eſſentiâ quæ de eſſentia naſcitur, dum non diſſimilis naſcitur, ſcilicet quia vita ex vita eſt, tenet in ſe originis ſuæ indiſſimilem naturam, quia et natæ et gignentis eſſentiæ, id eſt, vitæ quæ habetur et data eſt, ſimilitudo non diſcrepet. *S. Hilar. de Syn. adv. Arianos.* Quia ergo apparet vita Patris hoc eſſe quod ipſe eſt; ſicut habet vitam in ſe, ſic dedit; ſic dedit Filio habere vitam, id eſt, ſic eſt Eſſe Filii, ſicut Eſſe Patris. *Vigil. African. Diſp.* In vita naturæ et eſſentiæ ſignificatio eſt, quæ ſicut habetur, ita data eſſe docetur ad habendum. *S. Hilar. Ibid.*

Pag. 60. (*m*)

Propter Patrem vivit Filius, quod ex Patre Filius eſt—propter Patrem, quod eructatum eſt verbum ex Patris corde, quod a Patre proceſſit, quod ex paterno generatus eſt utero, quod fons Pater Filii eſt, quod radix Pater Filii eſt. *S. Ambroſ. de Fide, lib.* iv. *cap.* 10.

ART. I. Pag. 61. (*n*)

Pater de nullo patre, Filius de Deo Patre: Pater quod eſt, a nullo eſt; quod autem Pater eſt, propter Filium eſt. Filius vero et quod Filius eſt, propter Patrem eſt, et quod eſt, a Patre eſt. *S. Auguſt. Tract.* 19. *in Joh.* Filium dicimus Deum de Deo; Patrem autem Deum tantum, non de Deo. Unde manifeſtum eſt quod Filius habeat alium de quo ſit, et cui Filius eſt; Pater autem non Filium de quo ſit habeat, ſed cui Pater ſit. Omnis enim filius de patre eſt quod eſt, et patri filius eſt: nullus autem pater de filio eſt quod eſt. *Idem, de Trin. lib.* ii. *cap.* 1. Filius non hoc tantum habet naſcendo, ut Filius ſit, ſed omnino ut ſit. *Ibid. lib.* v. *cap.* 15. Filius non tantum ut ſit Filius, quod relative dicitur, ſed omnino ut ſit, ipſam ſubſtantiam naſcendo habet. *Ibid. cap.* 15. Pater non habet Patrem de quo ſit, Filius autem de Patre eſt ut ſit, atque ut illi coæternus ſit. *Ibid. lib.* vi. *cap.* 10. *Ab ipſo*, inquit, *ſum*; quia Filius de Patre, et quicquid eſt Filius, de illo eſt cujus eſt Filius. Ideo Dominum Jeſum dicimus *Deum de Deo*, Patrem non dicimus Deum de Deo, ſed tantum Deum; et dicimus Dominum Jeſum *Lumen de lumine*; Patrem non dicimus Lumen de lumine, ſed tantum Lumen. Ad hoc ergo pertinet quod dixit, *Ab ipſo ſum. Idem, Tract.* 31. *in Joh.* Pater non eſt ſi non habeat Filium, et Filius non eſt ſi non habeat Patrem: ſed tamen Filius Deus de Patre, Pater autem Deus, ſed non de Filio: Pater Filii, non Deus de Filio; ille autem Filius Patris, et Deus de Patre *Idem, Tract.* 29. *in Joh.* Hoc tamen inter Patrem et filium intereſt, quia Pater a nullo hoc accepit, Filius autem per generationem omnia Patris accepit. *S. Ambroſ. in Epiſt. ad Eph. cap.* 2. Eſt ergo Deus Pater omnium inſtitutor et creator, ſolus originem neſciens. *Novatian. de Trin. cap.* 31. Whereas he ſpeaks after of the Son, Eſt ergo Deus, ſed in hoc ipſum genitus, ut eſſet Deus. Pater eſt Deus de quo Filius eſt Deus, de quo autem Pater nullus eſt Deus. *S. Auguſt. Epiſt.* 66.

Pag.

Pag. 61. (*o*) ART. I.

Pater enim ſolus nuſquam legitur miſſus. *S. Auguſt. de Trin. lib.* ii. *cap.* 5.

Pag. 61. (*p*)

Solus Pater non legitur miſſus, quia ſolus non habet authorem a quo genitus ſit, vel a quo procedat. Et ideo non propter naturæ diverſitatem, quæ in Trinitate nulla eſt, ſed propter ipſam authoritatem, ſolus Pater non dicitur miſſus: non enim ſplendor aut fervor ignem, ſed ignis mittit ſive ſplendorem ſive fervorem. *S. Auguſt. Serm. cont. Arian. cap.* 4. Qui mittit, poteſtatem ſuam in eo quod mittit, oſtendit. *S. Hilar. de Trin. lib.* viii. *cap.* 19.

Pag. 61. (*q*)

Si voluiſſet Deus Pater per ſubjectam creaturam viſibiliter apparere, abſurdiſſime tamen aut a Filio, quem genuit, aut a Spiritu Sancto, qui de illo procedit, miſſus diceretur. *S. Auguſt. de Trin. lib.* iv. *cap. ult.*

Pag. 61. (*r*)

Filius eſt igitur a Patre miſſus, non Pater a Filio; quia Filius eſt a Patre natus, non Pater a Filio. *Fulgent. lib.* viii. *cont. Fabianum, in Collect. Theodul. de S. S.* Quis autem Chriſtianus ignorat quod Pater miſerit, miſſuſque ſit Filius? Non enim genitorem ab eo quem genuit, ſed genitum a genitore mitti oportebat. *S. Auguſt. cont. Maximin. lib.* iii. *cap.* 14. Ubi audis, *Ipſe me miſit*, noli intelligere naturæ diſſimilitudinem, ſed generantis authoritatem. *Idem, Tract.* 31. *in Joh.* Ἐνταῦθα οὖν ὁ ἀποστέλλας, καὶ ὁ ἀποστελλόμενος, ἵνα δείξῃ τῶν πάντων ἀγαθῶν μίαν εἶναι τὴν πηγὴν, τυτέστι τὸν πατέρα. *S. Epiph. Hæreſ.* lxix. §. 54. Hence the language of the Schools, Miſſio importat proceſſionem originis, as Thomas Aquinas, 10. *q.* 43. *art.* 1. *ad primum*; or, authoritatem principii, as Durandus, *lib.* i. *diſt.* 15. *q.* 1.

ART. I.

Pag. 62. (*s*)

Λέγουσι γὰρ τὸ ῥητὸν τοῦ εὐαγγελίου κακῶς ἑρμηνεύοντες, ὅτι ὁ ἀποστείλας με πατὴρ μείζων μού ἐστι, ſaith Epiphanius of the Arians; and anſwering, grants in theſe words which follow, καὶ πρῶτον μὲν ὁ ἀποστείλας με πατὴρ, φάσκει, καὶ οὐχ ὁ κτίσας με. *Hæreſ.* lxix. §. 53. To the ſame purpoſe Athanaſius, *de Hum. Nat. ſuſc.* and Cyril of Alexandria, *Theſaur. lib.* xi. read it, Ὁ πέμψας με πατήρ. And St. Baſil makes Eunomius read it ſo, in his firſt book againſt him, and with that addition anſwers it. So the ſecond Confeſſion of the Council of Sirmium, both in the Latin original, and Greek tranſlation. *S. Hilar. de Syn. S. Athanaſ. et Socrat. lib.* ii. *cap.* 30.

Pag. 62. (*t*)

Παραδιδοὺς ὁ κύριος τὴν σωτήριον πίστιν τοῖς μαθητευομένοις τῷ λόγῳ, τῷ πατρὶ καὶ τῷ υἱῷ συνάπτει τὸ πνεῦμα τὸ ἅγιον. *S. Baſil. Epiſt.* 80.

Pag. 62. (*u*)

Ἀκίνητον καὶ ἀπαρεγχείρητον φυλάσσειν προσήκει τὴν ἀκολουθίαν ἣν ἐξ αὐτῆς τῆς κυρίας τῆς φωνῆς παρελάβομεν, εἰπόντος, Πορευθέντες μαθητεύσατε πάντα, &c. *S. Baſil. Epiſt.* 78.

Pag. 62. (*x*)

Ἔστι τι τάξεως εἶδος, ἐκ τῆς παρ' ἡμῶν θέσεως συνιστάμενον, ἀλλ' αὐτῇ τῇ κατὰ φύσιν ἀκολουθίᾳ συμβαῖνον, ὡς τῷ πυρὶ πρὸς τὸ φῶς ἐστὶ τὸ ἐξ αὐτοῦ· ἐν τούτοις γὰρ πρότερον τὸ αἴτιον λέγομεν, δεύτερον δὲ τὸ ἐξ αὐτοῦ.—πῶς ἂν εὔλογον ἀρνεῖσθαι τὴν τάξιν ἐφ' ὧν ἐστι πρότερον καὶ δεύτερον, ἢ κατὰ τὴν ἡμετέραν θέσιν, ἀλλ' ἐκ τῆς κατὰ φύσιν αὐτοῖς ἐνυπαρχούσης ἀκολουθίας; *S. Baſil. adv. Eunom. lib.* i.

Pag. 63. (*y*)

Δευτερεύει μὲν ὁ υἱὸς τοῦ πατρὸς τῷ αἰτίῳ· δευτερεύει δὲ καὶ τὸ πνεῦμα τοῦ υἱοῦ κατὰ τὸν τῆς αἰτίας λόγον. *S. Baſil. apud Georg. Pachym. Hiſt. lib.* vii. Ὡς γὰρ υἱὸς τάξει μὲν δεύτερος τοῦ πατρός, ὅτι ἀπ' ἐκείνου, καὶ ἀξιώματι, ὅτι ἀρχὴ καὶ αἰτία

αἰτία τῦ εἶναι αὐτῷ ὁ πατὴρ, καὶ ὅτι δι' αὐτῦ ἡ πρόοδος καὶ ART. I.
προσαγωγὴ πρὸς τὸν Θεὸν καὶ πατέρα· φύσει δὲ ἐκέτι δεύτερος, διότι ἡ θεότης ἐν ἑκατέρῳ μία· ἕτω δηλονότι καὶ τὸ πνεῦμα τὸ ἅγιον, εἰ καὶ ὑποβέβηκε τὸν υἱὸν τῇ τε τάξει καὶ τῷ ἀξιώματι, ἐκέτ' ἂν εἰκότως ὡς ἀλλοτρίας ὑπάρχον φύσεως. *S. Basil. cont. Eunom. lib.* iii. Si unum Deum ſingulariter nominamus, excludentes vocabulum ſecundæ perſonæ, furorem ejus hæreſis approbamus quæ ipſum aſſerit Patrem paſſum. *Phœbad. cont. Arian.* Illi cui eſt in Filio ſecunda perſona, eſt et tertia in Spiritu Sancto. *Idem.* Sic alius a Filio Spiritus, ſicut a Patre Filius; ſic tertia in Spiritu ut in Filio ſecunda perſona. *Ibid.* Omne quod prodit ex aliquo, ſecundum ſit ejus neceſſe eſt de quo prodit, non ideo tamen eſt ſeparatum. Secundus autem ubi eſt, duo ſunt; et tertius ubi eſt, tres ſunt; tertius enim eſt Spiritus a Deo et Filio. *Tertul. adv. Prax. cap.* 8. Sic alium a ſe Paracletum, quomodo et nos a Patre alium Filium; ut tertium gradum oſtenderet in Paracleto, ſicut nos ſecundum in Filio. *Ibid. cap.* 9. Hic interim acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen divinitatis, et tertium gradum majeſtatis. *cap.* 30. Ὁ δὲ ὡς ἐξ αἰτίᾳ γεγονὼς υἱός, δεύτερος ἢ ἐστιν υἱὸς καθέστηκε, πρὸ τῦ πατρὸς καὶ τὸ εἶναι καὶ τοιόσδε εἶναι εἰληφώς. *Euſeb. Dem. Evang. lib.* iv. *cap.* 3. Et quidem confeſſione communi ſecunda quidem ab autore nativitas eſt, quia ex Deo eſt; non tamen ſeparabilis ab autore, quia in quantum ſenſus noſter intelligentiam tentabit excedere, in tantum neceſſe eſt etiam generatio excedat. *S. Hilar. de Trin. lib.* xii. *cap.* 51. Tua enim res eſt, et unigenitus tuus eſt—filius ex te Deo Patre Deus verus, et a te in naturæ tuæ unitate genitus, poſt te ita conſitendus, ut tecum; quia æternæ originis ſuæ es author æternus. Nam dum ex te eſt, ſecundus a te eſt. *Idem, cap.* 54. This by the Schools is called Ordo naturæ, ordo originis, ordo naturalis præſuppoſitionis. Which being ſo generally acknowledged by the Fathers, when we read in the Athanaſian Creed, *In this Trinity none is afore*

ART. I. *or after other*, we muſt underſtand it of the priority of perfection or time.

Pag. 63. (z)

Μικρῶν γὰρ ἂν εἴη καὶ ἀναξίων ἀρχὴ, μᾶλλον δὲ μικρῶς τε καὶ ἀναξίως· μὴ θεότητος ὢν ἀρχὴ καὶ ἀγαθότητος τῆς ἐν υἱῷ καὶ πνεύματι θεωρεμένης. *S. Greg. Naz. Orat.* 1. *et* 29. Μὴ χρονικὴν ἀρχὴν τῷ υἱῷ καταδείξῃ τινὸς λέγοντος, ἀλλὰ ἄχρονον ἀρχὴν γίνωσκε τὸν πατέρα· ἀρχὴ γὰρ υἱῷ ἄχρονος, ἀκατάληπτος. *S. Cyril. Hier. Catech.* 11. Ἀρχὴ μὲν ἓν πατρὸς ἑδεμία, ἀρχὴ δὲ τῷ υἱῷ ὁ πατήρ. *S. Baſil. cont. Eunom. lib.* ii. Φαίνεται λοιπὸν ὁ μακάριος εὐαγγελιστὴς σαφέστερον ἡμῖν ἑρμηνεύων τὸ τῆς ἀρχῆς ὄνομα. ἑδὲν γὰρ ἕτερον, ὡς εἰκὸς, τὴν ἀρχὴν εἶναί φησιν, ἢ αὐτὸν τὸν πατέρα, ἀφ' ἧπερ ὁ ζῶν ἐξέλαμψε λόγος, καθάπερ ἐξ ἡλίου τὸ φῶς. ἐκεῖν ἀρχὴ τῷ υἱῷ ὁ πατήρ. *S. Cyril. Alex. Theſaur. cap.* 32. Cum dixiſſet, *quem mittet Pater*, addidit, *in nomine meo:* non tamen dixit, *quem mittet Pater a me*, quemadmodum dixit, *quem ego mittam vobis a Patre*; videlicet oſtendens quod totius Divinitatis, vel, ſi melius dicitur, Deitatis, principium Pater eſt. *S. Auguſt. de Trin. lib.* iv. *cap.* 20. Unum principium ad creaturam dicitur Deus, non duo vel tria principia. Ad ſe autem invicem in Trinitate, ſi gignens ad id quod gignitur principium eſt, Pater ad Filium principium eſt, quia gignit eum. *S. Auguſt. de Trin. lib.* v. *cap.* 14. Pater ergo principium Deitatis. *Gennad de Eccleſ. Dogm. cap.* 1. In this ſenſe the Greek Fathers uſed ἄναρχος as proper to the Father, (in the ſame relation with ἀγέννητος, with relation to the *principium productionis*) and denied it to the Son: Ὁ δὲ υἱὸς, ἐὰν μὲν ὡς αἴτιον τὸν πατέρα λαμβάνῃς, οὐκ ἄναρχος, ἀρχὴ γὰρ υἱῷ πατὴρ ὡς αἴτιος· ἐὰν δὲ τὴν ἀπὸ χρόνου νοῆς ἀρχὴν, καὶ ἄναρχος. *S. Greg. Naz. Orat.* 29. Εἴ τις ἀγέννητον καὶ ἄναρχον λέγοι τὸν υἱὸν, ὡς δύο ἀνάρχα, καὶ δύο ἀγέννητα λέγων, καὶ δύο ποιῶν θεὸς, ἀνάθεμα ἔστω. *Syn. Sirm. Conf. prima.* Thus firſt tranſlated into Latin; Si quis innaſcibilem et ſine initio dicat Filium, tanquam duo ſine principio, et duo innaſcibilia, et duo innata dicens, duos faciat

faciat Deos, anathema ſit. *S. Hilar. de. Syn.* In which ſenſe the Platoniſts did underſtand ἀγέννητος of God, Ὥστε εἰκ ἀγαθὸν τῇ λεγομένῃ ὕλῃ τὸ κοσμεῖσθαι, εἴπερ ἀγέννητος εἶη μὴ ἀπὸ χρόνε μόνον, ἀλλὰ καὶ τὸ ἀπὸ αἰτιῶν, καθ' ὁ σημαινόμενον καὶ τὸν θεὸν ἀγέννητον λέγομεν. *Hierocles de Provid.* And the Latins attributing the term *principium* to the Son, do it with the addition of *de* or *ex principio.* Pater principium non de principio, Filius principium de principio. *S. Auguſt. cont. Maximin. lib.* iii. *cap.* 17. Principium ex principio et unum eſt, et initio caret. *Fauſtus Rheg. Epiſt.* 16. *Ex ore,* inquit, *Altiſſimi prodivi.* Hæc eſt enim nativitas perfecta ſermonis, hoc eſt principium ſine principio; hic eſt ortus habens initium in nativitate, in ſtatu non habens. *Phœbad. cont. Arian.* Sicut in creaturis invenitur principium primum et principium ſecundum; ita in perſonis divinis invenitur principium non de principio, quod eſt Pater, et principium a principio, quod eſt Filius. *Tho. Aquin.* 1. *q.* 33. *art.* 4. And to this all the Schoolmen writing on his Sums agree, as all upon the ſentences. 1 *Diſt.* 29. ART. I.

Pag. 63. (*a*)

Αἰτία ἐςὶν ἡ τῆ θεῆ φύσις, καὶ τῆ υἱῆ, καὶ τῆ ἁγίε πνεύματος, καὶ τῆς κτίσεως πάσης. *S. Athanaſ. Diſſert. Orthod. et Anom.* Ἀλλά τις ἐςὶ δύναμις ἀγεννήτως καὶ ἀνάρχως ὑφεσῶσα, ἥτις ἐςὶν αἰτία τῆς ἁπάντων ὄντων αἰτίας· ἐκ γὰρ τῆ πατρὸς ὁ υἱὸς, δι' ὃ τὰ πάντα. *S. Baſil. Epiſt.* 43. And upon that place, *This day have I begotten thee:* Ἀλλὰ τὸ μὲν, γεγέννηκα, τὴν αἰτίαν ἀφ' ἧς ἔχει τὴν ἀρχὴν τῆ εἶναι σημαίνει. *Idem, cont. Eunom. lib.* ii. Πῶς ἀδεμίαν διαφορὰν καταλείπει, ὁ δὲ τὴν ἐν αἰτίοις πρὸς τὰ ἐξ αὐτῶν ἐνυπάρχεσαν; *Idem, lib.* i. Πρὸς τὸ, ὅτι ἐγὼ ἦλθον ἐν τῷ ὀνόματι τῆ πατρός με, ἐκεῖνο εἰδέναι χρὴ, ὅτι ἀρχὴν ἑαυτῆ καὶ αἰτίαν ἐπιγραφόμενος τὸν πατέρα, ταῦτα λέγει. *Idem, Epiſt.* 64. Διαφορὰν τῶν ὑποςάσεων ἐν μόναις ταῖς τρισὶν ἰδιότησι, τῇ ἀναιτίῳ καὶ πατρικῇ, καὶ αἰτιατῇ υἱικῇ, καὶ τῇ αἰτιατῇ καὶ ἐκπορευτῇ, ἐπιγινώσκομεν. *Damaſc. lib.* iii. *cap.* 5. Τὸν πατέρα τῆ λόγε καὶ τῆς σοφίας, καὶ πρυβολίκ

ART. I. λέα τὲ πνεύματος τὲ ἁγίε, τὴν πρώτην αἰτίαν καὶ ἀρχὴν φαμεν τῆς θεότητος εἶναι. *Zachar. Mitylen.* And although Thomas Aquinas, and Eugenius Biſhop of Rome, in the definition of the Council of Florence, have obſerved that the Greeks in this caſe do uſe the term of *cauſa*, but the Latins only *principium*; yet the very Latin Fathers in the twenty-fifth Seſſion of the ſame Council have theſe words, Μίαν γινώσκομεν τὸν πατέρα αἰτίαν, καὶ ῥίζαν, καὶ πηγὴν τῆς θεότητος· and we have before cited Victorinus Afer, who ſays, Pater cauſa eſt ipſi Filio ut ſit. So St. Hilary, Deum naſci, non eſt aliud quam in ea natura eſſe qua Deus eſt; quia naſci cum cauſam nativitatis oſtendat, non diſproficit tamen in genere autoris exſiſtere. *De Trin. lib.* xi. *cap.* 11. Ex ſpiritu enim ſpiritus naſcens, licet de proprietate ſpiritus, per quam et ipſe ſpiritus eſt, naſcatur, non tamen alia ei præterquam perfectarum atque indemutabilium cauſarum ad id quod naſcitur cauſa eſt; et ex cauſa, licet perfecta atque indemutabili naſcens, neceſſe eſt ex cauſa in cauſæ ipſius proprietate naſcatur. *Idem, lib.* xii. *cap.* 8. Qui ex eo qui eſt natus eſt, intelligi non poteſt ex eo quod non fuit natus eſſe, quia ei is qui eſt, ad id quod eſt, cauſa eſt, non etiam id quod non eſt, origo naſcendi eſt. *Ibid. cap.* 17. Deus omnium quæ ſunt cauſa eſt. Quod autem rerum omnium cauſa eſt, etiam ſapientiæ ſuæ cauſa eſt, nec unquam Deus ſine ſapientia ſua. Igitur ſempiternæ ſuæ ſapientiæ cauſa eſt ſempiterna. *S. Auguſt. lib. de diverſ. quæſt.* lxxxiii. *quæſt.* 16. And as they called the Father the cauſe of the Son, ſo they accounted it the propriety of the Father to be without a cauſe, as appears out of Alexander the Biſhop of Alexandria's Epiſtle before produced.

Pag. 63. (*b*)

We have cited Phœbadius ſpeaking ſo before; to which may be added, Si quis igitur adhuc et de Apoſtolo requirit dominicum ſtatum, id eſt, ſingularis ſubſtantiæ dualitatem quæ per naturam autori ſuo

ſuo jungitur: *et paulo poſt*; Sed cum refertur ex ART. I. ipſo, certe ad Patrem, ut ad rerum omnium reſpicitur autorem. St. Hilary is known to ſpeak frequently of the authority of the Father, as of the author of his Son, and ſeveral places have been already collected, eſpecially by Petavius, to which theſe may be added, beſides what have been already produced. Ipſo quod Pater dicitur, ejus quem genuit author oſtenditur. *lib.* iv. *cap.* 9. Cum potius honor Filii dignitas ſit paterna, et glorioſus autor ſit ex quo is, qui tali gloria ſit dignus, exſtiterit. *Ibid. cap.* 10. Aliud eſt ſine autore eſſe ſemper æternum, aliud quod patri, id eſt, autori, eſt coæternum. Ubi enim pater autor eſt, ibi et nativitas eſt. At vero ubi autor æternus eſt, ibi et nativitas æterna eſt: quia ſicut nativitas ab autore eſt, ita et ab æterno autore æterna nativitas eſt. *Idem, lib.* xii. *cap.* 21. Quod vero ex æterno natum eſt, id ſi non æternum natum eſt, jam non erit et pater autor æternus. Si quid igitur ei, qui ab æterno patre natus eſt, ex æternitate defuerit, id ipſum autori non eſt ambiguum defuiſſe. *Ibid.* Natum non poſt aliquid, ſed ante omnia; ut nativitas tantùm teſtetur autorem, non præpoſterum aliquid in ſe autore ſignificet. *Ibid. cap.* 51. Natus autem ita, ut nihil aliud quam te ſibi ſignificet autorem. *Ibid. cap.* 52. Ipſius tamen autor eſt Pater generando ſine initio. *Ruffin. in Symb.* Si propterea Deum Patrem Deo Filio dicis autorem, quia ille genuit, genitus eſt iſte, quia iſte de illo eſt, non ille de iſto; fateor et concedo. *S. Auguſt. cont. Maximin. lib.* iii. *cap.* 14.

Pag. 63. (*c*)

Nec dubitaverim Filium dicere et radicis fruticem, et fontis fluvium, et ſolis radium. *Tertul. adv. Prax. cap.* 8. Nec frutex tamen a radice, nec fluvius a fonte, nec radius a ſole diſcernitur; ſicut nec a Deo ſermo. *Ibid.* Ἐπὶ μὲν γὰρ ὁ πατὴρ, τί μον ἔχων τὸ εἶναι καὶ ἀνενδεὲς, ῥίζα καὶ πηγὴ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. *S. Baſil. Homil. cont. Sabellianos.* Dominus Pater, quia

ART. I. quia radix eſt Filii.' *S. Ambroſ. in Luc. lib.* X. *cap.* 1. *ut et de Fide, lib.* iv. *cap.* 5. St. Cyril of Alexandria ſpeaking of the baptiſmal inſtitution, Τὴν μὲν γὰρ ἀνωτάτω ῥίζαν ἧς ἐπέκεινα τὸ συμπὰν εὑδὲν, ἐννοήσεις τὸν πατέρα· τὸν δέ γε τῆς ἀνωτάτω ῥίζης ἐκπεφυκότα καὶ γεγεννημένον, παραδέξῃ τὸν υἱόν. *De S. Trin. Dial.* 2.

Pag. 63. (*d*)

Ἄναρχος ὁ πατὴρ, πηγὴ τοῦ τῆς δικαιοσύνης ποταμοῦ, τοῦ μονογενοῦς ὁ πατήρ. *S. Cyril. Hier. Catech.* 11. In hac ergo natura filius eſt, et in hoc originis fonte ſubſiſtens proceſſit ex ſapiente ſapientia, ex forti virtus, ex lumine ſplendor. *Vigil. African. Diſp.* Ὡς πνεῦμα θεοῦ καὶ ἐξ αὐτοῦ πεφηνὸς, αἴτιον αὐτὸν ἔχον, ὡς πηγὴν ἑαυτοῦ, κἀκεῖθεν πηγάζον. *S. Baſil. Homil.* 28. Λέγει περὶ τοῦ υἱοῦ ἡ θεία γραφὴ, Κλίνω, φησὶν, ἐπ' αὐτὸν ὡς ποταμὸς εἰρήνης· ἐκπορευόμενος δηλονότι ἐκ τῆς ἀληθοῦς πηγῆς τῆς ζωῆς, τῆς τοῦ πατρὸς θεότητος. *Act. Concil. Nic. lib.* ii. *cap.* 22. And St. Cyril of Alexandria, who often uſeth this expreſſion, gives us the full ſignification of it in theſe words, upon the firſt chapter of St. John: Ἀδικήσει δὲ ὅλως εὐδὲν τὸ, ὡς ἐν πηγῇ, τῷ πατρὶ τὸν υἱὸν ὑπάρχειν ἐννοεῖν· μόνον γὰρ τὸ ἐξ οὗ τὸ τῆς πηγῆς ἐν τούτοις ὄνομα σημαίνει. Patrem quidem non genitum, non creatum, ſed ingenitum profitemur; ipſe enim a nullo originem ducit, ex quo et Filius nativitatem, et Spiritus Sanctus proceſſionem accepit. Fons ergo ipſe et origo eſt totius divinitatis. *Concil. Toletan.* 11. Quanto magis Dei vocem credendum eſt et manere in æternum; et ſenſu ac virtute comitari, quam de Deo Patre tanquam rivus de fonte traduxit? *Lactan. de ver. Sap. lib.* iv. *cap.* 8. *et rurſus, cap.* 29. Cum igitur et Pater Filium faciat, et Filius Patrem, una utrique mens, unus ſpiritus, una ſubſtantia eſt; ſed ille quaſi exuberans fons eſt, hic tanquam defluens ex eo rivus; ille tanquam ſol, hic tanquam radius a ſole porrectus.

Pag. 63. (*e*)

Caput, quod eſt principium omnium, Filius: caput

put autem, quod eſt principium Chriſti, Deus, *Concil. Sirm.* accepted and expounded as orthodox by St. Hilary. Caput enim omnium Filius, ſed caput Filii Deus. *S. Hilar. de Syn.* Cum ipſe ſit omnium caput, ipſius tamen caput eſt Pater. *Ruffin. in Symb.* ART. I.

Tu capitis primique caput, tu fontis origo.
Hilar. ad Leonem.

Οὔτε δύο εἰσὶν ἀρχαὶ, ἀλλὰ κεφαλὴ τοῦ υἱοῦ ὁ πατὴρ, μία ἡ ἀρχή. *S. Cyril. Hier. Catech.* 11. Caput Filii Pater eſt, et caput Spiritus Sancti Filius, quia de ipſo accepit. *S. Auguſt. Quæſt. Vet. Teſt.* 9. St. Chryſoſtom is ſo clearly of the opinion that 1 Cor. xi. is to be underſtood of Chriſt as God, that from thence he proves him to have the ſame eſſence with God: Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, ὁμοούσιος δὲ ἡ κεφαλὴ τῷ σώματι· κεφαλὴ δὲ τοῦ υἱοῦ ὁ Θεὸς, ὁμοούσιος ὁ υἱὸς τῷ πατρί. So likewiſe Theodoret upon the ſame place; Ἡ δὲ γυνὴ δόξα ποίημα τοῦ ἀνδρὸς, ἀλλ' ἐκ τῆς οὐσίας τοῦ ἀνδρός· οὐδὲ ὁ υἱὸς ἄρα ποίημα τοῦ Θεοῦ, ἀλλ' ἐκ τῆς οὐσίας τοῦ Θεοῦ. So St. Cyril. Κεφαλὴ τοῦ Χριστοῦ ὁ Θεὸς, ὅτι ἐξ αὐτοῦ κατὰ φύσιν· γεγέννηται γὰρ ὁ λόγος ἐκ τοῦ Θεοῦ καὶ πατρός. *Ad. Regin. Ep.* 1.

Pag. 63. (*f*)

Lactan. lib. i. *cap.* 8. *S. Hilar. lib.* ii. *Zach. Mitylen.*

Pag. 63. (*g*)

Lactan. Ibid. Syneſ. Hymn.

Pag. 63. (*h*)

S. Hierom. in cap. iii. *ad Eph.*

Pag. 63. (*i*)

Ἄναρχος οὖν ὁ πατήρ· οὐ γὰρ ἑτέρωθεν αὐτῷ, οὐδὲ παρ' ἑαυτοῦ τὸ εἶναι. *S. Greg. Naz. Orat.* 30. Ὁ ἀγέννητος οὐ γεγέννηται, οὔθ' ὑφ' ἑαυτοῦ, οὔθ' ὑφ' ἑτέρου. *S. Athanaſ.* Si rurſum quod a ſemetipſo ſit accipias, nemo ſibi ipſe et munerator et munus eſt. *S. Hil. de Trin. lib.* ii. *cap.* 7. Qui putant Deum ejus potentiæ eſſe ut ſeipſum ipſe genuerit, eo plus errant, quod non ſolum Deus ita non eſt, ſed neque corporalis neque ſpiritualis creatura.

ART. I. creatura. Nulla enim omnino res eſt quæ ſeipſam gignat ut ſit. Et ideo non eſt credendum, vel dicendum, quod Deus genuit ſe. *S. Auguſt.*

Pag. 63. (*k*)

This appeareth by thoſe expoſitions which have been given of ſuch words as ſeem to bear the affirmation: as Αὐτογένεθλος, αὐτοφυὴς, αὐτόγονος, αὐτογενὴς, &c. Αὐτογενὴς, αὐτογένεθλος, οὐκ ἔκ τινος γεννώμενος. *Heſych.* And Αὐτολόχευτος, Θεὸς ἀγέννητος, αὐτογέννητος. *Idem.* And after him Suidas; Αὐτολόχευτος, αὐτογέννητος, ὁ Θεὸς ὁ ἀγέννητος. And if αὐτογέννητος be not αὐτόθεν γεννητὸς, no more is αὐτόθεος to be taken for αὐτόθεν, or ἐξ ἑαυτοῦ θεός. Euſebius in his Panegyrical Oration gives this title to the Son, Οἷα τοῦ καθόλου Θεοῦ παῖδα γνήσιον καὶ αὐτόθεον προσκυνεῖσθαι. *Hiſt. lib.* x. *cap.* 4. And in his Evangelical Demonſtration calls him, Αὐτενοῦν, καὶ αὐτολόγον, καὶ αὐτοσοφίαν, καὶ εἴ τι δὲ αὐτοκαλὸν καὶ αὐτοαγαθόν. *lib.* iv. *cap.* 2. And in the thirteenth chapter of the ſame book, with relation to the former words, Τοῦ Θεοῦ λόγος, αὐτοζωὴ τυγχάνων, καὶ αὐτοφῶς νοερὸν, καὶ ὅσα ἄλλα προκατείλεκται. Theodoret terms him, Αὐτοδύναμον καὶ αὐτοζωὴν καὶ αὐτοσοφίαν. *cont. Anathem. quartum Cyrilli.* St. Baſil, Αὐτοζωὴν, *in Pſal.* xlviii. *et de Spiritu Sancto, cap.* 8. and Αὐτοδικαιοσύνην. *Epiſt.* 141. St. Chryſoſtom, Αὐτοαθανασίαν, αὐτομακαριότητα. St. Athanaſius gives him them, and many more to the ſame purpoſe. And before all theſe Origen; Ὃν μὲν νομίζομεν καὶ πεπείσμεθα ἀρχῆθεν εἶναι Θεὸν, καὶ υἱὸν Θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ, καὶ ἡ αὐτοσοφία, καὶ ἡ αὐτοαλήθεια. And again, Τίς μᾶλλον τῆς Ἰησοῦ ψυχῆς ἢ κἂν παραπλησίως κεκόλληται τῷ Κυρίῳ, τῷ αὐτολόγῳ, καὶ αὐτοσοφίᾳ καὶ αὐτοαληθείᾳ καὶ αὐτοδικαιοσύνῃ; *lib.* vi. Εἰκὼν μὲν τοῦ Θεοῦ ὁ πρωτότοκος πάσης κτίσεώς ἐστιν ὁ αὐτολόγος, καὶ ἡ αὐτοαλήθεια, ἔτι δὲ καὶ ἡ αὐτοσοφία. *Ibid.* And certainly in the ſame ſenſe that αὐτὸς is joined with one attribute, it may be joined with any other, and with the Godhead: becauſe all the attributes of God are really the

the ſame, not only with themſelves, but with the ART. I. eſſence. But in what ſenſe it ought to be underſtood, when thus uſed by the Fathers, it will be neceſſary to inquire, leſt it be ſo attributed to the Son, as it prove derogatory to the Father. St. Baſil, I confeſs, may ſeem ſo to ſpeak, as if the Son were therefore αὐτοζωὴ, becauſe he hath life of himſelf, not from the Father, (and conſequently he may be termed αὐτόθεος, as God of himſelf, not from the Father,) for he denieth thoſe words, *I live by the Father*, to be ſpoken of Chriſt, according to his divine nature, and that only for this reaſon, that if it were ſo underſtood he could not be called αὐτοζωή. Εἰ διὰ τὸν πατέρα ὁ υἱὸς ζῇ, δι' ἕτερον καὶ οὐ δι' ἑαυτὸν ζῇ· ὁ δὲ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται· from whence he concludeth, εἰς τὴν ἐνανθρώπησιν οὖν, καὶ οὐκ εἰς τὴν θεότητα, τὸ εἰρημένον νοεῖν δεῖ. *cont. Eunom. lib.* iv. But becauſe the authority of that book is queſtioned, I ſhall produce the ſame author upon the ſame Scripture, ſpeaking to the ſame purpoſe, in his 141ſt Epiſtle, which is unqueſtionably genuine: Ἐνταῦθα δὲ τὸ ῥητὸν οὐκ αὐτὴν προαιώνιον, ὡς οἶμαι, ζωὴν ὀνομάζει· πᾶν γὰρ τὸ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται. To which teſtimonies I anſwer, firſt, that thoſe words of his, ὡς οἶμαι, (*as I think*,) ſhew that he doth not abſolutely deny theſe words of Chriſt to be underſtood of his Divinity, of which the reſt of the Fathers quoted before did underſtand it; and not only they, but St. Baſil himſelf, in his book *de Spiritu Sancto*, cap. 8. hath delivered a clear reſolution of this point according to that interpretation, wholly conſonant to his doctrine of the Trinity in other parts of his works: Ὅμως μέν τοι, ἵνα μή ποτε ἐκ τοῦ μεγέθους τῶν ἐνεργειῶν περισπασθῶμεν εἰς τὸ φαντασθῆναι ἄναρχον εἶναι τὸν υἱὸν, τί φησιν ἡ αὐτοζωή; Ἐγὼ ζῶ διὰ τὸν πατέρα. καὶ ἡ τοῦ Θεοῦ δύναμις; Οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν. καὶ ἡ αὐτοτελὴς σοφία; Ἐντολὴν ἔλαβον τί εἴπω καὶ τί λαλήσω; Chriſt therefore as αὐτοζωὴ ſpake thoſe words, *I live by the Father*, and by them ſhewed his origination from

ART. I. from him, from whom he received his life, power, and wiſdom, as receiving his eſſence, which is the ſame with them: wherefore thoſe former paſſages are to be looked upon, as if αὐτὸς in compoſition did not deny origination, but participation, or receiving by way of affection. And that he underſtood it ſo, appears out of the places themſelves: for in the firſt, after ὁ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται, immediately followeth, οὐδὲ γὰρ ὁ κατὰ χάριν ἅγιος αὐτοάγιος· and in the ſecond, after πᾶν γὰρ τὸ δι' ἕτερον ζῶν, αὐτοζωὴ εἶναι οὐ δύναται, followeth likewiſe, ὡς οὐδὲ τὸ ὑφ' ἑτέρα θερμανθὲν αὐτοθερμότης εἶναι. The meaning then of St. Baſil muſt be this, that he which receiveth life from another merely as a grace or favour, as the ſaints receive their ſanctity, cannot properly be termed αὐτοζωὴ, no more than they αὐτοάγιοι· or if he receive it by derivation or participation, as water receiveth heat from fire, he deſerveth the ſame name no more than water heated to be called αὐτοθερμότης. And this is fully conſonant to the expreſſions of the reſt of the ancients: as particularly Athanaſius, Οὐ κατὰ μετοχὴν ταῦτα ὤν, οὐδὲ ἔξωθεν ἐπιγινομένων τούτων αὐτῷ κατὰ τοὺς αὐτοῦ μετέχοντας, καὶ σοφιζομένης δι' αὐτοῦ, καὶ δυνατοὺς καὶ λογικοὺς ἐν αὐτῷ γινομένης· ἀλλ' αὐτοσοφία, αὐτολόγος, αὐτοδύναμις ἰδία τοῦ πατρός ἐστιν, αὐτοφῶς, αὐτοαλήθεια, αὐτοδικαιοσύνη, αὐτοαρετή. *in fine Protrept.* And to the ſame purpoſe, Ὅτι οὐ μεθεκτὴν ἔχει τὴν δωρεὰν, ἀλλ' αὐτοπηγὴ καὶ αὐτόῤῥιζα πάντων ἐστὶ τῶν ἀγαθῶν, αὐτοζωὴ καὶ αὐτοφῶς, καὶ αὐτοαλήθεια, in the MS. Catena in the King of France's library. *Petav. de Trin. lib.* vi. *cap.* 11. All therefore which theſe compoſitions ſignify, is either a negation of a derivative participation, or an affirmation of a reality and identity of ſubſtance, as yet farther appears by St. Epiphanius, Αὐτουσία ἐστὶν ὁ θεὸς πατὴρ καὶ ὁ υἱὸς, καὶ τὸ ἅγιον πνεῦμα, καὶ οὐχ ἑτερουσία· and Origen himſelf upon St. John, Ἡ αὐτοδικαιοσύνη ἡ οὐσιώδης Χριστός ἐστι, as alſo ἡ αὐτοαλήθεια ἡ οὐσιώδης, καὶ, ἵν' οὕτως εἴπω, πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας. To conclude, there is a Catholic ſenſe in which

which the Son is termed αὐτόθεος, αὐτοσοφία, &c. by the ancient Fathers; and another ſenſe there is in which theſe terms are ſo proper and peculiar to the Father, that they are denied to the Son. Indeed αὐτόθεος, in the higheſt ſenſe, ἀφ' ἑαυτοῦ θεὸς, poſitively taken, belongeth neither to the Son nor to the Father, as implying a manifeſt contradiction; becauſe nothing can have its being actually from itſelf, as communicated to itſelf, and that by itſelf: but in a negative way of interpretation, by which that is ſaid to be of itſelf, which is and yet is not of or from another; αὐτόθεος belongs properly to the Father, neither generated by, nor proceeding from another; and in that ſenſe it is denied to the Son, becauſe he is generated by the Father, as ἐκ θεοῦ θεὸς, ἐκ σοφοῦ σοφία, ἐκ λογικοῦ λόγος, καὶ ἐκ πατρὸς υἱὸς, ſaith St. Athanaſius, *cont. Arian. Orat.* v. from whence he thus proceeds, Ἐκτὸς εἰμὴ ἄν τις εἴποι αὐτοσοφίαν εἶναι καὶ αὐτολόγον τὸν θεὸν, ἀλλ' εἰ τοῦτο εἴη ἂν αὐτὸς ἑαυτοῦ πατὴρ καὶ υἱός· And again, Εἰ δὲ αὐτοσοφία ὁ θεὸς, καὶ τὸ ἐκ τούτου ἄτοπον εἴρηται παρὰ Σαβελλίῳ. Laſtly, in another ſenſe, in which αὐτὸς in compoſition is taken not *in obliquo*, but *in recto*; αὐτόθεος, that is, αὐτὸς ὁ θεὸς, *God himſelf*, and αὐτοζωὴ, αὐτὴ ἡ ζωὴ, *life itſelf*; ſo all theſe terms are attributed to the Son as truly, really, and eſſentially, as to the Father. And that the Fathers took it ſo appears, becauſe they did ſometimes reſolve the compoſition: as when Euſebius calleth Chriſt αὐτόθεον, in the Panegyrick before cited, preſently after he ſpeaketh thus; Τί γὰρ καὶ ἔμελλε τοῦ παμβασιλέως καὶ πανηγεμόνος καὶ αὐτοῦ Θεοῦ λόγα ἐνσήπεσθαι τῷ πνεύματι; where αὐτοῦ Θεοῦ is the ſame with αὐτοθέου.

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Ὅθεν οἱ ἀπίσολοι, καὶ πᾶσα σχεδὸν ἡ θεία γραφὴ, ὅταν εἴπῃ, ὁ Θεὸς, ἅπας ἀπολύτως καὶ ἀπροσδιορίσως, καὶ ὡς ἐπίπαν σὺν ἄρθρῳ, καὶ χωρὶς ἰδιώματος ὑποστατικοῦ, τὸν πατέρα δηλοῖ. *Theod. Abucara Opuſc.* 42.

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Unxit te Deus, Deus tuus. Id enim quod ait, *tuus*, ad nativitatem refertur; cæterum non perimit naturam. Et idcirco Deus ejus eſt, qui ex Deo natus in Deum eſt. Non tamen per id quod Pater Deus eſt, non et Filius Deus eſt. *Unxit* enim *te Deus, Deus tuus*; deſignata videlicet et authoris et ex eo geniti ſignificatione, uno eodemque dicto utrumque illum id naturæ ejuſdem et dignitatis nuncupatione conſtituit. *S. Hilar. lib.* iv. *cap.* 35. Deo enim ex quo omnia ſunt Deus nullus eſt, qui ſine initio æternus eſt. Filio autem Deus Pater eſt, ex eo enim Deus natus eſt. *Idem, cap.* 37. Cùm autem ex Deo Deus eſt, per id quoque Deus Pater Deo Filio et nativitatis ejus Deus eſt, et naturæ Pater, quia Dei nativitas et ex Deo eſt, et in ea generis eſt natura qua Deus eſt. *Idem, lib.* xi. *cap.* 11. So St. Cyril of Jeruſalem, *Catech.* 11. Θεὸς ὁ γεννήσας, Θεὸς ὁ γεννηθείς· Θεὸς μὲν τῶν πάντων· Θεὸν δὲ ἑαυτῷ τὸν πατέρα ἐπιγραφόμενος.

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Μή μοι—εἴπητε, δύο θεὸς κηρύσσει, πολυθεΐαν καταγγέλλει· ἃ δύο θεοὶ, μηδὲ γὰρ δύο πατέρες· ὁ μὲν ἀρχὰς εἰσάγων δύο, δύο κηρύττει θεούς. *S. Baſil. Hom. cont. Sabellianos.* In duobus ingenitis diverſa Divinitas invenitur; in uno autem genito ex uno ingenito naturalis unitas demonſtratur. *Fulgent. Reſp. cont. Arian. ad Obj.* 5. Si quis innaſcibilem et ſine initio dicat Filium, tanquam duo ſine principio, et duo innaſcibilia, et duo innata dicens, duos faciat Deos, anathema ſit. *Concil. Sirm.* Deus utique procedens ex Deo ſecundam perſonam efficiens, ſed non eripiens illud Patri quod unus eſt Deus. Si enim natus non fuiſſet, innatus comparatus cum eo qui eſſet innatus, æquatione in utroque oſtenſa, duos faceret innatos, et ideo duos faceret Deos. Si non genitus eſſet, collatus cum eo qui genitus non eſſet, et æquales inventi, duos Deos merito reddidiſſent non geniti; atque ideo duos Deos reddidiſſet Chriſtus, ſi ſine origine eſſet ut Pater inventus; et ipſe principium omnium

omnium ut Pater, duo faciens principia, duos oſten- ART. I.
diſſet nobis conſequenter et Deos, &c. *Novatian. de Trin. cap.* 31.

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Ὥσπερ δὲ μία ἀρχὴ, καὶ κατὰ τοῦτο εἷς θεός. *S. Athanaſ. Orat.* 5. Τηρεῖτο δ' ἂν, ὡς ὁ ἐμὸς λόγος, εἷς μὲν θεὸς, εἰς ἓν αἴτιον καὶ υἱὸς καὶ ἁγίου πνεύματος ἀναφερομένων. *S. Greg. Naz. Orat.* 29. Ὅπου γὰρ μία μὲν ἡ ἀρχὴ, ἓν δὲ τὸ ἐξ αὐτῆς, καὶ ἓν μὲν τὸ ἀρχέτυπον, μία δὲ ἡ εἰκὼν, ὁ τῆς ἑνότητος λόγος ἀ διαφθείρεται. *J. Baſil. Homil. cont. Sabellian.* Patri ſuo originem ſuam debens, diſcordiam Divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui eſt unus Deus originem naſcendo contraxit. *Novatian. de Trin. cap.* 31. Confitemur——non Deos duos ſed Deum unum, neque per id non et Deum Dei Filium, eſt enim ex Deo Deus; non innaſcibiles duos, quia authoritate innaſcibilitatis Deus unus eſt. *S. Hilary de Synod.* whoſe aſſertion is, Unum Deum eſſe ex quo omnia, unam virtutem innaſcibilem, et unam hanc eſſe ſine initio poteſtatem: which words belong unto the Father, and then it followeth of the Son: Non enim Patri adimitur quod Deus unus eſt, quia et Filius Deus eſt. Eſt enim Deus ex Deo, unus ex uno: ob id unus Deus, quia ex ſe Deus. Contra vero non minus per id Filius Deus, quia Pater Deus unus ſit. Eſt enim unigenitus Filius Dei, non innaſcibilis, ut Patri adimat quod Deus unus ſit. *De Trin. lib.* iv. *cap.* 15.

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Φύσις δὲ τοῖς τρισὶ μία, θεός· ἕνωσις δὲ, ὁ πατὴρ, ἐξ οὗ καὶ πρὸς ὃν ἀνάγεται τὰ ἑξῆς. *S. Greg. Naz. Orat.* 32. Unto which words thoſe of Theodore Abucara have relation, Θεὸς δὲ ἐξαιρέτως λέγεται, ἐπειδὴ ἡ ἕνωσις, ἤτοι ἀνάπτυξις καὶ ἀνακεφαλαίωσις τῆς τριάδος, ὁ πατήρ ἐστιν, ὡς εἶπεν ὁ θεολόγος. *Opuſc.* 42.

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For the oldeſt and ſhorteſt Creed had always this attribute expreſſed in it. Inſomuch that Παντοκράτωρ was ordinarily by the ancients taken for the Father, as *Orig. lib.* vii. *cont. Celſum.* Ἐχρὴν δὲ αὐτὸν ——ἐκθέσθαι αὐταῖς λέξεσι τὰς προφητείας εἴτ' ἐν αἷς Θεὸς Παντοκράτωρ ἐπηγγέλλετο εἶναι ὁ λέγων, εἴτ' ἐν αἷς ὁ υἱὸς τοῦ Θεοῦ, εἴτ' ἐν αἷς τὸ Πνεῦμα τὸ ἅγιον λέγον εἶναι ἐπιστεύετο. And according to this general Confeſſion did Polycarp begin his prayer at his martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδός σε Ἰησοῦ Χριστοῦ πατήρ. *Eccleſ. Smyrn. Epiſt.*

Pag. 66. (*r*)

Οἱ παῤῥησίαν εἰληφότες τὸν παντοκράτορα πατέρα καλεῖν. *Conſtit. Apoſt. lib.* i. *Proœm.*

Pag. 67. (*s*)

Παντοκράτωρ, tranſlated by Tertullian and St. Auguſtin, *Omnitenens*, (as Tertullian tranſlates κοσμοκράτορας, *munditenentes*,) by Prudentius, *Omnipollens*, by all, *Omnipotens*, (as St. Hilary tranſlated κοσμοκράτορας *mundipotentes*,) and, as I conceive, it is tranſlated, *capax univerſorum*, by the Latin interpreter of Hermas. Primum omnium credo quod unus eſt Deus, qui omnia creavit, et conſummavit, et ex nihilo omnia fecit. Ipſe capax univerſorum, ſolus immenſus eſt. *lib.* ii. *Mand.* 1. Which, by the interpreter of Irenæus, is thus tranſlated, Omnium capax, et qui a nemine capiatur. *lib.* iv. *cap.* 37.

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Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα. Rom. ix. 29. the words of Iſai. i. 9. Καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίᾳ Σαβαὼθ εἰσεληλύθασιν. Jam. v. 4. which are the words of St. James in relation to Deut. xxiv. 15. Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ. Rev. iv. 8. which were before in Iſaiah;

Ἅγιος,

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Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαὼθ. Isa. vi. 3. Τὸ δ' ὅμοιον ἐρῶμεν καὶ περὶ τῆς Σαβαὼθ φωνῆς, πολλαχῇ τῶν ἐπῳδῶν παραλαμβανομένης· ὅτι εἰ μεταλαμβάνομεν τὸ ὄνομα εἰς τὸ Κύριος τῶν δυνάμεων, ἢ Κύριος στρατιῶν, ἢ παντοκράτωρ, (διαφόρως γὰρ αὐτὸ ἐξεδέξαντο οἱ ἑρμηνεύοντες αὐτὸ) εὐδὲν ποιήσομεν. *Orig. cont. Celf. lib.* v.

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That Παντοκράτωρ ſhould have the ſignification of government in it, according to the compoſition in the Greek language, no man can doubt, who but only conſiders thoſe vulgar terms of their politics, δημοκρατία, and ἀριστοκρατία, from whence it appears that μοναρχατία might as well have been uſed as μοναρχία· and in that ſenſe αὐτοκράτωρ is the proper title given by the Greeks to the Roman emperor, as not only the latter hiſtorians, but even the coins of Julius Cæſar witneſs. *Heſych.* Αὐτοκράτωρ, αὐτεξούσιος ἢ κοσμοκράτωρ, becauſe the Roman emperor was ruler of the known world. So the devils or princes of the air are termed by St. Paul, κοσμοκράτορες, Eph. vi. 12. which is all one with ἄρχοντες τοῦ κόσμου, as will appear, John xii. 31. and xiv. 30. and xvi. 11. As therefore Κράτος ſignifieth of itſelf rule and authority, *Heyſch.* Κράτος, βασιλεία, ἐξουσία· Κράτει, ἀρχῇ, ἐξουσίᾳ· to which ſenſe Euſtathius hath obſerved Homer led the following writers by thoſe words of his,

——Σὺν δὲ κράτος αἰὲν ἄεξειν. Ιλ. μ'. ν. 214.

Τὸ μὲν κράτος συλλάμβανεταί τι τοῖς ὕστερον τὴν βασιλείαν κράτος λέγουσι· whence Æſchylus calls Agamemnon and Menelaus δίθρονον κράτος Ἀχαιῶν, and Sophocles after him, δικρατεῖς Ἀτρεΐδας· and as κρατεῖν to *rule* or *govern*, (Κρατεῖ, κυριεύει, ἄρχει· from whence Κρατὺς, ἄρχων, ἐξουσιάζων·) ſo alſo in compoſition, παντοκράτωρ, *the ruler of all.* Παντοκράτωρ, ὁ Ζεὺς, παντῶν κρατῶν. *Heſych.* Παντοκρατορία, πανταρχία. *Suid.*

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Αἱρετικοὶ—οὐκ οἴδασιν ἕνα παντοκράτορα Θεόν. Παντοκράτωρ γάρ ἐστιν ὁ πάντων κρατῶν, ὁ πάντων ἐξουσιάζων. οἱ δὲ λέγοντες τὸν μὲν εἶναι τῆς ψυχῆς δεσπότην, τὸν δὲ τινα τοῦ σώματος, ἑτέρου αὐτῶν τέλειον λέγουσιν, τῷ λείπειν ἑκάτερον θατέρου. Ὁ γὰρ ψυχῆς ἐξουσίαν ἔχων, σώματος δὲ ἐξουσίαν μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ δεσπόζων σωμάτων, μὴ ἐξουσιάζων δὲ πνευμάτων, πῶς παντοκράτωρ; *S. Cyril. Hier. Catech.* viii. Ὡς γὰρ τὸ πῦρ ἰσχυρότατον τῶν στοιχείων, καὶ πάντων κρατῶν, οὕτω καὶ Θεὸς παντοδύναμος καὶ παντοκράτωρ, ὁ δυνάμενος κρατῆσαι, κτίσαι, ποιῆσαι, τρέφειν, αὔξειν, σώζειν, σώματος καὶ ψυχῆς ἐξουσίαν ἔχων. *S. Clem. Alex. ex Script. Prophet. Eclog. cap.* 26. Unus est Dominus Jesus Christus per quem Deus Pater dominatum omnium tenet; unde et sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo dicitur, quod omnium teneat potentatum. *Ruffin. in Symb.*

Pag. 67. (*y*)

As אדוני κύριος, δεσπότης. Ἓν μὲν τὸ κυρίως καὶ πρώτως ὄν, ἃ ἐν τῇ χειρὶ πάντα, καὶ ὃς ἁπάντων δεσπόζει· Τὰ γὰρ σύμπαντα ἅλλα ἐστί. *Phot. Epist.* 162.

Pag. 69. (*z*)

Πάντη γὰρ πάντα τοῖς θεοῖς ὕποχα, καὶ παντα χῆ πάντων ἴσον οἱ θεοὶ κρατοῦσι. *Xenoph. de Exped. Cyr. lib.* ii.

Pag. 71. (*a*)

Ille nostra servitute non indiget, nos vero dominatione illius indigemus, ut operetur et custodiat nos: et ideo verus solus est Dominus, quia non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigerit, eo ipso non verus Dominus esset, cum per nos ejus adjuvaretur necessitas, sub qua et ipse serviret. *S. August. de Gen. ad lit. lib.* viii. *cap.* 11. *Dixi Domino, Deus meus es tu:* quare? *quoniam bonorum non eges.* Ille non egit nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi tui; ambo homi-

nes,

nes, ambo egentes Deo. Si autem putas egere tui ART. I.
ſervum tuum, ut des panem, eges et tu ſervi tui, ut adjuvet labores tuos. Uterque veſtrum altero veſtrum indiget: itaque nullus veſtrum vere dominus, et nullus veſtrum vere ſervus; Audi verum Dominum, cujus verus es ſervus, *Dixi Domino, Deus meus es tu:* quare tui dominus? *quonian bonorum meorum non eges. Idem, ad Pſal.* lxix.

Pag. 71. (*b*)

Τιμὴν ποιεῖται τῇ ἀνενδεΐᾳ τὴν τῶν ἀπ' ἐκείνου προτεινομένων ἀγαθῶν ὑποδοχήν. *Hierocl. in Aur. Carm.* And again, Ὅσις τιμᾷ τὸν Θεὸν ὡς προσδεόμενον, ἅτος λέληθεν οἰόμενος ἑαυτὸν τῷ θεῷ εἶναι κρείττονα.

Pag. 71. (*c*)

Ἡμεῖς δὴ μεγάλοιο Διὸς πειθώμεθα βελῇ,
Ὃς πᾶσι θνητοῖσι καὶ ἀθανατοῖσιν ἀνάσσει.
Hom. Ιλ. μ'. ν. 241.

Pag. 71. (*d*)

Ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ νόμος καὶ τῷ δικαίῳ τὸ μὴ ἀδίκῳ πάντος κριτὴς ὁ δεσπότης· πρὸς τοῦτον ἵνα δεῖ ζῆν ἐμέ. *Servus apud Menand.*

Pag. 73. (*e*)

So R. Solomon will have it compounded of ש the pronoun, and די באלהותי לכל בריה: שיש די *becauſe in God there is ſufficiency*, that is, ſufficient power, *over every creature:* from whence the LXX. Ruth i. 20, 21. Job xxi. 15. and xxxi. 2. tranſlate it ἱκανὸς, as Symmachus, Job xxii. 3. and Aquila with him, Ezek. i. 24.

Pag. 73. (*f*)

שדד *vaſtavit, deſtruxit, perdidit:* from whence שדי *the deſtroyer*; and becauſe utter deſtruction requireth power equivalent to production, *the Omnipotent*, from whence the LXX. Job viii. 3. tranſlate

ART. 1. it, ὁ τὰ πάντα ποιήσας. And this etymology, rather than the former, ſeemeth to be confirmed by the Prophet, Iſai. xiii. 6. *Howl ye, for the day of the Lord is at hand* : כשד משדי יבוא *It ſhall come as a deſtruction from the Almighty* (*deſtroyer*).

Pag. 73. (*g*)

Homer hath well joined theſe two:

Ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
Εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν.
Il. Θ'. *v.* 31.

Pag. 73. (*h*)

Hoc niſi credamus, periclitatur ipſum noſtræ fidei Confeſſionis initium, qua nos in Deum Patrem Omnipotentem credere confitemur. Neque enim ob aliud veraciter vocatur Omnipotens, niſi quoniam quidquid vult poteſt, nec voluntate cujuſpiam creaturæ voluntatis omnipotentis impeditur effectus. *S. Auguſt. Enchir. cap.* 96.

Pag. 74. (*i*)

Art. 1. Πιστεύω εἰς θεὸν πατέρα παντοκράτορα. *Art.* 6. Καθεζόμενον ἐν δεξιᾷ θεᾶ πατρὸς παντοδυνάμεω, as it is in the ancient copy of the Creed taken out of the library of Bennet College, and ſet forth by the Archbiſhop of Armagh.

Pag. 74. (*k*)

As Theophilus Biſhop of Antioch, giving account of thoſe words which are attributed unto God, as Θεὸς, κύριος, ὕψιστος, tells us he is called Παντοκράτωρ, ὅτι αὐτὸς τὰ πάντα κρατεῖ καὶ ἐμπεριέχει. τὰ γὰρ ὕψη τῶν οὐρανῶν, καὶ τὰ βάθη τῶν ἀβύσσων, καὶ τὰ πέρατα τῆς οἰκουμένης ἐν τῇ χειρὶ αὐτοῦ ἐστι. *Ad Autol. lib.* i.

Pag. 74. (*l*)

As Gregorius Nyſſenus, Οὐκοῦν ὅταν τῆς Παντοκράτωρ φωνῆς ἀκούσωμεν, τοῦτο νοῶμεν, τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν·

ART. I. συνέχειν. Neither, ſays he, would God be termed Παντοκράτωρ, εἰ μὴ πᾶσα ἡ κτίσις τῷ περικρατοῦντος αὐτὴν, καὶ ἐν τῷ εἶναι συντηροῦντος, ἐδέετο. *Cont. Eunom. lib.* i. Creatoris namque potentia, et Omnipotentis atque Omnitenentis virtus, cauſa ſubſiſtendi eſt omni creaturæ. Quæ virtus ab eis quæ creata ſunt regendis ſi aliquando ceſſaret, ſimul et illorum ceſſaret ſpecies, omniſque natura concideret. *S. Auguſt. de Geneſ. ad lit. lib.* iv. *cap.* 12.

Pag. 76. (*m*)

For we find it not mentioned by St. Auguſtin, *de Fide et Symbolo*; neither hath Ruffinus expounded it in the Aquileian, or noted it to be found in the Roman or Oriental Creeds. Leo, reciting the three firſt Articles in his Epiſtle to Flavianus, maketh no mention of it. Maximus Taurinenſis hath it not in *Traditione Symboli*, nor Petrus Chryſologus in his Sermons, amongſt ſix ſeveral expoſitions. It is not in the Homilies of Euſebius Gallicanus, or the expoſition of Venantius Fortunatus. Marcellus Biſhop of Ancyra left it not at Rome with Julius; nor did Arius in his Catholic Confeſſion unto Conſtantine acknowledge it: neither are the words to be found in the Latin or Greek copy of the Creed written about the beginning of the eighth century, and publiſhed out of the MSS. by the moſt reverend and learned Archbiſhop of Armagh; or in that which Etherius and Beatus produced againſt Elipandus, Archbiſhop of Toledo, towards the end of the ſeventh century.

Pag. 76. (*n*)

As in that delivered by Irenæus, Εἷς ἴνα θεὸν πατέρα παντοκράτορα, τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς. *Adv. Her. lib.* i. *cap.* 2. and that by Tertullian, Unum omnino Deum eſſe, nec alium præter mundi conditorem,

ART. I. rem, qui universa de nihilo produxerit. *De præscr. adv. Hær. cap.* 13. and that under the name of Novatian, not in formal words, but with an *id est*, by way of explication; Regula exigit veritatis ut primo omnium credamus in Deum Patrem et Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cœlum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffudit, et hæc omnia propriis et condignis instrumentis et ornata et plena digessit. *De Trin. cap.* 1. It was also observed by Origen, that the Christians were wont most frequently to mention God under that as the most common title; Ἡ γὰρ ἀορίστως ὁμολογῆσι τὸ, κοινὸν ὄνομα, ὁ Θεὸς, ἢ καὶ μετὰ προσθήκης τῆς, ὁ δημιουργὸς τῶν ὅλων, ὁ ποιητὴς οὐρανῦ καὶ γῆς. *cont. Cels. lib.* i. Eusebius delivered the first Article thus in his Confession to the Nicene Council, Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, τὸν τῶν ἁπάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· and that Council expressed the same without alteration in their Creed. But after the Nicene Council we find added ποιητὴν οὐρανῦ καὶ γῆς, by St. Cyril of Jerusalem in his Catechism, and St. Epiphanius in *Ancorato*: which addition was received, confirmed, and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, Credo in Deum Patrem omnipotentem, creatorem cœli et terræ.

Pag. 78. (*o*)

Καλῶς δὲ πάντες σχεδὸν ἐξεδίξαντο τοῖς ἄκροις, οὐρανῷ τε καὶ γῇ, τὰ μέσα συμπεριειλῆφέναι στοιχεῖα. πῶς δὲ ἄκρα φημί; ὅτι γῆ μὲν τὸ κέντρον παντὸς ἐμπεριείληφε. καὶ ἔστι κάτωθεν μὲν ἀρχὴ πάντων ἡ γῆ, πέρας δὲ τούτων ὁ πάντα περιέχων οὐρανός· τἀμπαλιν δὲ ἄνωθεν, ἀρχὴ μὲν ὁ οὐρανὸς, πέρας δὲ πάντων ἡ γῆ· μετὰ δὲ οὐρανοῦ καὶ τῆς γῆς τὰ λοιπὰ τρία περιείληπται στοιχεῖα. *Jo. Philop. de Mundi Creat. lib.* i. *cap.* 5. Τῷ μὲν οὐρανίῳ σώματι (ἡ φύσις) τὸ πέριξ τοῦ παντὸς ἀπένειμε·

ἀπέναντι· τῷ δὲ περιγείῳ τὸ κέντρον· ἐν δὲ σφαίρᾳ ἄλλως μὲν ART. I.
τὸ κέντρον ἀρχή, ἄλλως δὲ ὁ τοῦ περιέχοντος ὅρος. *Hierocl. in Aur. Carm.*

Pag. 78. (*p*)

For the Rabbins uſually divide the whole frame of things into שלש עולמות *three worlds:* the firſt, עולם התחתון *the inferior*, or עולם השפל *the depreſſed* and loweſt *world*; הוא זה עולם *that is this world*, ſay they, to wit, this globe of earth on which we live. This they divide into three parts; ים *the ſea*, lakes and rivers, כדבר *the deſert*, ſolitary and uninhabitable places, רחוק מן הישוב *far from the habitations of men*, and ישוב τὴν οἰκουμένην, *the earth inhabited*. The ſecond is called עולם התיכון *the middle* or inmoſt *world*; הוא עולם הגלגלים *this is the world of the ſpheres*, containing the aërial region, and the ſtarry heavens. The third is, עולם העליון *the ſuperior world*; הוא עולם המלאכים *this is the world of angels*, אלהים *of God*, נפשות *of ſouls*, עולם הרוחני *the ſpiritual world*. Now being theſe three comprehend all things imaginable; being the firſt is ſufficiently expreſſed in ארץ *the earth*, and the two laſt in שמים *the heaven*; it followeth that, in the ſenſe of the Hebrews, *heaven and earth* ſignify all things.

Pag. 78. (*q*)

Εἷς, ταῖς ἀληθείαισιν, εἷς ἐστὶν θεὸς,
Ὃς οὐρανὸν τέτευχε καὶ γαῖαν μακράν.
Sophocl. apud. Juſt. Mart. Clem. Alex. &c.

Pag. 78. (*r*)

Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν, κόσμον, ἐκ τῆς ἐν αὐτῷ τάξεως. *Plutarch. de Plac. Philoſoph. lib.* ii. *cap.* 1.

Pag. 78. (*s*)

Si mundum dixeris, illic erit et cœlum, et quæ in eo, ſol, et luna, et ſidera, et aſtra, et terra, et freta, et omnis conſurgentium. Omnia dixeris, cum

ART. I. cum id dixeris quod ex omnibus conſtat. *Tertul. de Virg. Veland. cap.* 4. Φασὶ δὲ οἱ σοφοὶ καὶ ἐρανὸν καὶ γὴν καὶ θεὸς καὶ ἀνθρώπες τὴν κοινωνίαν συνέχειν, καὶ φιλίαν, καὶ κοσμιότητα, καὶ σωφροσύνην, καὶ δικαιοσύνην· καὶ τὸ ὅλον τᾶτο διὰ ταῦτα κόσμον καλᾶσιν. *Iambl. Protrept.* but the words are Plato's *in Gorgia.*

Pag. 79. (*t*)

Ὁ αἰσθητὸς ἅτοσι κόσμος ἀδὲν ἄρα ἄλλο ἐςὶν ἢ οἶκος θεᾶ. *Philo de Inſomn.* Κόσμος εὐπρεπὴς καὶ ἕτοιμος, αἰσθητὸς οἶκος τᾶ θεᾶ. *Idem, de Plant. Noe.* Θεῖόν τι μέγεθος ὁ κόσμος, καὶ οἶκος θεᾶ αἰσθητός. *Idem, de Mundi Incorr.*

Pag. 79. (*u*)

Lucretius calls the heavens,

——Mundi magnum et verſatile templum.
De Rer. Nat. lib. v. *v.* 1435.

Τὸ ἀνωτάτω καὶ πρὸς ἀλήθειαν ἱερὸν θεᾶ νομίζειν σύμπαντα χρὴ κόσμον εἶναι. *Philo de Monarch.*

Pag. 82. (*x*)

Mundum, et hoc quod nomine alio cœlum appellare libuit, cujus circumflexu teguntur cuncta, numen eſſe credi par eſt, æternum, immenſum, neque genitum, neque interiturum unquam. *Plin. Nat. Hiſt. lib.* ii. *cap.* 1.

Pag. 82. (*y*)

Γενόμενον μὲν ἅπαντες εἶναί φασιν, ſays Ariſtotle, *De Cœlo, lib.* i. *cap.* 10. confeſſing it the general opinion that the world was made. Which was ſo ancient a tradition of all the firſt Philoſophers, that from Linus, Muſæus, Orpheus, Homer, Heſiod, and the reſt, they all mention the original of the world, entitling their books, Κοσμογονία, or Θεογονία, or the like. Εἰσὶ γάρ τινες οἳ φασιν ἀδὲν ἀγέννητον εἶναι τῶν πραγμάτων, ἀλλὰ πάντα γίγνεσθαι· γινόμενα δὲ, τὰ μὲν

μὲν ἄφθαρτα διαμένειν, τὰ δὲ πάλιν φθείρεσθαι· μάλιστα μὲν ART. I.
οἱ περὶ τὸν Ἡσίοδον, εἶτα δὲ καὶ τῶν ἄλλων οἱ πρῶτοι φυσιολογίσαντες, says Ariſtotle, *de Cœlo, lib.* iii. *cap.* 1. In which words he manifeſtly attributes the doctrine of the creation of the world, not only to Heſiod, but to all the firſt natural Philoſophers: which learning, beginning with Prometheus the firſt profeſſor of that ſcience, continued in that family amongſt the Atlantiadæ, who all ſucceſſively delivered that truth. After them the Ionian philoſophy did acknowledge it, and the Italian received it by Pythagoras, whoſe ſcholars all maintained it beſide Ocellus Lucanus, the firſt of them that fancied the world not made, whom Plato, though he much eſteemed him, yet followed not; for there is nothing more evident than that he held the world was made. Λέγωμεν δὴ, δι' ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε ὁ ξυνιὰς ξυνέστησεν· ἀγαθὸς ἦν. In which words he delivers not only the generation of the univerſe, but alſo the true cauſe thereof, which is the goodneſs of God. For he which aſks this plain and clear queſtion, Πότερον ἦν ἀεὶ, γενέσεως ἀρχὴν ἔχων ἐδεμίαν, ἢ γέγονεν, ἀπ' ἀρχῆς τινος ἀρξάμενος; and anſwers the queſtion briefly with γέγονεν· he which gives this general rule upon it, Τῷ δ' αὖ γενομένῳ φαμὲν ὑπ' αἰτίας τινὸς ἀνάγκην εἶναι γενέσθαι· and then immediately concludes, Τὸν μὲν ἓν ποιητὴν καὶ πατέρα τῇδε τῇ παντὸς εὑρεῖν τε ἔργον, καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν· cannot (notwithſtanding all the ſhifts of his Greek expoſitors) be imagined to have conceived the world not made. And Ariſtotle, who beſt underſtood him, tells us clearly his opinion; Ἐν τῷ Τιμαίῳ, (from whence I cited the precedent words,) ἐκεῖ γάρ φησι τὸν ἐρανὸν (where by the way obſerve that in Plato's Timæus ἐρανὸς and κόσμος are made ſynonimous) γενέσθαι μὲν, ἀ μὲν φθαρτόν.

Pag. 82. (z)

Ocellus Lucanus, Περὶ τῆς τῇ παντὸς φύσεως, which book

ART. I. book Ariſtotle hath made uſe of, and tranſcribed in many parts.

Pag. 83. (*a*)

Τὸ πᾶν γινόμενον σὺν πᾶσι γίνεται, καὶ τὸ φθειρόμενον σὺν πᾶσι φθείρεται· καὶ τοῦτό γε ἀδύνατον, ἄναρχον ἔν καὶ ἀτελεύτητον τὸ πᾶν. *Ocell.*

Pag. 83. (*b*)

Τὸ δέ γε ὅλον καὶ τὸ πᾶν ὀνομάζω τὸν σύμπαντα κόσμον, διὰ γὰρ τοῦτο καὶ τῆς προσηγορίας ἔτυχε ταύτης, ἐκ τῶν ἁπάντων δὴ κοσμηθείς. *Ocell.*

Pag. 83. (*c*)

Πᾶν τὸ γενέσεως ἀρχὴν εἰληφὸς, καὶ φθαλύσεως ὀφεῖλον κοινωνῆσαι, δύο ἐπιδέχεται μεταβολάς· μίαν μὲν τὴν ἀπὸ τοῦ μείονος ἐπὶ τὸ μεῖζον, καὶ τὴν ἀπὸ τοῦ χείρονος ἐπὶ τὸ βέλτιον— δευτέραν δὲ τὴν ἀπὸ τοῦ μείζονος ἐπὶ τὸ μεῖον, καὶ τὴν ἀπὸ τοῦ βελτίονος ἐπὶ τὸ χεῖρον— Ἐὰν ἓν καὶ τὸ ὅλον καὶ τὸ πᾶν γεννητόν ἐστι καὶ φθαρτὸν, γενόμενον, ἀπὸ τοῦ μείονος ἐπὶ τὸ μεῖζον μετέβαλε, καὶ ἀπὸ τοῦ χείρονος ἐπὶ τὸ βέλτιον. *Ocell.*

Pag. 83. (*d*)

Τὸ δέ γε ὅλον καὶ τὸ πᾶν εἶδεν ἡμῖν ἐξ αὐτοῦ παρέχεται τεκμήριον τοιοῦτον· ἔστε γὰρ γενόμενον αὐτὸ εἴδομεν, ἔστε μὲν ἐπὶ τὸ βέλτιον καὶ τὸ μεῖζον μεταβάλλον, ἔστε χεῖρόν ποτε ἢ μεῖον γενόμενον· ἀλλ' ἀεὶ κατὰ τ' αὐτὸ καὶ ὡσαύτως διατελεῖ, καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῷ. *Ocell.*

Pag. 84. (*e*)

Ἀμήχανον γὰρ τὸ ὂν ἀποτελέσθαι ἐκ τῶν μὴ ὄντων, ἢ εἰς τὸ μὴ ὂν ἀναλυθῆναι· ἄφθαρτον ἄρα καὶ ἀνώλεθρον τὸ πᾶν. *Ocell.*

Pag. 84. (*f*)

So I conceive it beſt expreſſed by Anſelm Archbiſhop of Canterbury: Dicitur aliquid eſſe factum de nihilo, cum intelligimus eſſe quidem factum, ſed non eſſe aliquid unde ſit factum. *Monolog. cap.* 8.

Pag.

Pag. 85. (*g*) ART. I.

Creatio apud nos *generatio* vel *nativitas* dicitur, apud Græcos vero ſub nomine creationis verbum *factiuræ* et *conditionis* accipitur. *S. Hieron. in Epiſt. ad Eph. cap.* 4

Pag. 85. (*h*)

ברא is promiſcuouſly uſed with עשה, which is of the greateſt latitude, denoting any kind of effection, and with יצר, which rather implies a formation out of ſomething, from whence יוצר *a potter.* For the firſt, we read Gen. ii. 3. that *God reſted from all his work,* אשר־ברא אלהים לעשות not that on the ſixth day he did the work of two days, that he might reſt on the ſeventh, as Rabbi Solomon; not that in ſix days he made the roots of things that they might afterwards produce the like, as Aben Ezra; not theſe or any other fancies of the Rabbins; as if ברא ſignified one work, and עשה another; for they both expreſs the production, as appears clearly in the following verſe, *Theſe are the generations of the heavens and of the earth,* בהבראם *when they were created,* ביום עשות *in the day that the Lord God made the earth and the heavens.* So Iſa. xlv. 12. *I have made the earth, and created man upon it:* where the firſt expreſſeth the proper, the ſecond the improper creation. Which indifferent acception appeareth in collating Pſal. cxv. 15. and cxxi. 2. with Iſa. xlii. 5. and xlv. 18. as alſo Iſa. xvii. 7. with Eccl. xii. 1. From whence the LXX. tranſlate ברא indifferently ποιεῖν or κτίζειν. For the ſecond, יצר is uſually rendered by the Targum ברא and by the LXX. though generally πλάττειν, yet ſometimes κτίζειν. And that it hath the ſame ſignification will appear by conferring Gen. ii. 7. with Iſa. xlv. 12. and not only ſo, but by that ſingle verſe, Iſa. xliii. 1. *Now thus ſaith the Lord* בראך *that created thee, O Jacob,* ויצרך *and he that formed thee, O Iſrael.* Laſtly, all theſe are jointly uſed in the ſame validity of expreſſion, Iſa. xliii. 7. *Every one that is called by my name: for* בראתיו *I have created*

ART. I. *ated him for my glory,* יצרתיו *I have formed him, yea* עשיתיו *I have made him.*

Pag. 85. (*i*)

Creatio atque conditio nunquam niſi in magnis operibus nominantur: verbi cauſa, mundus creatus eſt, urbs condita eſt, domus vero, quamvis magna ſit, ædificata potius dicitur, quam condita vel creata. In magnis enim operibus atque facturis verbum creationis aſſumitur. *S. Hieron. in Epiſt. ad Eph. cap.* 4.

Pag. 86. (*k*)

For I take μὴ ἐκ φαινομένων in this place to be equivalent unto ἐκ ἐξ ὄντων in the Maccabees, and that of the ſame ſenſe with ἐξ ἐκ ὄντων, as the Syriac tranſlation, מן אילין דלא מתחזין *ex iis quæ non conſpiciuntur.* Which manner of ſpeech may be obſerved even in the beſt Greek authors: as in Ariſtotle, *Nat. Auſcult. lib.* v. *cap.* 2. Μεταβάλλοι ἂν τὸ μεταβάλλον τετραχῶς· ἢ γὰρ ἐξ ὑποκειμένου εἰς ὑποκείμενον, ἢ ἐκ ἐξ ὑποκειμένου εἰς οὐχ ὑποκείμενον, ἢ μὴ ἐξ ὑποκειμένου, εἰς ὑποκείμενον, ἢ ἐξ ὑποκειμένου εἰς μὴ ὑποκείμενον. Where ἐκ ἐξ ὑποκειμένου is the ſame with ἐξ οὐχ ὑποκειμένου, and μὴ ἐξ ὑποκειμένου with ἐξ μὴ ὑποκειμένου.

Pag. 87. (*l*)

Nemo enim non eget eo de cujus utitur; nemo non ſubjicitur ei cujus eget, ut poſſit uti: ſic et nemo de alieno utendo, non minor eſt eo de cujus utitur; et nemo qui præſtat de ſuo uti, non in hoc ſuperior eſt eo cui præſtat uti. *Tertul. adv. Hermog. cap:* 8.

Pag. 87. (*m*)

Grande revera beneficium Deo contulit, ut haberet hodie per quem Deus cognoſceretur et omnipotens vocaretur: niſi quod jam non omnipotens, ſi non et hoc potens, ex nihilo omnia proferre. *Ibid.* Quomodo ab homine divina illa vis differret, ſi, ut homo, ſic etiam Deus ope indigeat aliena: indiget autem ſi nihil

nihil moliri poteſt, niſi ab altero illi materia miniſ- ART. 1.
tretur. *Lactan. lib.* ii. *cap.* 9.

Pag. 87. (*n*)

As Hierocles, Καὶ τὶ καταλέγω σοι τούτους; ὅπεγε καὶ τῶν Πλατωνικῶν τινὲς οὐκ ὀρθὴν τὴν περὶ τοῦ δημιουργοῦ θεοῦ διασώζουσιν ἔννοιαν; οὐ γὰρ ἱκανὸν αὐτὸν εἶναι ᾠήθησαν, αὐτοτελῶς ὑποσῆσαι δυνάσθαι κόσμον οἰκείᾳ δυνάμει καὶ σοφίᾳ ἐξ ἀϊδίε ἐνεργοῦντα· ἀλλ' ἀγεννήτε ὕλης συνεργείᾳ· καὶ τῇ μὴ παρ' αὐτοῦ ὑποσάσῃ φύσει καταχρώμενον, μόνως δημιουργεῖν δύνασθαι. *De Provid. et Fato.*

Pag. 87. (*o*)

Πᾶν τὸ γινόμενον ἀνάγκη γίνεσθαι ἢ ἐξ ὄντων ἢ ἐκ μὴ ὄντων· τούτων δὲ τὸ μὲν ἐκ μὴ ὄντων γίνεσθαι ἀδύνατον· περὶ γὰρ ταύτης ὁμογνωμονοῦσι τῆς δόξης ἅπαντες οἱ περὶ φύσεως. *Phyſ. lib.* iv. *cap.* 1.

Pag. 87. (*p*)

Ut igitur faber cum quid ædificaturus eſt, non ipſe facit materiam, ſed ea utitur quæ ſit parata, fictorque item cera: ſic iſti providentiæ divinæ materiam præſto eſſe oportuit, non quam ipſe faceret, ſed quam haberet paratam. *Cicero de Nat. Deorum.* Ἀπεικασέον τῷ μὲν θεῷ τὸν τεχνίτην, τὸν δὲ ἀνδριάντα τῷ κόσμῳ. *Method.* περὶ τῶν γεννητῶν.

Pag. 87. (*q*)

So Hierocles calls him κοσμοποιὸν καὶ ἀριςότεχνον θεόν. *in Aur. Carm.*

Pag. 88. (*r*)

Ὅτι δὲ αἱ οὐσίαι, καὶ ὅσα ἄλλα ἁπλῶς ὄντα, ἐξ ὑποκειμένε τινὸς, γίνεται, ἐπισκοπῶντι γένοιτ' ἂν φανερόν· ἀεὶ γὰρ ἐςί τι ὃ ὑπόκειται, ἐξ οὗ γίνεται τὸ γιγνόμενον, οἷον τὰ φυτὰ καὶ τὰ ζῶα ἐκ σπέρματος. *Ariſtot. Phyſ. lib.* i. *cap.* 7.

Pag. 89. (*s*)

Theſe words of Ariſtotle are very obſervable, in which he diſputes againſt Speuſippus and the Pythagoreans, who thought the rudiments of things firſt made,

ART. 1. made, out of which they grew unto perfection: Ὅσοι δὲ ὑπολαμβάνεσιν, ὥσπερ οἱ Πυθαγόρειοι καὶ Σπεύσιππος, τὸ ἄριστον καὶ κάλλιστον μὴ ἐν ἀρχῇ εἶναι, διὰ τὸ καὶ τῶν φυτῶν καὶ τῶν ζώων τὰς ἀρχὰς αἰτίας μὲν εἶναι, τὸ δὲ καλὸν καὶ τὸ τέλειον ἐν τοῖς ἐκ τούτων, ἐκ ὀρθῶς οἴονται· τὸ γὰρ σπέρμα ἐξ ἑτέρων ἐστὶ πρότερον τελείων· καὶ τὸ πρῶτον ἐ σπέρμα ἐστὶν, ἀλλὰ τὸ τέλειον. οἷον πρότερον ἄνθρωπον ἄν φαίη τις εἶναι τοῦ σπέρματος, ἐ τὸν ἐκ τούτου γεννώμενον, ἀλλ' ἕτερον ἐξ οὗ τὸ σπέρμα. *Metaph. lib.* xiv. *cap.* 7. By which words Ariſtotle hath ſufficiently deſtroyed his own argument, which we produced before out of the firſt of the Phyſics, and is excellently urged in that philoſophical piece attributed unto Juſtin Martyr: Εἰ πρῶτόν ἐστι τὸ σπεῖρον σπέρμα, καὶ ὕστερον τὸ ἐκ σπέρματος γιγνόμενον, καὶ γεννητὰ ἀμφότερα, τῇ μὲν γενέσει τοῦ κειμένου ἐκ σπέρματος γιγνομένου ὑπόκειται τὸ σπέρμα· τῇ δὲ γενέσει τοῦ σπείραντος ὑποκεῖσθαι τὸ σπέρμα ἐ δυνατόν. ἐκ ἄρα ἀεὶ τὰ ζῶα καὶ τὰ φυτὰ ἐκ σπέρματος γίνεται. *Ariſtot. Dogm. Everſ.* Ὅθεν εὐθεῖς λέγει τοῦ σπέρματος εἶναι τὸν ἄνθρωπον, οὐδὲ τοῦ ὠοῦ εἶναι τὴν ἀλεκτορίδα· τῆς δὲ ἀλεκτορίδος τὸ ὠὸν εἶναι, καὶ τὸ σπέρμα τοῦ ἀνθρώπου λέγομεν. *Plutarch. Sympoſ. lib.* ii. *Probl.* 3.

Pag. 90. (*t*)

Hic viſibilis mundus ex materia quæ a Deo facta fuerat, factus eſt et ornatus. *Gennad. cap.* 10.

Pag. 91. (*u*)

Ἄλλο γὰρ τὸ ἐπίκτητον ἀγαθὸν, ἄλλο τὸ καθ' ἕξιν ἀγαθὸν, ἄλλο τὸ πρώτως ἀγαθόν. *Proclus in Timæum.* Τὸ δὲ αὐτοαγαθὸν πρώτως ἀγαθόν. *Ibid.*

Pag. 91. (*x*)

As Plato, Λέγωμεν δὲ, δι' ἣν αἰτίαν γένεσιν καὶ τὸ πᾶν τόνδε ὁ ξυνίστας ξυνέστησεν· ἀγαθὸς ἦν. ἀγαθῷ δ' ἀεὶς περὶ ἀδενὸς ἀεὶποτε ἐγγίγνεται φθόνος· τούτου δ' ἐκτὸς ὢν, πάντα ὅτι μάλιστα ἐβουλήθη γενέσθαι παραπλήσια αὐτῷ· ταύτην δὲ γενέσεως κόσμου μάλις' ἂν τις ἀρχὴν κυριωτάτην παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος, ὀρθότατα ἐπιδέχοιτ' ἄν. *In Timæo.* Αἰτία γὰρ τῆς τῶν πάντων ποιήσεως εὐδαιμία ἄλλη πρόσεστιν ξύλογος, πλὴν τῆς κατ' οὐσίαν ἀγαθότητος. *Hieroc. in Aur.*

Aur. Carm. Αἱ γὰρ παρὰ τὴν ἀγαθότητα λεγόμεναι αἰτίαι τῆς δημιργίας τῶδε τὰ πάντος, ἀνθρωπίναις μᾶλλον περισάσεσιν ἢ τῷ θεῷ πρίπεσιν. *Ibid.* ART. I.

Pag. 91. (*y*)

Ἀνάγκη διὰ τὴν τοῦ θεοῦ ἀγαθότητα ὄντος τοῦ κόσμε, ἀεί τε τὸν θεὸν ἀγαθὸν εἶναι, καὶ τὸν κόσμον ὑπάρχειν· ὥσπερ ἡλίῳ μὲν καὶ πυρὶ συνυφίσαται φῶς, σώματι δὲ σκιά. *Salluſt. de Diis et Mundo, cap.* 7. Εἰ γὰρ ἄμεινον μὴ ποιεῖν, πῶς εἰς τὸ ποιεῖν μεταβέβηκε; εἰ δὲ τὸ ποιεῖν, τί μὴ ἐξ ἀϊδίε ἔπραξεν; *Hierocl. de Fato et Provid.* Neither doth he mean any leſs, when in his ſenſe he thus deſcribes the firſt cauſe of all things; Ἕς' ἂν (ſo I read it, not ἐς', ἂν, as the printed copies, or ἕως ἂν, as Curterius) ᾖ τὸ πρῶτον αὐτῶν αἴτιον ἀμετάβλητον πάντη καὶ ἄτρεπτον, καὶ τὴν οὐσίαν τῇ ἐνεργείᾳ τὴν αὐτὴν κεκτημένον, καὶ τὴν ἀγαθότητα οὐκ ἐπίκτητον ἔχον, ἀλλ' οὐσιωμένην καθ' αὑτὴν, καὶ δι' αὑτὴν τὰ πάντα πρὸς τὸ εἶναι παράγον· (ſo I read it, not πάντων πρὸς τὸ εὖ εἶναι, as the printed.) *Hierocl. in Aur. Carm.* Συνήρτηται ἄρα τῇ μὲν ἀγαθότητι τοῦ πατρὸς ἡ τῆς προνοίας ἐκτένεια· ταύτῃ δὲ ἡ τοῦ δημιργοῦ διαιώνιος ποίησις· ταύτῃ δὲ ἡ τοῦ παντὸς κατὰ τὸν ἄπειρον ἀϊδιότης. καὶ ὁ αὐτὸς λόγος ταύτην τε ἀναιρεῖ, καὶ τὴν ἀγαθότητα τοῦ ποιητικότος. *Proclus in Timæum.* Now although this be the conſtant argumentation of the latter Platoniſts, yet they found no ſuch deduction or conſequence in their maſter Plato; and I ſomething incline to think, though it may ſeem very ſtrange, that they received it from the Chriſtians, I mean out of the School of Ammonius at Alexandria; whom though Porphyrius would make an apoſtate, for the credit of his heathen gods, yet St. Jerome hath ſufficiently aſſured us that he lived and died in the Chriſtian faith. The reaſon of my conjecture is no more than this: Proclus acknowledgeth that Plutarch and others, though with Plato they maintained the goodneſs of God to be the cauſe of the world, yet withal denied the eternity of it: and when he quotes other expoſitors for his own opinion,

ART. I. opinion, he produceth none but Porphyrius and Iamblichus, the eldeſt of which was the ſcholar of Plotinus the diſciple of Ammonius: And that he was of that opinion, I collect from him who was his ſcholar both in philoſophy and divinity, that is, Origen, whoſe judgment, if it were not elſewhere apparent, is ſufficiently known by the Fragment of Methodius, Περὶ γεννητῶν, preſerved in Photius. Ὅτι ὁ Ὠριγένης, ὃν κένταυρον καλεῖ, ἔλεγε συναΐδιον εἶναι τῷ μόνῳ σοφῷ καὶ ἀπροσδεεῖ θεῷ τὸ πᾶν. Being then Porphyrius and Iamblichus cited by Proclus, being Hierocles, Proclus, and Salluſtius were all either ἐκ τῆς ἱερᾶς γενεᾶς, as they called it, that is, deſcended ſucceſſively from the School of Ammonius, (the great conciliator of Plato and Ariſtotle, and reformer of the ancient Philoſophy,) or at leaſt contemporary to them that were ſo; it is moſt probable that they might receive it from his mouth, eſpecially conſidering that even Origen a Chriſtian confirmed the ſame.

Pag. 94. (z)

So Clemens Alexandrinus ſpeaks of God, Ψιλῷ τῷ βέλεσθαι δημιουργεῖ, καὶ τῷ μόνον ἐθελῆσαι αὐτὸν ἔπεται τὸ γεγενῆσθαι. *Protrept.*

Pag. 94. (a)

Γενηθήτω φῶς, καὶ τὸ πρόσταγμα ἔργον ἦν. *S. Baſil.* Ὅταν δὲ φωνὴν θεῦ καὶ ῥῆμα καὶ πρόσταγμα λέγωμεν, τὴν ἐν τῷ θελήματι ροπὴν ἡγούμεθα ἐν εἴδει πρόσταγματος σχηματίζεσθαι. *Idem, in Hexaem.* Τίνος ὑπουργίας δέοιτο ὁ θελήματι μόνῳ δημιουργῶν, ὁμοῦ τῇ βουλήσει συνυφισαμένης τῆς κτίσεως; *Idem, lib.* ii. *adv. Eunom.*

Pag. 94. (b)

As, Γενηθήτω φῶς, καὶ ἐγένετο φῶς. *Fiat lux, et facta eſt lux*, or as Aquila, Γενέσθω, καὶ ἐγένετο, as Symmachus, Ἔστω, καὶ ἐγένετο· all with a difference: whereas in the Hebrew it is a moſt expreſſive and ſignificant tautology, יהי אור ויהי אור

Pag.

Pag. 94. (*c*) ART. I.

As. Dionyſius Longinus, Περὶ ὕψους, *Sect.* 9. Ταύτῃ καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, ἐκ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τῆς θείας δύναμιν κατὰ τὴν ἀξίαν ἐγνώρισε καὶ ἐξέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, Εἶπεν ὁ θεὸς, φησί· τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Where obſerve, Longinus made uſe of the tranſlation of Aquila.

Pag. 94. (*d*)

Πάντα ὅσα ἠθέλησεν ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ· ὁρᾷς ὅτι οὐκὶ ωρὸς τὴν δημιουργίαν τῶν ἐν τῇ γῇ μόνον, ἀλλὰ καὶ ωρὸς τὴν κτίσιν τῶν ἄνω δυνάμεων ἤρκεσεν ἡ θέλησις αὐτοῦ μόνη; *S. Chryſoſt.* Περὶ τοῦ ἀκαταλήπτου ii.

Pag. 95. (*e*)

As even Lucretius confeſſeth, and that out of the principles of Epicurus:

Verum, ut opinor, habet novitatem ſumma, recenſque
Natura eſt mundi, neque pridem exordia cepit.
De Rer. Nat. lib. v. *ver.* 333.

Pag. 95. (*f*)

Plato tells us of an account which an Egyptian prieſt gave to Solon, in which the Athenians were 9000 years old, and thoſe of Sais 8000. Προτέραν μὲν τὴν ωαρ' ὑμῖν ἔτεσι χιλίοις ἐκ γῆς τε καὶ Ἡφαίστου τὸ σπέρμα ωαραλαβοῦσα ὑμῶν, τὴν δὲ ὑστέραν· τῆς δὲ ἐνθάδε διακοσμήσεως ωαρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν ἀριθμὸς γέγραπται· *In Timæo.* Pomponius Mela makes a larger account out of Herodotus: Ipſi vetuſtiſſimi (ut prædicant) hominum trecentos et triginta reges ante Amaſim, et ſupra tredecim millium annorum ætates certis annalibus; where, as the Egyptians much ſtretch the truth, ſo doth Mela ſtretch the relation of Herodotus, who makes it not 13,000, but 11,340 years. Diodorus Siculus tells us of 23,000 years from the reign of the firſt king of Egypt to the expedition of Alexander; and Diogenes Laertius, out of other authors, more than doubles that account.

ART. I. Αἰγύπτιοι μὲν γὰρ Νείλε γενέσθαι παῖδα Ἥφαιστον, ὃν ἄρξαι φιλοσοφίας, ἧς τὰς προεσῶτας ἱερέας εἶναι καὶ προφήτας· ἀπὸ δὲ τούτε εἰς Ἀλέξανδρον τὸν Μακέδονα ἐτῶν εἶναι μυριάδας τέσσαρας, καὶ ὀκτακισχίλια ὀκτακόσια ἔτη ἑξήκοντα τρία.

Pag. 95. (*g*)

Ἀσσύριοι δέ, φησιν Ἰάμβλιχος, ἀφ' ἑπτὰ καὶ εἴκοσι μυριάδας ἐτῶν μόνας ἐτήρησαν, ὥς φησιν Ἵππαρχος· ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ περιόδας τῶν ἑπτὰ κοσμοκρατόρων μνήμῃ παρέδοσαν. *Proclus in Timæum.*

Pag. 95. (*h*)

Ἐν οἷς ἡλίε μὲν ἐκλείψεις γενέσθαι τριακοσίας ἑβδομήκοντα τρεῖς, σελήνης δὲ ὀκτακοσίας τριάκοντα δύο. *Diog. Laert.*

Pag. 95. (*i*)

This fallacy appeareth by an epiſtle which Alexander wrote to his mother Olympias, mentioned by Athenagoras, Minutius Felix, St. Cyprian and St. Auguſtin. Perſarum autem et Macedonum imperium uſque ad ipſum Alexandrum, cui loquebatur, plus quam octo millium annorum ille conſtituit; cum apud Græcos Macedonum uſque ad mortem Alexandri quadringenti octoginta quinque reperiantur anni; Perſarum vero, donec ipſius Alexandri victoria finiretur, ducenti et triginta tres computentur. *S. Auguſt. de Civit. Dei, lib.* xii. *cap.* 10.

Pag. 96. (*k*)

As Diodorus Siculus takes notiçe of the Egyptians, and Abydenus of the Chaldeans, whoſe ten firſt kings reigned 120 ſari. Ὡς τὰς πάντας εἶναι βασιλεῖς δέκα· ὧν ὁ χρόνος τῆς βασιλείας συνῆξε σάρες ἑκατὸν εἴκοσι. Now this word σάρος was proper to the Babylonian or Chaldean account. *Heſych.* Σάρος, ἀριθμός τις παρὰ Βαβυλωνίοις· but what this number was he tells us not. In the fragment of Abydenus preſerved by Euſebius, Σάρος δέ ἐστιν ἑξακόσια καὶ τρισχίλια ἔτη· every σάρος is 3600 years, and conſequently the 120 σάροι belonging

ing to the reign of the ten kings 432,000 years. ART. I. Neither was this the account only of Abydenus, but alſo of Beroſus; neither was the interpretation only of Euſebius, but alſo of Alexander Polyhiſtor, who likewiſe expreſſeth τὸν χρόνον τῆς βασιλείας αὐτῶν σάρους ἑκατὸν εἴκοσι, ἤτοι ἐτῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας. This ſeemed ſo highly incredible, that two ancient monks, Anianus and Panodorus, interpreted thoſe Chaldæan years to be but days, ſo that every σάρος ſhould conſiſt of 3600 days, that is, nine years, ten months and a half, and the whole 120 σάροι for the ten kings 1183 years, ſix months, and odd days. This is all which Joſ. Scaliger, or Jacobus Goar of late could find concerning this Chaldæan computation: and the firſt of theſe complains that none but Heſychius makes mention of this account. I ſhall therefore ſupply them, not only with another author, but alſo with a diverſe and diſtinct interpretation. Σάροι μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις· οἱ γὰρ ρκ' σάροι ποιοῦσιν ἐνιαυτὸς βσκϐ', οἵ γίνονται ιη' ἐνιαυτοὶ καὶ μῆνες ἕξ. That is, according to the tranſlation of Portus, *Sari apud Chaldæos eſt menſura et numerus: nam* 120 *ſari faciunt annos* 2222, *qui ſunt anni* 18 *et ſex menſes.* Well might he fix his N. L. or *non liquet*, to theſe words; for as they are in the printed books there is no ſenſe to be made of them; but by the help of the MS. in the Vatican Library, we ſhall both ſupply the defect in Suidas, and find a third valuation of the σάροι. Thus then that MS. repreſents the words: Οἱ γὰρ ρκ' σάροι ποιοῦσιν ἐνιαυτὸς βσκϐ' κατὰ τὴν Χαλδαίων ψῆφον, εἴπερ ὁ σάρος ποιεῖ μῆνας σεληνιακῶν σκϐ', οἵ γίνονται ιη' ἐνιαυτοὶ καὶ μῆνες ἕξ. And ſo the ſenſe is clear. Σάρος, according to the Chaldee account, comprehends 222 months, which come to eighteen years and ſix months; therefore 120 σάροι make 2220 years; and therefore for βσκϐ', I read, leaving out the laſt β, βσκ', that is, 2220.

ART. I.

Pag. 96. (*l*)

Εἰ δὲ καὶ ὅ φησιν Εὔδοξος ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῆνα ἐνιαυτὸν ἐκάλεν, ἐκ ἂν ἡ τῶν πολλῶν τάτων ἐνιαυτῶν ἀπαρίθμησις ἔχοι τὶ θαυμαςόν. *Proclus in Timæum*, xxxi. 50.

Pag. 96. (*m*)

Ἐν τοίνυν τάτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐντεῦθεν δὶς ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀντέλλει, ἐνθαῦτα δὶς καταβῆναι. *Herod. Euterp.* Mandatumque literis ſervant, dum Ægyptii ſunt, quater curſus ſuos vertiſſe ſidera, ac ſolem bis jam occidiſſe ubi nunc oritur. *Mela, lib.* i. *cap.* 10. Whereas Ariſtotle more ſoberly, Ἐν ἅπαντι γὰρ τῷ παρειλυθότι χρόνῳ κατὰ τὴν παραδεδομένην ἀλλήλοις μνήμην ὀλὲν φαίνεται μεταβεβληκὸς, ἔτε καθ' ὅλον τὸν ἔσχατον ὐρανὸν, ἔτε κατὰ μόριον αὐτῆ τῶν οἰκείων ὀλέν. *De Cœlo, lib.* i. *cap.* 3. *Vide Simplic.*

Pag. 97. (*n*)

As the Chaldees did affirm that they had taken obſervations of the celeſtial motions for 470,000 years; and withal they alſo affirmed, that for the ſame ſpace of time they had calculated the nativity of all the children which were born. Which laſt is certainly falſe. Nam quod aiunt quadringenta et ſeptuaginta millia annorum in periclitandis experiundiſque pueris quicunque nati eſſent Babylonios poſuiſſe, fallunt: ſi enim eſſet factum, non eſſet deſitum. Neminem autem habemus auctorem qui aut fieri dicat, aut factum ſciat. *Cicero. lib.* ii. *de Divinat.* And if the laſt be falſe, we have no reaſon to believe the firſt is true; but rather to deny their aſtronomical obſervations by their vain ambition in aſtrological predictions. And indeed thoſe obſervations of the Chaldees being curiouſly ſearched into by Calliſthenes, appointed by Ariſtotle for that purpoſe, were found really to go no farther than 1903 years before Alexander, as Porphyrius hath declared, who was no friend to the account of Moſes. Διὰ τὸ μήπω τὰς ὑπὸ Καλλισθένους ἐκ Βαβυλῶνος πεμφθείσας παρατηρήσεις ἀφίκεσθαι εἰς τὴν Ἑλλάδα

Ἑλλάδα τῇ Ἀριστοτέλες τᾶτο ἐπισκήψαντος αὐτῷ· ἅς τινας ART. I.
διηγεῖται ὁ Πορφύριος χιλίων ἐτῶν εἶναι καὶ ἐννεακοσίων τριῶν μέχρι τῶν χρόνων Ἀλεξάνδρε τῇ Μακεδόνος σωζομένας. *Simplic. ad lib.* ii. *Ariſtot. de Cœlo, p.* 123.

Pag. 97. (*o*)

This argument is therefore to me the ſtronger, becauſe made by him who cannot be thought a favourer of our religion, becauſe he was a countenancer of none, Epicurus, whoſe mind is thus delivered by Lucretius;

Præterea, ſi nulla fuit genitalis origo
Terrarum et cœli, ſemperque æterna fuere,
Cur ſupera bellum Thebanum et funera Trojæ,
Non alias alii quoque res cecinere Poetæ?
Quo tot facta virum toties cecidere? neque uſquam
Æternis famæ monumentis inſita florent?
De Rer. Nat. lib. v. *ver.* 325.

Pag. 97. (*p*)

Pliny gives a large account of theſe, *lib.* vii. *cap.* 56. and Lucretius makes uſe of this argument;

Quare etiam quædam nunc artes expoliuntur,
Nunc etiam augeſcunt, nunc addita navigiis ſunt
Multa; modo organici melicos peperere ſonores:
Denique natura hæc rerum ratioque reperta eſt
Nuper, et hanc primus cum primis ipſe repertus
Nunc ego ſum in patrias qui poſſim vertere voces.
De Rer. Nat. lib. v. *ver.* 333.

Pag. 98. (*q*)

I mean, not only ſuch as wrote the building of particular cities, as Apollonius Rhodius Καύνε κτίσιν, Xenophanes Κολοφῶνος κτίσιν, Crito Συρακοσῶν κτίσιν, and Philochorus Σαλαμῖνος κτίσιν· but thoſe more general, as Ariſtotle Κτίσεις καὶ πολιτείας, Polemo Κτίσεις πόλεων ἐν Φωκίδι, Charon Πόλεων κτίσεις, Callimachus Κτίσεις νήσων καὶ πόλεων, Hellanicus Κτίσεις ἐθνῶν καὶ πόλεων, and the indefinite Κτίσεις written by Dercyllus, Dionyſius, Hippys, Clitophon, Triſimachus, and others.

ART. I.

Pag. 98. (*r*)

Sylvarum, Hercynia—dierum ſexaginta iter occupans, ut major aliis, ita et notior. *Mela, lib.* iii. *cap.* 3.

Pag. 98. (*s*)

Hercyniæ ſylvæ roborum vaſtitas intacta ævis et congenita mundo, prope immortali ſorte miracula excedit. *Plin. lib.* xvi. *cap.* 2.

Pag. 98. (*t*)

Thus Ocellus, who maintained the world was never made, anſwers the argument brought from the Greek Hiſtories which began with Inachus, as the firſt ſubject, not author of Hiſtory, (as Nogarola in his Annotations miſtakes Ocellus,) Διὸ καὶ τοῖς λέγουσι τὴν τῆς Ἑλληνικῆς ἱστορίας ἀρχὴν ἀπὸ Ἰνάχου εἶναι τὸ Ἀργείῳ, προσεκτέον ἔτως, ὡς οὐκ ἀπό τινος ἀρχῆς πρώτης, ἀλλὰ τῆς γενομένης μεταβολῆς κατ' αὐτήν. So that he will have Inachus to be the firſt not abſolutely, but ſince the laſt great alteration made in Greece; and then he concludes that Greece hath often been, and will often be, barbarous, and loſe the memory of all their actions: Πολλάκις γὰρ καὶ γέγονε καὶ ἔσται βάρβαρος ἡ Ἑλλὰς, οὐχ ὑπ' ἀνθρώπων μόνον γινομένη μετάστατος, ἀλλὰ καὶ ὑπ' αὐτῆς τῆς φύσεως ὁ μείζονος οὐδὲ μείονος αὐτῆς γινομένης, ἀλλὰ γὰρ νεωτέρας ἀεὶ καὶ πρὸς ἡμᾶς ἀρχὴν λαμβανούσης. *Ocell. de Univerſo, cap.* 3. Thus Plato, who aſſerted the creation of the world, but either from eternity, or ſuch antiquity as does not much differ from it, brings in Solon inquiring the age of the Greek Hiſtories, as of Phoroneus, and Niobe, Deucalion and Pyrrha; and an Egyptian prieſt anſwering, that all the Greeks were boys, and not an old man amongſt them; that is, they had no ancient monuments, or hiſtory of any antiquity, but reſted contented with the knowledge of the time ſince the laſt great mutation of their own country. Πολλαὶ γὰρ κατὰ πολλὰ φθοραὶ γεγόνασιν ἀνθρώπων καὶ ἔσονται, πυρὶ μὲν καὶ ὕδατι μέγισαι, μυρίοις δὲ ἄλλοις ἕτεραι βραχύτεραι.

In

ART. I.

In Timæo. Origen of Celſus, Τὸ πολλὰς ἐκ παντὸς αἰῶνος πυρώσεις γεγονέναι, πολλὰς δ' ἐπικλύσεις, καὶ νεώτερον εἶναι τὸν ἐπὶ Δευκαλίωνος κατακλυσμὸν ἔναγχος γεγενημένον· σαφῶς τοῖς ἀκούειν αὐτῶ δυναμένοις παρίστησι τὸ κατ' αὐτὸν τὸ κόσμο ἀγένητον. *lib.* i. And Lucretius the Epicurean, who thought the world but few thouſand years old, as we believe, and that it ſhould at laſt be conſumed, as we alſo are perſuaded, thinks this anſwer of theirs ſo far from being a refutation of the former, that he admits it as a confirmation of the latter part of his opinion:

Quod ſi forte fuiſſe antehac eadem omnia credis,
Sed periiſſe hominum torrenti ſæcla vapore,
Aut cecidiſſe urbeis magno vexamine mundi,
Aut ex imbribus aſſiduis exiſſe rapaceis
Per terras anſneis, atque oppida cooperuiſſe:
Tanto quippe magis victus fateare neceſſe eſt,
Exitium quoque terraï cœlique futurum.

De Rer. Nat. lib. v. *ver.* 339.

Pag. 99. (*u*)

Ἔφασαν δὲ τῷ Κέλσῳ τὰ περὶ τῶν ἐκπυρώσεων καὶ ἐξυδατώσεων μύθα διδάσκαλοι οἱ κατ' αὐτὸν σοφώτατοι Αἰγύπτιοι. *Orig. adv. Celſ. lib.* i.

Pag. 99. (*x*)

So that Egyptian prieſt in Plato's Timæus tells Solon that the Fable of Phaeton did ſignify a real conflagration of the world; but ſo as all they which lived in mountains or dry parts of the earth were ſcorched and conſumed, but of thoſe who lived near the ſeas or rivers in the valleys, ſome were preſerved. Ἡμῖν δὲ, ſaith he, ὁ Νεῖλος εἴς τε τἄλλα σωτὴρ, καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει λυόμενος. Thus the Egyptians pretend Nilus ſaved them from the flames of Phaeton. Nor were they only ſafe from conflagrations, but from inundations alſo. For when in Greece or other parts a deluge happened, then all their cities were ſwept away into the ſea: Κατὰ δὲ

τήνδε

ART. I. τήνδε τὴν χώραν, says the priest, ἔτε τότε, ἔτε ἄλλοτε ἄνωθεν ἐπὶ τὰς ἀρέρας ὕδωρ ἐπιῤῥεῖ· τόδ' ἐναντίον κάτωθεν ἐπανιέναι πέφυκεν· ὅθεν καὶ δι' ἃς αἰτίας τἀνθάδε σωζόμενα, λέγεται παλαιότατα. So Egypt receiving not their waters from above by clouds, but from below by springs filling the river Nile, was out of danger in a deluge, and thereby preserved the most ancient monuments and records. But, alas, this is a poor shift to them which believe that in the great and universal flood, *all the fountains of the great deep were broken up, and the windows of heaven were opened.* Gen. vii. 11.

Pag. 100. (*y*)

So Cicero indeed speaks, *innumerabilia sæcula*, in his book of Divination; and Socrates in Plato's Theætetus brings this argument against the pride of great and noble families, that they which mention a succession of their ancestors which have been rich and powerful, do it merely ὑπ' ἀπαιδευσίας, ἃ δυναμένων εἰς τὸ πᾶν ἀεὶ βλέπειν, καὶ δὲ λογίζεσθαι, ὅτι πάππων καὶ προγόνων μυριάδες ἑκάστῳ γεγόνασιν ἀναρίθμητοι, ἐν αἷς πλούσιοι καὶ πτωχοὶ, καὶ βασιλεῖς καὶ δοῦλοι, βάρβαροί τε καὶ Ἕλληνες πολλάκις μυρίοι γεγόνασιν ὁτῳοῦν· as if every person were equally honourable, having innumerable ancestors, rich and poor, servants and kings, learned and barbarous.

Pag. 100. (*z*)

Origen did not only collect the eternity of the world from the coexistence of all God's attributes, as because he is παντοκράτωρ and δημιουργὸς, therefore he was always so, (for how could he be δημιουργὸς ἄνευ δημιουργημάτων, or παντοκράτωρ ἄνευ τῶν κρατουμένων;) but also from the 90th Psalm; *From everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday:* and that at the beginning of Ecclesiasticus; *Who can number the sand of the sea, and the drops of the rain, and the days of eternity?* But Methodius, Bishop and Martyr, hath well concluded that

that diſputation: Ταῦτά φησιν ὁ Ὠριγένης σπεδάζων, καὶ ART. I. ὅρα οἷα παίζει.

Pag. 101. (*a*)

By the Greeks called Γενεαὶ, which are ſucceſſions of generations from father to ſon: as in St. Matth. i. 17. Indeed ſometimes they take it for other ſpaces of time; as Artemidorus obſerves, for ſeven years. Κατ' ἐνίας μὲν ἔτη ζ'. ὅθεν καὶ λέγεσιν οἱ ἰατρικοὶ, τῶν δύο γενεῶν (not πρὸ τῶν, as Wolfius and Portus would correct it) μηδένα (not μὴ δεῖν, as Suidas) φλεβοτομεῖν, τὸν τεσσαρεσκαιδεκέτη (not τεσσαρεσκαιδέκατον, as Suidas tranſcribing him negligently) λέγοντες. Sometimes they interpret it twenty, twenty-five, or thirty years, as appears by Heſychius: and by that laſt account they reckoned the years of Neſtor, Κατ' ἐνίας δὲ λ'. ὅθεν καὶ τὸν Νέσορα βέλονται εἰς ἐννενήκοντα ἔτη γεγονέναι. ſo Artemidorus and the grammarians. Although I cannot imagine that to be the ſenſe of Homer;

Τῷδ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο.
Ιλ. ά. *ver.* 250.

And I conceive that gloſs in Heſychius, Ἐπὶ διαστήματος χρόνων τῶν μὴ κατ' αὐτὸ βεβιωκότων, to be far more properly applicable to that place. But, in the ſenſe of which we now ſpeak, it is taken for the third part ordinarily of an hundred years; as Herodotus, mentioning the Egyptians' feigned genealogies, καί τοι τριηκόσιαι μὲν ἀνδρῶν γενεαὶ δυνέαται μύρια ἔτεα, 300 *generations equalize* 10,000 *years*, γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι. *Euterp.* And after him St. Clemens Alexandrinus, Εἰς τὰ ἑκατὸν ἔτη τρεῖς καταλέγονται γενεαί. *Strom. lib.* ii.

Pag. 102. (*b*)

Inde Manichæus, ut Deum a conditione malorum liberet, alterum mali inducit autorem. *S. Hier. in Nahum, cap.* 3.

Pag.

ART. I. Pag. 102. (*c*)

For we muſt not look upon Manes as the firſt author of the Hereſy, though they which followed him were called from him Manichæans. Nor muſt we be ſatisfied with the relation of Socrates, who allots the beginning of that hereſy μικρὸν ἔμπροσθεν τῶν Κωνσαντίνε χρόνων, a little before Conſtantine; being Epiphanius aſſerts the firſt author of it, ςέλλεσθαι τὴν πορείαν ἐπὶ τὰ Ἱεροσόλυμα περὶ τὰς χρόνας τῶν Ἀποςόλων, to have gone to Jeruſalem even about the Apoſtles' times. Manes then, formerly called Cubricus, (not Urbicus, as St. Auguſtin,) who diſſeminated this hereſy in the days of Aurelianus or Probus the Emperor, about the year 277, had a predeceſſor, though not a maſter, called firſt Terebinthus, after Buddas. For this Buddas left his books and eſtate to a widow, who, ſaith Epiphanius, ἔμεινε πολλῷ τῷ χρόνῳ ἔτως, continued with his eſtate and books a long time, and at laſt bought Cubricus for her ſervant. This Buddas had a former maſter called Scythianus, the firſt author of this hereſy. Beſides theſe, between Scythianus and Cubricus there was yet another teacher of the doctrine, called Zaranes. Ἦν δὲ πρὸ τότε (Μάνητος) καὶ ἕτερος τῆς κακίας διδάσκαλος τοιτης, Ζαράνης ὀνόματι, ὑμόφρων αὐτῷ ὑπάρχων. If then we inſert this Zaranes into the Manichæan pedigree, and conſider the time of the widow between Buddas and Cubricus, and the age of Cubricus, who was then but ſeven years old, as Socrates teſtifies, when ſhe reſolved to buy him, and diſcover the hereſy to him; there will be no reaſon to doubt of the relation of Epiphanius, that Scythianus began about the Apoſtolical times. Nor need we any of the abatements in the animadverſions of Petavius, much leſs that redargution of Epiphanius, who cites Origen as an aſſertor of the Chriſtian faith againſt this hereſy; for though he certainly died before Manes ſpread his doctrine, yet it was written in ſeveral books before him, not only in the time of Buddas,

Buddas, to whom Socrates and Suidas attribute them, but of Scythianus, whom St. Cyril and Epiphanius make the author of them. Neither can it be objected that they were not Manichæans before the appearance of Manes; for I conceive the name of Manes (thought by the Greeks to be a name taken up by Cubricus, and proper to him) not to be any proper or peculiar name at all, but the general title of Heretic in the Syriac tongue. For I am loath to think that Theodoret, or the author in Suidas were so far mistaken, when they call Scythianus *Manes* as to conceive Cubricus and he were the same person; when we may with much better reason conclude that both Scythianus and Cubricus had the same title. For I conceive *Manes* at first rather a title than a name, from the Hebrew מין or מינאי signifying a Heretic. And although some of the Rabbins derive their מין from Manes, yet others make it more ancient than he was, referring it to Tzadok and Bajethos, called ראשי המינים *the first* or *chief heretics*, who lived 100 years before Christ. Wherefore it is far more rational to assert, that he which began the heresy of the Manichees was called מין as an Heretic in the Oriental tongues, and from thence Μάνης by the Greeks, (to comply with μανία or madness in their language,) than that Μάνης was first the name of a man counted an heretic by the Christians, and then made the general name for all heretics, and particularly for the Christians by the Jews. Which being granted, both Scythianus and Cubricus might well at first have the name of Manes, that is, Heretic. However the antiquity of that heresy will appear in the Marcionites, who differed not in this particular from the Manichees. Duos Ponticus Deos asserit, tanquam duas Symplegadas naufragii sui: quem negare non potuit, id est, creatorem, id est, nostrum; et quem probare non poterit, id est, suum. Passus infelix hujus præsumptionis instinctum de simplici capitulo Dominicæ pronunciationis, ART. I.

ART. I. ciationis, in homines non in Deos diſponentis exempla illa bonæ et malæ arboris, quod neque bona malos neque mala bonos proferat fructus. *Tertul. adv. Marcion. lib.* i. *cap.* 2. This Marcion lived in the days of Antoninus Pius, and, as Euſebius teſtifieth, Juſtin Martyr wrote againſt him. *Hiſt. lib.* iv. *cap.* 11. Irenæus relates how he ſpake with Polycarp Biſhop of Smyrna, who was taught by the Apoſtles, and converſed with divers which ſaw our Saviour, *lib.* iii. *cap.* 3. Neither was Marcion the firſt which taught it at Rome, for he received it from Cerdon. Habuit et Cerdonem quendam informatorem ſcandali hujus, quo facilius duos Deos cæci exiſtimaverunt. This Cerdon ſucceeded Heracleon, and ſo at laſt this hereſy may be reduced to the Gnoſtics, who derived it from the old Gentile Philoſophers, and might well be embraced by Manes in Perſia, becauſe it was the doctrine of the Perſian Magi, as Ariſtotle teſtifieth; Ἀριστοτέλης ἐν πρώτῳ περὶ φιλοσοφίας καὶ πρεσβυτέρας (τὰς Μάγας) εἶναι τῶν Αἰγυπτίων, καὶ δύο κατ' αὐτὰς εἶναι ἀρχὰς, ἀγαθὸν δαίμονα καὶ κακὸν δαίμονα. *Laert. in Proœmio.* And this derivation is well obſerved by Timotheus, Preſbyter of Conſtantinople, ſpeaking thus of Manes: Παρὰ δὲ Μαρκίωνος καὶ τῶν πρὸ ἐκείνου αἱσχροποιῶν καὶ δυσσεβῶν καὶ τῶν κατὰ Περσίδα μάγων ἀφορμὰς λαβὼν δογματίζει δύο ἀρχάς.

Pag. 104. (*d*)

Stabat fides ſemper in Creatore et Chriſto ejus. *Tertul. adv. Marcion. lib.* i. *cap.* 21. Non alia agnoſcenda erit traditio Apoſtolorum, quam quæ hodie apud ipſorum Eccleſias editur. Nullam autem Apoſtolici cenſus Eccleſiam invenias quæ non in Creatore chriſtianizet. *Ibid.*

ARTICLE

ARTICLE II.

And in Jeſus Chriſt, his only Son, our Lord.

Pag. 111. (*e*)

EADEM regula veritatis docet nos credere poſt Patrem etiam in Filium Dei, Chriſtum Jeſum, Dominum Deum noſtrum, ſed Dei Filium; hujus Dei qui et unus et ſolus eſt, conditor ſcilicet rerum omnium. *Novatian. de Trin. cap.* 9. ART. II.

Pag. 111. (*f*)

Si tamen nomen eſt *Chriſtus*, et non appellatio potius; *Unctus* enim ſignificatur. Unctus autem non magis nomen eſt quam veſtitus, quam calceatus, accidens nomini res. *Tertul. adv. Prax. cap.* 28. Quorum nominum alterum eſt proprium, quod ab Angelo impoſitum eſt; alterum accidens, quod ab unctione convenit. *Ibid. Chriſtus* commune dignitatis eſt nomen. *Jeſus* proprium vocabulum Salvatoris. *S. Hieron. in Matt.* xvi. 20. *Jeſus* inter homines nominatur; nam *Chriſtus* non proprium nomen eſt, ſed nuncupatio poteſtatis et regni. *Lactan. de ver. Sap. lib.* iv. *cap.* 7. Dum dicitur *Chriſtus*, commune nomen dignitatis eſt; dum *Jeſus Chriſtus*, proprium vocabulum Salvatoris eſt. *Iſidor. Orig. lib.* vii. *cap.* 2. Ἰησοῦς καλεῖται φερωνύμως. *S. Cyril. Catech.* 10.

Pag. 112. (*g*)

Habuit et Judæa quoſdam Jeſus, quorum vacuis gloriatur vocabulis. Illa enim nec lucent, nec paſcunt, nec medentur. *Bernard. in Cant. Serm.* 15.

Pag. 112. (*h*)

Firſt יהושע as generally in the books of Moſes, in Joſhua,

ART. II. Joſhua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into ישוע, as in the 1 Chron. xxiv. 11. 2 Chron. xxxi. 15. and conſtantly in Ezra and Nehemiah. Next the laſt letter ע was but lightly pronounced, as appears by the Greek tranſlation, 1 Chron. vii. 27. where יהושע is rendered in the Roman and Alexandrian copies Ἰησυὲ, in the Aldus and Complutenſian editions Ἰωσηὲ, and by Euſebius, who expreſſeth it truer than thoſe copies, Ἰωσαέ. At laſt ע was totally left out, both in the pronunciation and the writing, and the whole name of Joſhua contracted to ישו.

Pag. 113. (*i*)

Oſee in lingua noſtra *ſalvatorem* ſonat, quod nomen habuit etiam Joſue filius Nun, antequam ei a Deo vocabulum mutaretur. *S. Hier. in Oſee, cap.* 1. *ver.* 1. *et lib.* i. *adv. Jovinianum.* I read indeed of other interpretations among the Greeks, no good expoſitors of the Hebrew names: as in an ancient MS. of the LXX. tranſlation of the Prophets, now in the library of Cardinal Barberini, at the beginning of Hoſeah, Ὡσηὲ, λυπούμενος· and again, Ὡσηὲ, σεσωσμένος, ἢ συσκιάζων· (of which the firſt and laſt are far from the original: and the middle agreeable with the root, not with the conjugation, as being deduced from ישע not in Niphal, but in Hiphil.) And in another MS. of the Prophets in the King's library at St. James's, Ὡσηὲ, σκιάζων ἢ φύλαξ· and again, Ὡσηὲ, ἐρμι· σωζόμενος, which is the interpretation inſerted into Heſychius; in whom for Ὡσηὲ we muſt read Ὡσηέ· and ſo I ſuppoſe Salmaſius intended it, though the Holland edition hath made his emendation Ὡσηέ.

Pag. 113. (*k*)

As the Samaritan Pentateuch makes it the ſame name, which he was firſt named, and which he had afterwards, as if Moſes had only called Oſhea, Oſhea.

Pag.

Pag. 113. (*l*) ART. II.

So Justin Martyr speaks of *Hoseah* as μετονομασθέντος τῷ Ἰησοῦ ὀνόματι· and comparing it with that alteration of Jacob's name; τὸ ἐπώνυμον Ἰακὼβ τῷ Ἰσραὴλ ἐπικληθέντι ἐδόθη, καὶ τὸ Αὐσῆ ὄνομα Ἰησοῦς ἐπεκλήθη· where, to pass by his mistake in supposing him first named Israel, and after called Jacob, he makes the alteration of *Hoseah* to *Joshua* equal to that of *Jacob* to *Israel*. The reason whereof was the Greek version of the name, who for *Hoseah* translated it Αὐσῆς· Ἐπωνόμασε Μωυσῆς τὸν Αὐσῆ υἱὸν Ναυὴ, Ἰησοῦν. Numb. xiii. 16. Quum successor Moysi destinaretur Auses filius Nave, transfertur certe de pristino nomine, et incipit vocari Jesus. *Tertul. adv. Jud. cap.* 9. *et adv. Marcion. lib.* iii. *cap.* 16. Igitur Moyses his administratis Ausem quendam nomine præponens populo, qui eos revocaret ad patriam terram. *S. Clem. Rom. Recognit. lib.* i. Qui cum primum Auses vocaretur, Moses futura præsentiens, jussit eum Jesum vocari. *Lactan. de vera Sap. lib.* iv. *cap.* 17. Οὐ πρότερον γοῦν (Μωϋσῆς) τὸν αὐτοῦ διάδοχον τῇ τοῦ Ἰησοῦ κεχρημένον προσηγορίᾳ, ὀνόματι δὲ ἑτέρῳ τῷ Αὐσῇ, ὅπερ οἱ γεννήσαντες αὐτῷ τέθεινται, καλούμενον, Ἰησοῦν αὐτὸς ἀναγορεύει. *Euseb. Eccles. Hist. lib.* i. *cap.* 3. Thus was the *Hoseah* something disguised by *Auses*, and was farther estranged yet by those which frequently called him Ναυσῆς, as Eusebius, *Dem. Evang. lib.* v. *cap.* 17. thrice.

Pag. 113. (*m*)

This Justin Martyr charges upon the Jews as neglected by them, and affirms the reason why they received not Jesus for the Christ, was their not observing the alteration of *Hoseah* into *Josua* or *Jesus*. Αὐσὴν καλούμενον Ἰησοῦν Μωσῆς ἐκάλεσε, τοῦτο σὺ οὐ ζητεῖς· δι' ἣν αἰτίαν ἐποίησεν, οὐκ ἀπορεῖς, οὐδὲ φιλοπευστεῖς· τοιγαροῦν λέληθέ σε ὁ Χριστὸς, καὶ ἀναγιγνώσκων οὐ συνίης. And whereas they spake much of the change made in the names of Abram and Sarai, which were but of a letter, they took no notice of this total alteration of the name: so he; Διὰ τί μὲν ἓν ἄλφα πρώτῳ προσετέθη τῷ

ART. II. Ἀβραὰμ ὀνόματι θεολογεῖς, καὶ διὰ τί ἓν ῥῶ τῷ Σάῤῥας ὀνόματι, ὁμοίως κομπολογεῖς; διὰ τί δὲ τὸ πατρόθεν ὄνομα τῷ Αὐσῇ τῷ υἱῷ Ναυῆ ὅλον μετωνόμασαι τῷ Ἰησοῦ, ὃ ζητεῖς; Where, to paſs by the vulgar miſtake of the Greeks, who generally deliver the addition of α in the name of Abraham, and ῥ in the name of Sarah, when the firſt was an addition of ה, the ſecond a change of י into ה, he would make that of *Hoſea* into *Jeſus* a far more conſiderable alteration than that of *Abraham* or of *Sarah*.

Pag. 113. (*n*)

For it may well be thought that י is added to make the name יהושע the ſame with the third perſon of the future in Hiphil, יהושיע For although ה the characteriſtical letter of the conjugation Hiphil be excluded in the future tenſe, and ſo the regular word be ישיע frequently in uſe; yet ſometimes it is expreſſed, as it is uſed, 1 Sam. xvii. 47. לא בחרב ובחנית יהושיע יהוה *And all the aſſembly ſhall know that the Lord ſaveth (or will ſave) not with ſword and ſpear:* and Pſalm cxvi. 6. דלותי ולי יהושיע *I was brought low, and he helped me.* And although there be another י in the future than in the name, yet being it is alſo found ſometimes with the leſſer Chiric, and ſo without the latter י, or without any Chiric at all, as frequently with the addition of ו, ויושע, there is no reaſon but יהושע, the name of the ſon of Nun, may be of the ſame force, as conſiſting of the ſame letters, with the third perſon of the future in Hiphil. Again, being י added to the future, as formative thereof, ſtands in the place of ו (for the avoiding of confuſion with ו conjunctive) which is nothing elſe than the abbreviation of הוא, we may well aſſign at leaſt this emphaſis to the mutation which Moſes made; that whereas before there was nothing but ſalvation barely in his name, now there is no leſs than *he ſhall ſave*, in which the הוא or י is a peculiar deſignation of the perſon, and the *ſhall* or tenſe a certainty of the futurition. Thus will the deſign of

Moſes

Moſes appear to be nothing elſe but a prediction or confirmation of that which was not before, but by way of deſire or omination; and this only by changing the imperative into the future, הושע *ſerva*, the expectation of the people, into יהושע *ſervabit*, the ratification of Moſes. ART. II.

Pag. 114. (o)

So did the ancients underſtand it: to the Greeks *Jeſus* is Σωτήριον Θεῦ, to the Latins, *Salvator Dei*. So Euſebius, *Dem. Evang. lib.* iv. *ad finem.* Ἐπὶ δὲ σωτήριον Θεοῦ εἰς τὴν Ἑλλάδα φωνὴν τὸ τοῦ Ἰησοῦ μεταληφθὲν ὄνομα σημαίνει. Ἰησοῦ μὲν γὰρ παρ' Ἑβραίοις, σωτηρία, υἱὸς δὲ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσουὲ ὀνομάζεται· Ἰωσουὲ δέ ἐστιν Ἰαὼ σωτηρία, τοῦτ' ἔστι, Θεοῦ σωτήριον. Where nothing can be more certain than that Ἰαὼ is taken for the name of God, and Ἰαὼ σωτηρία, together, *the ſalvation of God*. And yet Theophylact has ſtrangely miſtaken it, Matt. i. 1. Τὸ Ἰησοῦς ὄνομα οὐχ Ἑλληνικόν ἐστιν, ἀλλ' Ἑβραϊκὸν, ἑρμηνεύεται δὲ σωτὴρ, Ἰαὼ γὰρ ἡ σωτηρία παρ' Ἑβραίοις λέγεται· which words ſeem plainly to ſignify that *Jeſus* is interpreted *Saviour*, becauſe Ἰαὼ in the Hebrew tongue ſignifieth *ſalvation*. I confeſs the words may be ſtrained to the ſame ſenſe with thoſe of Euſebius, but not without ſome force, and contrary to what he ſeemeth to intend. Eſpecially conſidering thoſe which followed him in the ſame miſtake, as Moſchopulus, Περὶ σχεδῶν. Ἰησοῦς ἀπὸ τοῦ Ἰαὼ γίνεται, ὅ δηλοῖ παρ' Ἑβραίοις τὴν σωτηρίαν. Whereas Ἰαὼ in Euſebius is certainly no other than יהוה, and Ἰησοῦ than ישועה, and ſo Ἰωσουὲ contracted of Ἰαὼ Ἰησοῦ, *the ſalvation of God*. Nor is this only the opinion of Euſebius, but of St. Hierom, a man much better acquainted with the Hebrew language; who, on the firſt chapter of Hoſeah, ſhewing that Joſhua had firſt the ſame name with that of the Prophet, ſaith, Non enim (ut male in Græcis codicibus legitur et Latinis) *Auſe* dictus eſt, quod nihil omnino intelligitur, ſed *Oſee*, id eſt, *Salvator*: et additum

ART. II. eſt ejus nomini *Dominus*, ut *Salvator Domini* diceretur. What then was it but יה the *Dominus* added to his name? For as in the name of Eſaias, St. Hierom acknowledgeth the addition of the name of God, Interpretatur autem *Eſaias, Salvator Domini*; in the ſame manner did he conceive it in the name of Joſuah, only with this difference, that in the one it begins, in the other concludes, the name.

Pag. 114. (*p*)

Jeſus Hebræo ſermone Salvator dicitur. Etymologiam ergo nominis ejus Evangeliſta ſignavit, dicens, *Vocabis nomen ejus Jeſum, quia ipſe ſalvum faciet populum ſuum. S. Hieron.*

Pag. 115. (*q*)

Βλέπεις ἰσαρίθμως εὐαγγελιςᾶ καὶ προφήτᾳ ῥήσεις; μεθερμηνευόμενον γὰρ τὸ μεθ' ἡμῶν ὁ Θεὸς, ὅ ἐςι σωτηρία τᾷ λαᾷ, τὸ μετὰ δέλων δεσπότην ἐμφιλοχωρεῖν. *Andreas Cretenſis in Circumc.*

Pag. 116. (*r*)

Jupiter, the chief of them, was moſt uſually worſhipped under this title. Euripides makes Amphitryo ſitting by his altar, which Hercules had built,

Βωμὸν καθίζω τόνδε Σωτῆρος Διός· *Herc. Fur. v.* 48.

and Ariſtophanes introduces Bacchus ſwearing,

Νὴ τὸν Δία τὸν Σωτῆρα·——— *Plut. v.* 878.

as if it were the familiar oath among the Athenians, as well it might be, he having his temple in their Piræeum, as Strabo teſtifieth, *lib.* ix. (where Demoſthenes by virtue of a decree was to build him an altar, *Plutarch. in vita Demoſt.*) and his porch in the city, which was called indeed vulgarly, τᾷ Ἐλευθερίᾳ Διὸς ςοά. yet was it alſo named τᾷ Σωτῆρος, as Harpocration and Heſychius have obſerved. Ὅτι δὲ ἐπιγέγραπται μὲν Σωτὴρ, ὀνομάζεται δὲ καὶ Ἐλευθέριος, δηλοῖ καὶ Μένανδρος· ſo the firſt — Τῶν Μήδων ἐκφυγόντες ἱδρύσαντο τὸν Ἐλευθέριον Διὰ, τοῦτον δὲ ἔνιοι καὶ Σωτῆρά φασι· ſo the latter. As in their oaths, ſo in their feaſts, they mentioned him always at the third cup. Τὸν μὲν πρῶτον

ART. II.

πρῶτον Διὸς Ὀλυμπίε καὶ Θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον Σωτῆρος, *sub.* Διός· which is omitted in Hesychius, as appears out of Athenæus, *lib.* ii. *et* xv. and especially that of Alexis the comedian:

——————Ἀλλ' ἔγχεον
Αὐτῷ Διός γε τήνδε Σωτῆρος. θεῶν
Θνητοῖς ἁπάντων χρησιμώτατος πολὺ
Ὁ Ζεὺς ὁ Σωτήρ——————

Pausanias in *Corinthiacis*, *Messenicis*, *Laconicis et Arcadicis*, mentions several statues and temples anciently dedicated to Jupiter, ἐπίκλησιν Σωτῆρι· of which title Cornutus in his book *de Natura Deorum* gives this account: Κατὰ τὸν γεννῶντά ἐστι καὶ τὸ σώζειν ἃ γεννᾷ, καὶ τῷ Διὶ ἐντεῦθεν Σωτῆρος εἶναι λεγομένῳ. And though this title was so generally given to Jupiter, as that Hesychius expounds Σωτὴρ, ὁ Ζεύς, yet was it likewise attributed to the other gods: as Herodotus relates how the Grecians in their naval war against the Persians made their vows, Ποσειδέωνι Σωτῆρι, and that they preserved the title to Neptune in his days, *lib.* vii. And Artemidorus takes notice that Castor and Pollux are taken for the Θεοὶ Σωτῆρες, whom the poem bearing the name of Orpheus to Musæus, calls

Μεγάλως Σωτῆρας, ὁμῶ Διὸς ἄφθιτα τέκνα·

as the Hymn of Homer,

Σωτῆρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων,
Ὠκυπόρων τε νεῶν——————

and Theocritus in the Idyllion on them,

Ἀνθρώπων Σωτῆρας ἐπὶ ξυρᾷ ἤδη ἐόντων.

Hence Lucian *in Alexandro* useth it as their constant title, Ἀλεξίκακε Ἡράκλεις, καὶ Ζεῦ ἀποτρόπαιε, καὶ Διόσκουροι Σωτῆρες. Neither have we mention of the title only, but of the original and occasion of it. For when Castor and Pollux thrust the sons of Theseus out of Athens, and made Menestheus king, he gave them first this name; Διὰ ταῦτα πρῶτος ὁ Μενεσθεὺς ἄνακτας τε καὶ σωτῆρας ὠνόμασε. *Ælian. Var. Hist. lib.* iv. *cap.* 5.

ART. II. Beſide theſe we read in the ancient inſcriptions, Ἀσκληπιῷ Θεῷ Σωτῆρι· and again, Ἀσκληπιῷ καὶ Ὑγείᾳ Σωτῆρσι. For as they had their Female Deities, ſo did they attribute this title to their Goddeſſes, and that both in the maſculine and feminine gender. As to Venus, Ἀφροδίτῃ Θεᾷ Παναγάθῳ καὶ Σωτῆρι· to Diana, Ἀρτέμιδι Σωτείρῃ, as the ſame collection of Inſcriptions hath it. Thus Pherecrates, Ἡγέμιθα τῆς πόλεως εἶναι ταύτας Σωτῆρας, and Sophocles, Τύχῃ γε τῷ Σωτῆρι. Thus the Epigram extant in Suidas,

Φωσφόρος, ὦ Σώτειρ', ἐπὶ Παλλάδος ἵσαθι κλήρων,
Ἄρτεμι———

Οὐδὲν ἧττον κἀκεῖνον Σωτῆρα καὶ ἀλεξίκακον προσηγόρευον. *Theodoret. Serm.* viii. 595. of Hercules. The Bæenſes, an ancient people in Peloponneſus, Ἄρτεμιν ὀνομάζουσι Σώτειραν. *Pauſ. in Laconicis.* Her temple and ſtatue in the city Trœzen was built and named by Theſeus at his ſafe return from Crete. The Megarenſes preſerved by her from the Perſians, ἐπὶ τόδε Σωτείρας ἄγαλμα ἐποιήσαντο Ἀρτέμιδος· and upon the ſame occaſion another of the ſame bigneſs ſet up at Pagæ. *Idem.* But this title eſpecially was given to Minerva. Σώτειρα, ἡ Ἀθηνᾶ παρὰ τοῖς Ἕλλησιν. *Heſych.* Ἔστι γὰρ Ἀθήναις Σώτειρα λεγομένη, ᾗ καὶ θύουσι. *Schol. Ariſtoph. in Panas.* Ariſtotle in his will obliged Nicanor to a dedication, Διὶ Σωτῆρι καὶ Ἀθηνᾷ Σωτείρῃ. *Laert. in vita Ariſtot.* And in general they invocated God under the notion of Σωτὴρ, as Plato *in Timæo*, Θεὸν δὲ καὶ νῦν ἐπ' ἀρχῇ τῶν λεγομένων Σωτῆρα ἐξ ἀτόπου καὶ ἀήθους διηγήσεως πρὸς τὸ τῶν εἰκότων δόγμα διασώζειν ἡμᾶς ἐπικαλεσάμενοι, πάλιν ἀρχόμεθα λέγειν.

Pag. 116. (s)

This was the conſtant title of the firſt Ptolemy, the ſon of Lagus, given to him by the Rhodians: Ὀνόματα μὲν δὲ κατὰ τὰ αὐτὰ Πτολεμαῖοι σφίσιν, ἄλλη δὲ ἐπίκλησις ἄλλῳ· καὶ γὰρ Φιλομήτορα καλοῦσι, καὶ Φιλάδελφον ἕτερον, τὸν δὲ τοῦ Λάγου Σωτῆρα, παραδόντων Ῥοδίων τὸ ὄνομα. *Pauſan. Atticis.* Which name firſt given him by the

the Rhodians was no way expreſſed in his uſage of the Syrians, as is obſerved by Joſephus. Ὡς καὶ τὴν Συρίαν ἅπασαν ὑπὸ Πτολεμαίῳ τῷ Λάγου Σωτῆρος τότε χρηματίζοντος τὰ ἐναντία παθεῖν αὐτῷ τῇ ἐπικλήσει. This was ſo familiar, that Tertullian uſeth the title inſtead of the name. Poſt eum (ſc. Alexandrum) regnavit illic in Alexandria Soter annis 35. Thus Antigonus was firſt called by the Greeks their Εὐεργέτης, or *Benefactor*, then Σωτὴρ, or *Saviour*. Οὐ μόνον ἐκεῖθη παρ' αὐτὸν τὸν καιρὸν Εὐεργέτης, ἀλλὰ καὶ μεταλλάξας, Σωτήρ. *Polyb. lib.* v. Thus we read of Demetrius, who reſtored the Athenians to their liberty, Ἀνεκρότησαν καὶ βοῶντες ἐκέλευον ἀποβαίνειν τὸν Δημήτριον, Σωτῆρα καὶ Εὐεργέτην ἀναγορεύοντες. *Plutarch. in vita.* And not only ſo, but numbered Demetrius and Antigonus among their *Dii Soteres*; and inſtead of their annual Archon, whoſe name they uſed in their diſtinction of years, they created a prieſt of theſe *Dii Soteres*, as the ſame author teſtifieth: Μόνοι δὲ Σωτῆρας ἀνέγραψαν θεοὺς, καὶ τὸν ἐπώνυμον καὶ πάτριον ἄρχοντα καταπαύσαντες, ἱερέα Σωτήρων ἐχειροτόνουν καθ' ἕκαστον ἐνιαυτόν. Appian relates of Demetrius, that he received this title from the Babylonians. Τίμαρχον ἐπανιςάμενον ἀνελὼν, καὶ τἆλλα πονηρῶς τῆς Βαβυλῶνος ἡγάμενον, ἐφ' ᾧ καὶ Σωτὴρ ἀρξαμένων τῶν Βαβυλωνίων ὠνομάσθη. *De Bell. Syriac.* Lucian's miſtake in his Salutation tells us of Ἀντίοχος ὁ Σωτὴρ, and Appian gives us the routing of the Gauls as the cauſe of that title: Ὃς καὶ Σωτὴρ ἐπεκλήθη Γαλάτας ἐκ τῆς Εὐρώπης ἐς τὴν Ἀσίαν ἐμβαλόντας ἐξελάσας. *Ibid.* And in proceſs of time this title grew ſo cuſtomary and familiar, that the Sicilians beſtowed it upon Verres their oppreſſor. Itaque illum non ſolum Patronum iſtius inſulæ, ſed etiam Sotera inſcriptum vidi Syracuſis, ſays Cicero, *Verrin.* 2.

ART. II.

Pag. 116. (*t*)

Heb. ויקם יהוה מושיע לבני ישראל ויושיעם So the Septuagint clearly, Καὶ ἤγειρε κύριος Σωτῆρα τῷ Ἰσραὴλ, καὶ ἔσωσεν αὐτὰς, τὸν Γοθονιὴλ υἱὸν Κενέζ. *Qui ſuſcitavit*

ART. II. *eis Salvatorem, et liberavit eos, Othoniel.* Again, Καὶ ἤγειρε κύριος αὐτοῖς Σωτῆρα τὸν Ἀὼδ, υἱὸν Γηρᾶ. *Qui ſuſcitavit eis Salvatorem vocabulo Aioth, filium Gera. Vet. Tranſl.* Upon which place St. Auguſtin notes, Animadvertendum eſt autem quod Salvatorem dicat etiam hominem, per quem Deus ſalvos faciat. *Quæſt. lib.* vii. *cap.* 18.

Pag. 116. (*u*)

So Cicero in the place before cited, having ſaid he ſaw Verres inſcribed *Sotera*, goes on, Hoc quantum eſt? ita magnum, ut Latino uno verbo exprimi non poſſit. But though in Cicero's time there was no Latin word uſed in that ſenſe; yet not long after it was familiar. For as in the Greek inſcriptions we read often dedications Διὶ Σωτῆρι, ſo in the Latin we find often *Jovi Servatori*, or *Conſervatori*, ſometimes *Jovi Salvatori*, or *Salutari:* all which are nothing elſe but the Latin expreſſions of the Greek inſcriptions. And without queſtion Σωτῆρ might have been rendered *Soſpitator*, and even *Soſpes*, as it was uſed in the days of Ennius. Soſpes, ſalvus: Enniùs tamen ſoſpitem pro ſervatore poſuit. *Feſtus.* Neither indeed could the Sicilians mean any more of Verres by the word *Sotera*, than Tully ſpake of himſelf, when he ſtyled himſelf *Servatorem Reipublicæ.* At leaſt Tacitus did conceive that *Conſervator* is as much as *Soter*, when ſpeaking of Milichus, who detected the conſpiracies to Nero, he ſaith, Milichus præmiis ditatus Conſervatoris ſibi nomen, Græco ejus rei vocabulo, aſſumpſit. *Annal. lib.* xv. *He took to himſelf the name of Conſervator, in a Greek word which ſignifies ſo much:* and without queſtion that muſt be Σωτήρ. However the firſt Chriſtians of the Latin Church were ſometime in doubt what word to uſe as the conſtant interpretation of Σωτ, ſo frequent and eſſential to Chriſtianity. Tertullian uſeth *Salutificator*, or, as ſome books read it, *Salvificator:* Ergo jam non unus Deus, nec unus Salutificator, ſi duo ſalutis artifices, et utique alter altero indigens.

De

De Carne Chriſti, cap. 14. and ſhews it was ſo tranſ- ART. II.
lated in the Philippians iii. 20. Et quidem de terra in cœlum, ubi noſtrum municipatum Philippenſes quoque ab Apoſtolo diſcunt; *Unde et Salutificatorem noſtrum expectamus Jeſum Chriſtum. De Reſur. Carnis, cap.* 47. St. Hilary thought *Salutaris* a ſufficient interpretation. Eſt autem Salutaris ipſo illo nomine quo Jeſus nuncupatur. *Jeſus* enim ſecundum Hebraicam linguam *Salutaris* eſt. *in Pſal.* cxviii. St. Auguſtin is indifferent between that and *Salvator:* Deus ſalvos faciendi Dominus eſt Jeſus, quod interpretatur Salvator, ſive Salutaris: and ſo Lactantius. At laſt they generally uſed the word *Salvator.* Firſt Tertullian; Chriſtus in illo ſignificabatur, taurus ob utramque diſpoſitionem: aliis ferus, ut judex, aliis manſuetus, ut Salvator. *Adv. Marcion. lib.* iii. *cap.* 18. Which word of his was rather followed by his imitator St. Cyprian, after whom Arnobius uſed it, after him his diſciple Lactantius: and from thence it continued the conſtant language of the Church, till the late innovators thruſt it out of the Latin tranſlation.

Pag. 121. (*x*)

Ῥύσης, σωτὴρ, λυτρωτής. And again, Σωτὴρ, ὁ Ζεὺς, ὁ ἐλευθέριος ἢ λυτρωτής. *Heſych.*

Pag. 121. (*y*)

Quantum attinet ad propheticum apparatum, nec. geri nec dici aliquid poſſet inſignius, quandoquidem res perducta eſt uſque ad nominis expreſſionem. *S. Auguſt. cont. Fauſt. lib.* xvi. *cap.* 19.

Pag. 121. (*z*)

Οὐ τοῦτον ἐκεῖνος εἰσήγαγεν εἰς τὴν ἁγίαν γῆν τὸν λαὸν, ἀλλὰ Μωσῆς· καὶ ὡς ἐκεῖνος ἐν κλήρῳ διένειμεν αὐτὴν τοῖς εἰσελθοῦσι μετ' αὐτοῦ, οὕτω καὶ Ἰησοῦς ὁ Χριστὸς τὴν διασποράν τοῦ λαοῦ ἐπισρέψει, καὶ διαμεριεῖ τὴν ἀγαθὴν γῆν ἑκάστῳ. *S. Juſtin. Dial. cum Tryph.*

Pag.

ART. II. Pag. 122. (*a*)

As Luke xvi. 29, 31. and xxiv. 27. Joh. v. 45, 46. Acts vi. 11. collated with the 13th verſe; Acts xv. 21. and xxi. 21. 2 Cor. iii. 15. Μωσέα νοητέον τὸν νόμον, Ἰησοῦν τὸν ὁμώνυμον ἐκείνῳ σωτῆρα—ὥσπερ τοίνυν κατὰ τὴν ἱστορίαν, Μωσῆ τετελευτηκότος, Ἰησοῦς τὸν λαὸν εἰς τὴν ἐπηγγελμένην εἰσήγαγε γῆν, ἕτω μετὰ τὸ τοῦ νόμου τέλος ὁ ἡμέτερος ἐπιφανεὶς Ἰησοῦς ἀνέῳξε τῷ εὐσεβεῖ λαῷ τὴν βασιλείαν τῶν οὐρανῶν. *Theodoret. in Joſ. Proœm.* Dum Moyſi ſucceſſor deſtinaretur Auſes filius Nave, transfertur certe de priſtino nomine, et incipit vocari Jeſus. Certe, inquis. Hanc prius dicimus figuram futuri fuiſſe. Nam quia Jeſus Chriſtus ſecundum populum, quod ſumus nos, nationes in ſeculi deſerto commorantes antea, introducturus eſſet in terram repromiſſionis melle et lacte manantem, id eſt, in vitæ æternæ poſſeſſionem, qua nihil dulcius, idque non per Moyſen, id eſt, non per Legis diſciplinam, ſed per Jeſum, id eſt, per novæ Legis gratiam, provenire habebat, circumciſis nobis petrina acie, id eſt, Chriſti præceptis (petra enim Chriſtus multis modis et figuris prædicatus eſt); ideo is vir qui in hujus Sacramenti imagine parabatur, etiam nominis Dominici inauguratus eſt figura, ut Jeſus nominaretur. *Tertul. adv. Jud. cap.* 9. *et adv. Marcion. lib.* iii. *cap.* 16. Idcirco etiam Moyſi ſucceſſit, ut oſtenderet novam legem, per Jeſum Chriſtum datam, veteri legi ſucceſſuram, quæ data per Moyſen fuit. *Lactan. de vera Sap. lib.* iv. *cap.* 17. In cujus comparatione (Moyſes) improbatus eſt, ut non ipſe introduceret populum in terram promiſſionis; ne videlicet Lex per Moyſen, non ad ſalvandum, ſed ad convincendum peccatorem data, in regnum cœlorum introducere putaretur, ſed gratia et veritas per Jeſum Chriſtum facta. *S. Auguſt. cont. Fauſt. lib.* xvi. *cap.* 19. Jeſus dux qui populum eduxerat de Ægypto, Jeſus qui interpretatur Salvator, Moſe mortuo et ſepulto in Moab, hoc eſt, Lege mortua, in Evangelium cupit inducere populum ſuum. *S. Hieron. in Pſal.* lxxxvi.

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Pag. 122. (*b*) ART. II.

Moyſes—in nubem intravit, ut operta et occulta cognoſceret, adhærente ſibi ſocio Jeſu, quia nemo ſine vero Jeſu poteſt incerta ſapientiæ, et occulta comprehendere. Et ideo in ſpecie Jeſu Nave veri Salvatoris ſignificabatur affutura præſentia, per quem fierent omnes docibiles Dei, qui Legem aperiret, Evangelium revelaret. *S. Ambroſ. in Pſal.* xlvii.

Pag. 122. (*c*)

Non enim propheta ſic ait, Et dixit Dominus ad me; ſed ad Jeſum: ut oſtenderet quod non de ſe loqueretur, ſed de Chriſto, ad quem tum Deus loquebatur. Chriſti enim figuram gerebat ille Jeſus. *Lactan. de vera Sap. lib.* iv. *cap.* 17.

Pag. 123. (*d*)

Τύπον δὲ ἔφερεν αὐτῦ ὁ τῦ Ναυῆ Ἰησῦς κατὰ πολλά. ἀρξάμενος γὰρ ἄρχειν τῦ λαῦ ἤρξατο ἀπὸ τῦ Ἰορδάνυ. ὅθεν καὶ ὁ Χριςὸς βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. *S. Cyril. Catech.* 10.

Pag. 123. (*e*)

St. Cyril addeth, that he divided the land by twelve men; Δώδεκα δὲ διαιρῶντας τὴν κληρονομίαν καθίςησιν ὁ τῦ Ναυῆ υἱός· καὶ δώδεκα τὰς Ἀποςόλας κήρυκας τῆς ἀληθείας εἰς πᾶσαν τὴν οἰκυμένην ἀποςέλλει ὁ Ἰησῦς. *Ibid.*

Pag. 123. (*f*)

By the ſame St. Cyril; Πιςεύσασαν Ῥαὰβ τὴν πόρνην ἔσωσεν ὁ τυπικός· ὁ δὲ ἀληθὴς φησιν, Ἰδὰ οἱ τελῶναι καὶ αἱ πόρναι προάγυσιν ὑμᾶς εἰς τὴν βασιλείαν τῦ Θεῦ. *Ibid.*

Pag. 123. (*g*)

Stetit [Sol,] quia in Jeſu et typum futuri agnoſcebat et nomen. Neque enim in ſua virtute Jeſus Nave, ſed in Chriſti myſterio cœleſtibus luminibus imperabat Deſignabatur enim Dei filium in hoc ſeculum ille venturum, qui mundani luminis concidentis, et jam vergentis in tenebras, virtute divina differret occaſum, lucem redderet, inveheret claritatem. *S. Ambroſ. Apolog. David. poſter. cap.* 4 Ille imperavit

ART. II. imperavit ſoli ut ſtaret, et ſtetit; et iſtius typo ille magnus erat. Ille imperabat, ſed Dominus efficiebat. *S. Hieron. in Pſal.* lxxvi.

Pag. 124. (*h*)

Τί λέγει πάλιν Μωσῆς τῷ Ἰησοῦ τῷ τοῦ Ναυῆ υἱῷ, ἐπιθεὶς αὐτῷ τοῦτο ὄνομα ὄντι προφήτῃ; ἵνα μόνον ἀκούσῃ πᾶς λαὸς, ὅτι πάντα ὁ πατὴρ φανεροῖ περὶ τοῦ υἱοῦ [αὐτοῦ] Ἰησοῦ. [ἔκραξε Μωσῆς] τῷ υἱῷ Ναυῆ· καὶ ἐπιθεὶς τοῦτο ὄνομα ὁπότε ἔπεμψε κατάσκοπον τῆς γῆς· [καὶ ἔλεγε] Λάβε βιβλίον εἰς τὰς χεῖράς σου, καὶ γράψον ἃ λέγει Κύριος· Ὅτι ἐκ ῥιζῶν ἐκκόψει πάντα τὸν οἶκον τοῦ Ἀμαλὴκ ὁ υἱὸς τοῦ θεοῦ [Ἰησοῦς] ἐπ' ἐσχάτων τῶν ἡμερῶν. ἴδε πάλιν Ἰησοῦς οὐχ ὁ υἱὸς ἀνθρώπου [Ναυῆ,] ἀλλ' ὁ υἱὸς τοῦ θεοῦ, τύπῳ δὲ ἐν σαρκὶ φανερωθείς. *Barnabæ Epiſt. cap.* 12.

Pag. 126. (*i*)

Ὁ ἐμὸς ἔρως ἐσταύρωται.

Pag. 128. (*k*)

Ἰουδαῖοι γὰρ καταδέχονται τὸ εἶναι αὐτὸν Ἰησοῦν, τὸ δὲ καὶ Χριστὸν εἶναι τοῦτον, οὐκέτι. *S. Cyril. Catech.* 10.

Pag. 128. (*l*)

Σύγγονε, Μεσσίαν σοφὸν εὕρομεν, ὃς Θεὸς ἀνὴρ
Χριστὸς Ἰουδαίοισιν ἀκούεται Ἕλλάδι φωνῇ. *Nonnus.*

Pag. 128. (*m*)

From משח *unxit*, in the Hebrew משוח and משיח *unctus*; in the Syriac ܡܫܝܚܐ: in the Greek, by changing ש into σσ, by omitting ח a guttural not fit for their pronunciation, and by adding ς, as their ordinary termination, משיחא is turned into Μεσσίας. That this was the Greek Χριστὸς, and the Latin *Chriſtus*, is evident; and yet the Latins living at a diſtance, ſtrangers to the cuſtoms of the Jews and the doctrine of the Chriſtians, miſtook this name, and called him *Chreſtus*, from the Greek Χρηστός. So Suetonius in the life of Claudius, *cap.* 25. Judæos impulſore Chreſto aſſidue tumultuantes Roma expulit. Which

Which was not only his miſtake, but generally the Romans at firſt, as they named him *Chreſtus*, ſo they called us *Chreſtiani*. Sed et cum perperam Chreſtianus pronunciatur a vobis (nam nec nominis certa eſt notitia penes vos) de ſuavitate vel benignitate compoſitum eſt. *Tertul. adv. Gentes.* Sed exponenda hujus nominis ratio eſt propter ignorantium errorem, qui eum immutata litera Chreſtum ſolent dicere. *Lactan. de vera Sap. lib.* iv. *cap.* 7. Upon which miſtake Juſtin Martyr juſtifies the Chriſtians of his time; Ἐπεὶ ὅσον γε ἐκ τῆ κατηγορημένε ἡμῶν ὀνόματος, χρηςόταλοι ὑπάρχομεν. And again, Χριςιανοὶ (or rather Χρηςιανοὶ) γὰρ εἶναι κατηγορέμεθα· τὸ δὲ χρηςὸν μισεῖσθαι ἀ δίκαιον. *Apol.* ii. It was then the ignorance of the Jewiſh affairs which cauſed the Romans to name our Saviour *Chreſtus*, and the true title is certainly *Chriſtus*. Χριςὸς μὲν, κατὰ τὸ κεχρίσθαι, ſaith Juſtin. Τὸ τῆ Χριςῆ ὄνομα πρῶτον Μωσέα τοῖς χριομένοις ἐπιθεῖναι, ſays Euſebius. *Dem. Evang. lib.* iv. *cap.* 15. Quoniam Græci veteres χρίεσθαι dicebant *ungi*, quod nunc ἀλείφεσθαι ob hanc rationem nos eum *Chriſtum* nuncupamus, id eſt, *unctum*, qui Hebraice *Meſſias* dicitur. *Lactan. de vera Sap. lib.* iv. *cap.* 7. So the Latins generally *Chriſtus* a *Chriſmate:* and without queſtion Χριςὸς is from κίχρισαι. Yet I conceive the firſt ſignification of this word among the Greeks hath not been hitherto ſufficiently diſcovered. The firſt of the ancients in whom I meet with the word Χριςὸς is Æſchylus the Tragedian, and in him I find it had another ſenſe than now we take it in; for in his language that is not χριςὸν which is anointed, but that with which it is anointed; ſo that it ſignifieth not the ſubject of unction, but the ointment as diffuſed in the ſubject. The place is this in his *Prometheus Vinctus*, *v.* 478.

> Οὐκ ἦν ἀλεξῆμ' ἀδὲν, ἀδὲ βρώσιμον
> Οὐ χριςὸν, ἀδὲ πιστὸν, ἀλλὰ φαρμάκων
> Χρείᾳ κατεσκέλλονλο———

Prometheus ſhews himſelf to be the inventor of the

ART. II.

ART. II. art of Phyſic, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of inunction, as the Scholiaſt very well expounds it: Οὐκ ἦν ἐδὲν βοήθημα θεραπείας, ἐδὲ διὰ βρώσεως φοροφερόμενον (which is ἐδὲ βρώσιμον in Æſchylus) ἔτε δὲ δι' ἐπιχρίσεως ἔζωθεν, (which is ἐ χριςὸν) ἐδὲ διὰ πόσεως (τοῦτο δὲ δηλοῖ τὸ πιςόν). So Euſtathius, Τρεῖς φαρμάκων ἰδέαι παρ' Ὁμήρῳ, ἐπίπασα, ὡς νῦν ἐπὶ Μενελάε, ᾧπερ ἤπια φάρμακα εἰδὼς πάσσεν ὁ Μαχάων· καὶ χριςὰ οἷον ἰὲς χρίεσθαι· καὶ πιςὰ κατὰ τὸν Αἰσχύλον, τᾶτ' ἐςι ποτὰ ἢ πότιμα. *Ad.* Ιλ. δ. As therefore from πίω πίσω, πιςὸν, ſo from χρίω χρίσω, χριςόν. And as πιςὸν is not that which receiveth drink, but that drink which is received, not *quod potat*, but *quod potabile eſt*: ſo χριςὸν is not that which receiveth oil, but that which is received by inunction. So the Scholiaſt upon Ariſtophanes, Τῶν φαρμάκων τὰ μέν ἐςι καταπλαςὰ, τὰ δὲ χριςὰ, τὰ δὲ ποτά. And the Scholiaſt of Theocritus, Ἰςέον ὅτι τῶν φαρμάκων τὰ μέν εἰσι χριςὰ, ἤγεν, ἅπερ χριόμεθα εἰς θεραπείαν· τὰ δὲ ποτὰ, ἤγεν, ἅπερ πίνομεν· τὰ δὲ ἐπίπασα, ἤγεν, ἅπερ ἐπιπάτλομεν. *Idyl.* 11. *ver.* 1. So that χριςὸν in his judgment is the ſame with ἔγχριςον in Theocritus.

Οὐδὲν ποτλὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
Νικία, ἢτ' ἔγχριςον, ἐμῖν δοκεῖ, ἢτ' ἐπίπασον,
Ἢ ταὶ Πιέριδες——

In the ſame ſenſe with Æſchylus did Euripides uſe χριςὸν φάρμακον *in Hippolyto*, *ver.* 516.

Πότερα δὲ χριςὸν ἢ ποτὸν τὸ φάρμακον;

And not only thoſe ancient Poets, but even the later Orators; as Dion Chryſoſtomus: Πολὺ γὰρ χεῖρον καὶ διεφθαρμένε σώματος, καὶ νοσοῦντος ψυχὴ διεφθαρμένη, μὰ Δί', ὐχ ὑπὸ φαρμάκων χριςῶν ἢ ποτῶν. *Orat.* 78. and the LXX. have uſed it in this ſenſe; as when the Hebrew ſpeaks of שמן המשחת *oleum unctionis*, they tranſlate it, τῷ ἐπικεχυμένῳ ἐπὶ τὴν κεφαλὴν τῷ ἐλαίῳ τῷ χριςῷ, Lev. xxi. 10. and again, verſe 12. שמן משחת

ὅτι

ὅτι τὸ ἅγιον ἔλαιον τὸ χρισὸν ἐπ' αὐτῷ. *Oleum unctionis* then is ἔλαιον χρισὸν, which in Exodus xxix. 7. and xxxv. 13. and xl. 9. the ſame tranſlators, correſpondent to the Hebrew phraſe, call ἔλαιον χρίσματος, and more frequently ἔλαιον χρίσεως. The place of Sophocles is ſomething doubtful, ART. II.

Ὅθεν μόλοι πανάμερος
Τᾶς πειθᾶς παγχρίσῳ
Συγκραθεὶς ἐπὶ προφάσει θηρός. *Trach. v.* 660.

For though the Scholiaſt takes it in the ordinary ſenſe, Παγχρίσῳ] Λείπει τῷ πέπλῳ ἤγουν τῷ χρισθέντι πέπλῳ συγκεκραμένος καὶ ἁρμοσθεὶς τῇ πειθοῖ τᾶς θηρός· yet both τᾶς πειθᾶς before it, and συγκραθεὶς after, ſeem to incline to the former ſenſe, *pag.* 354. and in the next page ἀρτίχρισον is clearly attributed to the ointment.

Τὸ φάρμακον τᾶτ' ἄπυρον, ἀκτῖνός τ' ἀεὶ
Θέρμης ἄθικτον, ἐν μυχοῖς σώζειν ἐμὲ,
Ἕως ἂν ἀρτίχρισον ἁρμόσαιμί πᾳ. *Ibid. v.* 685.

From whence Deïanira ſays preſently, ἔχρισα μαλλῷ. But though it appears from hence that the firſt uſe of the word χρισὸς among the Greeks was to ſignify the act or matter uſed in inunction, not the ſubject or perſon anointed; yet in the vulgar acception of the LXX. it was moſt conſtantly received for the perſon anointed, of the ſame validity with χρισθεὶς or κεχρισμένος, (Suidas χρισὸς, ὁ κεχρισμένος ἐν ἐλαίῳ,) as alſo with ἠλειμμένος. For though Lactantius in the place fore-cited ſeem to think that word an improper verſion of the Hebrew משיח, Unde in quibuſdam Græcis ſcripturis, quæ male de Hebraicis interpretatæ ſunt, ἠλειμμένος, id eſt, *unguento curatus*, ſcriptum invenitur, ἀπὸ τᾶ ἀλείφεσθαι, yet the LXX. have ſo tranſlated it, Numb. iii. 3. Οἱ ἱερεῖς οἱ ἠλειμμένοι. And although Athenæus hath obſerved, τῶν μύρων τὰ μὲν ἐστι χρίσματα, τὰ δ' ἀλείμματα· yet in the vulgar uſe of the words there is no difference, as he himſelf ſpeaks a little after, Τὸ δὲ χρίσασθαι τῇ τοιᾶτῳ ἀλείμματι μυρίσασθαι εἴρηκεν. And Plutarch. Sympos. [illegible]

ART. II. iii. *cap.* 4. Πύθε παρὰ τῶν ἔτι συναναπαυομένων γυναιξὶν ἢ μύρον ἀλιλιμμέναις ἢ ἔλαιον· ἀναπίμπλανται γὰρ αὐτῦ τῦ χρίσματος ἐν τῷ συγκαθεύδειν. So Hesychius, Ἀλείψαι, ἐλαίῳ χρίσαι· Κεχρισμένα, ἠλειμμένα. Ἀλοιφὴ, χρίσις. *Schol. Hom.* Χρισάμεναι, ἀλειψάμεναι· Οδ. ζ. And Suidas, Ἠληλίμμην. Hence Eustathius, Ἰσέον καὶ ὅτι ἰσοδυναμούντων κατὰ νεῦν τῦ τε χρίω, καὶ τῦ ἀλείφω· τὸ μὲν χρίω παρὰ τὸν χρῶν ἐρρήθη ὃς χρίεται, τὸ δὲ ἀλείφω, παρὰ τὸ ἀλέω. Οδ. ζ. So Eusebius, Τρίτη τάξει Χριστὸν αὐτὸν γεγονέναι ἐλαίῳ, ἐ τῷ ἐξ ὕλης σωμάτων, ἀλλὰ τῷ ἐνθέῳ τῆς ἀγαλλιάσεως ἠλειμμένον παρίσησι. *Hist. Eccles. lib.* i. *cap.* 3. Χριστὸς then in the vulgar sense of the LXX. is a person anointed, and in that sense is our Saviour called Christ.

Pag. 130. (*n*)

So Nonnus hath expressed, what in the Evangelist is to be understood;

Μυσιπόλοι δ' ἐρέεινον ὁμήλυδες ὀξεῖ μυθῷ,
Τίς σὺ πέλεις; μὴ Χριστὸς ἔφυς;——

Pag. 131. (*o*)

Celsus the Epicurean acknowledgeth that both the Jews and Christians did confess that the Prophets did foretel a Saviour of the world. Οἴεται μηδὲν ἐμποδὼν εἶναι ἐν τῇ Ἰουδαίων καὶ Χριστιανῶν πρὸς ἀλλήλους ζητήσει· πιστευόντων μὲν ἀμφοτέρων ὅτι ἀπὸ θείε Πνεύματος προφητεύθη τις ἐπισθημήσων Σωτὴρ τῷ γένει τῶν ἀνθρώπων. *Orig. adv. Celsum, lib.* iii. And this Saviour, saith Origen, was to be called κατὰ τὰ Ἰουδαίων πάτρια, Χριστός.

Pag. 132. (*p*)

For instead of עד כי יבא שילה Onkelos renders it עד דייתי מלכא משיחא and Jonathan and the Jerusalem Targum, עד זמן דייתי מלכא משיחא. Beside the Cabalists did generally so interpret it, because יבא שילה according to their computation, made the same number with the letters of משיח. And in the Talmud, *Cod. Sanhedrim*, Rabbi Johanan asking what was the name of the Messias, they of the School of R. Schila

R. Schila anſwer, שילה שמו *his name is Shiloh*, ac- ART. II.
cording to that which is written, *until Shiloh come.*

Pag. 133. (*q*)

האדון הוא מלך המשיח: Kimchi on the place.

Pag. 136. (*r*)

The Jews have invented a double Meſſias: to one they attribute all thoſe places which mention his low eſtate and ſufferings; to the other, ſuch as ſpeak of his power and glory. The one they ſtyle משיח בן יוסף, the other משיח בן דוד. The Son of Joſeph they name alſo the Son of Ephraim, and the Son of David the Son of Judah: as the Targum, Cant. iv. 5. *Thy two breaſts are like two young roes*; שני תרין פריקיך משיח בר דוד ומשיח בר אפרים: *Two are thy Redeemers, Meſſias the Son of David, and Meſſias the Son of Ephraim.*

Pag. 136. (*s*)

Which the Chaldee paraphraſe thus tranſlates, ויפוק מלכא מבנוהי דישי ומשיהא מבני בנוהי יתרבי: *A King ſhall come out of the ſons of Jeſſe, and the Meſſias out of his ſons' ſons.* So Rabbi Solomon and Kimchi.

Pag. 137. (*t*)

Which expreſsly tranſlateth it thus, כינך קדמי יפוק משיחא לכהוי עביד שולטן על ישראל: *Out of thee ſhall come before me the Meſſias, that he may exerciſe domination in Iſrael.* So Rabbi Solomon, כיכך לי יצא משיח בן דוד. So Kimchi and Abarbanel, הוא מלך המשיח.

Pag. 141. (*u*)

For firſt, inſtead of thoſe words, *Behold my ſervant ſhall deal prudently*, the Targum hath it plainly הא יצלח עבדי משיהא: *Behold, my ſervant the Meſſias ſhall proſper.* And Solomon Jarchi on the place, רבותינו מיקמי לה במשיח: *Our Rabbins underſtand this of the Meſſias.* And the reaſon which he renders of their

ART. II. interpretation is very obſervable. For they ſay, ſays he, that the Meſſias is ſtricken, as it is written, *He took our infirmities, and bare our griefs*; which are the words of the 4th verſe of the 53d chapter. From whence we may perceive how the ancient Jews did join the latter part of the 52d chapter with the 53d, and expound them of the ſame perſon. Beſides he cites a certain *Midraſh* or Gloſs, which attributes the ſame verſe to the Meſſias, and that is to be found in *Bereſhit Rabba* upon Gen. xxviii. 10. where, falling upon that place in Zach. iv. 7. *What art thou, O great mountain, before Zerubbabel?* he anſwers, הר הגדול זה משיח *That great mountain is the Meſſias.* Then aſking again, *Why doth he call the Meſſias a great mountain?* he gives this anſwer, שהיא גדול מן האבות שנ" הנה ישכיל עבדי זה משיח: *Becauſe he is greater than the Fathers, as it is written, Behold, my ſervant ſhall underſtand, that is, the Meſſias:* which are the words of the verſe before cited. And the ſame *Bereſhit Rabba*, upon Gen. xxiv. 67, ſaith, Meſſias the King was in the generation of the wicked; that he gave himſelf to ſeek for mercies for Iſrael, and to faſting and humbling himſelf for them, as it is written; and ſo produceth the words of Iſa. liii. 5. From whence it appears again, that the author thereof interpreted both the chapters of the ſame Meſſias. And farther it is obſervable, that the *Midraſh* upon Ruth ii. 14. expounds the ſame verſe in the ſame manner. And Rabbi Moſes Alſhech ſpeaks yet more fully of the conſent of the ancient Jewiſh Doctors upon this place, הנה דז"ל פה אחד קיימו וקבלו כי על מלך המשיח ודבר: *Behold our doctors of happy memory conclude with one mouth, as they have received from their anceſtors, that this is ſpoken of the Meſſias.* From hence it appears, that it was originally the general ſenſe of the Jews, that all that piece of Iſaiah is a deſcription of the Meſſias, and conſequently that the Apoſtles cannot

not be blamed by them now for applying it to Chriſt; and that the modern Jews may well be ſuſpected to frame their contrary expoſitions out of a wilful oppoſition to Chriſtianity. ART. II.

Pag. 141. (*x*)

The firſt לא תאר לו ſeems to ſignify no leſs, as being from the root תאר which ſignifieth *to form, figure, faſhion,* or *delineate:* from whence the noun attributed to any perſon ſignifieth the feature, complexion, ſhape, or compoſition of the body; as Rachel was יפת תאר, *forma pulchra*, Gen. xxix. 17. and ſo Joſeph יפה תאר, Gen. xxxix. 6. So Abigail and Eſther, and in general, Deut. xxi. 11. with an addition of *fair* added to תאר, whereas David is called, without ſuch addition, איש תאר, but with the full ſignification, ὁ ἀνὴρ ἀγαθὸς τῷ εἴδει. In Judges viii. 18. אחד כתאר בני המלך Εἰς ὁμοίωμα υἱῶ βατιλίως, ſo the Roman; but the Aldus and Complutenſian better, Ὡς εἶδος υἱῶν βασιλέως· according to that verſe of Euripides cited by Athenæus and Porphyrius,

Πρώτον μὲν εἶδος ἄξιον τυραννίδος.

The Meſſias was to be a king, whoſe external form and perſonage ſpake no ſuch majeſty.

Pag. 141. (*y*)

As Juſtin Martyr, Οἱ μὲν εἰρηνται εἰς τὴν πρώτην παρουσίαν τῦ Χριςῦ ἐν ᾗ καὶ ἄτιμος, καὶ ἀειδὴς, καὶ θνητὸς φανήσεσθαι κεκηρυγμένος ἐστίν. *Dial. cum Tryph.* §. 14. Ἐλθόντος τῦ Ἰησῦ ἐπὶ τὸν Ἰορδάνην, καὶ νομιζομένῳ Ἰωσὴφ τῦ τέκτονος υἱῦ ὑπάρχειν, καὶ ἀειδὲς, ὡς αἱ γραφαὶ ἐκήρυσσον, φαινομένῳ. *Ibid.* §. 88. Ἐπειδὴ γὰρ οἱ ἐν ἀρανῷ ἄρχοντες ἑώρων ἀειδῆ καὶ ἄτιμον τὸ εἶδος καὶ ἄδοξον ἔχοντα αὐτὸν, κ γνωρίζοντες αὐτὸν ἐπυνθάνοντο, Τίς ἐςὶν ὗτος ὁ βασιλεὺς τῆς δόξης; *Ibid.* §. 36. And Clemens Alexandrinus, Τὸν δ' κύριον αὐτὸν τὴν ὄψιν αἰσχρὸν γεγονέναι διὰ Ἡσαΐε τὸ Πνεῦμα μαρτυρεῖ. Καὶ εἴδομεν αὐτὸν, καὶ εἶχεν εἶδος, &c. *Paed.* iii.

ART. II. iii. *cap.* 1. Ὅπερ γε καὶ αὐτὸς ἡ κεφαλὴ τῆς Ἐκκλησίας ἐν σαρκὶ μὲν ἀειδὴς διελήλυθε καὶ ἄμορφος. *Strom.* 3. And Celſus, impiouſly arguing againſt the deſcent of the Holy Ghoſt upon our Saviour, ſays, it is impoſſible that any body, in which ſomething of the Divinity were, ſhould not differ from others; Τοῦτο δὲ (the body of Chriſt) οὐδὲν ἄλλο διαφέρειν, ἀλλ', ὡς φασι, μικρὸν, καὶ δυσειδὲς, καὶ ἀγεννὲς ἦν. This which Celſus by his ὡς φασι ſeems to take from the common report of Chriſtians in his age, Origen will have him take it out of Iſaiah, and upon that acknowledgeth τὸ δυσειδὲς, but the other two, μικρὸν and ἀγεννὲς, he denies. Ὁμολογουμένως τοίνυν γέγραπται τὰ περὶ τοῦ δυσειδὲς γεγονέναι τὸ Ἰησοῦ σῶμα, ὃ μὴν ὡς ἐκτέθειται, καὶ ἀγεννὲς, οὐδὲ σαφῶς δηλοῦται ὅτι μικρὸν ἦν· ἔχει δὲ ἡ λέξις οὕτω παρὰ τῷ Ἡσαΐᾳ ἀναγεγραμμένη, &c. and then cites this place, and ſo returns it as an anſwer to the argument of Celſus, that becauſe he was foretold to be as he was, he muſt be the Son of God. Μεγάλη κατασκευὴ ἐστὶ τοῦ τὸν ἄμορφον εἶναι δοκοῦντα Ἰησοῦν, υἱὸν εἶναι Θεοῦ, τὸ πρὸ πολλῶν ἐτῶν τῆς γενέσεως αὐτοῦ προφητεύεσθαι καὶ περὶ τοῦ εἴδους αὐτοῦ. *Orig. cont. Celſ. lib.* vi. In the ſame ſenſe did St. Cyril take theſe words of the Prophet; who, ſpeaking of that place of the Pſalmiſt, *Speciosus forma præ filiis hominum*, obſerves this muſt be underſtood of his Divinity. Κίνωσις γὰρ αὐτῷ καὶ ταπείνωσις τῆς μετὰ σαρκὸς οἰκονομίας ὅλον ἐστὶ τὸ μυστήριον· γράφει δήπου καὶ ὁ προφήτης Ἡσαΐας περὶ αὐτοῦ, Οὐκ εἶχεν εἶδος, οὐδὲ κάλλος, &c. And again, Ἐν εἴδει πέφηνεν ὁ υἱὸς τῷ λίαν ἀκαλλεστάτῳ. Tertullian ſpeaks plainly as to the prophecy, and too freely in his way of expreſſion: Sed carnis terrenæ non mira conditio, ipſa erat quæ cætera ejus miranda faciebat, cum dicerent, *Unde huic doctrina hæc et ſigna iſta?*—Adeo nec humanæ honeſtatis corpus fuit, nedum cœleſtis claritatis. Tacentibus apud nos quoque prophetis (Iſa. liii. 2.) de ignobili aſpectu ejus, ipſæ paſſiones, ipſæque contumeliæ loquuntur. Paſſiones quidem, humanam carnem; contumeliæ vero, inhoneſtam probavere. An auſus eſſet aliquis ungue ſummo

ſummo perſtringere corpus novum, ſputaminibus contaminare faciem niſi merentem? *De carne Chriſti, cap.* 9. And that we may be ſure he pointed at that place in Iſaiah, he ſays, that Chriſt was ne aſpectu quidem honeſtus: *Annunciavimus enim*, inquit, *de illo, ſicut puerulus, ſicut radix in terra ſitienti, et non eſt ſpecies ejus neque gloria. Adv. Marcion. lib.* iii. *cap.* 17. *et adv. Jud. cap.* 14. This humility of Chriſt, in taking upon him the nature of man without the ordinary ornaments of man, at firſt acknowledged, was afterwards denied, as appears by St. Jerom, on Iſaiah; Inglorius erit inter homines aſpectus ejus, non quo formæ ſignificat fœditatem, ſed quod in humilitate venerit et paupertate. And Epiſt. 40. Abſque paſſionibus crucis univerſis pulchrior eſt virgo de virgine, qui non ex voluntate Dei, ſed ex Deo natus eſt. Niſi enim habuiſſet et in vultu quiddam oculiſque ſidereum, nunquam eum ſtatim ſecuti fuiſſent Apoſtoli, nec qui ad comprehendendum eum venerant corruiſſent. So St. Chryſoſtom interprets the words of Iſaiah of his Divinity, or Humility, or his Paſſion; but thoſe of the Pſalmiſt, of his native corporeal beauty. Οὐδὲ γὰρ θαυματοργῶν ἦν θαυμαζὸς μόνον, ἀλλὰ καὶ φαινόμενος ἀτλῶς πολλῆς ἔγεμε χάριτος· καὶ τοῦτο ὁ προφήτης δηλῶν ἔλεγεν, Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. *Homil.* 28. *in Matt.* Afterwards they began to magnify the external beauty of his body, and confined themſelves to one kind of picture or portraiture, with a zealous pretence of a likeneſs not to be denied, which 800 years ſince was known by none, every ſeveral country having a ſeveral image Whence came that argument of the Iconoclaſtæ by way of *Quære*, which of thoſe images was the true? Πότερον ἡ παρὰ Ῥωμαίοις, ἢ ἥνπερ Ἰνδοὶ γράφουσιν, ἢ ἡ παρ' Ἕλλησιν, ἢ ἡ παρ' Αἰγυπτίοις; οὐχ ὅμοιαι ἀλλήλαις αὗται. *Phot. Epiſt.* 64. And well might none of theſe be like another, when every nation painted our Saviour in the neareſt ſimilitude to the people of their own country. Ἕλληνες μὲν αὐτοὶ ὅμοιον [illegible]

ART. II.

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ART. II. γῆς φανῆναι τὸν Χριςὸν νομίζεσι, Ῥωμαῖοι δὲ μᾶλλον ἑαυτοῖς ἐοικότα· Ἰνδοὶ δὲ πάλιν μορφῇ τῇ αὐτῶν, καὶ Αἰθίοπες δῆλον ὡς ἑαυτοῖς. *Idem, ibid.* And the difference of opinions in this kind is ſufficiently apparent out of thoſe words in Suidas, Ἰςέον δὲ ὅτι φασὶν οἱ ἀκριβέςατοι τῶν ἱςορικῶν, ὡς τὸ ἔλον καὶ ὀλιγότριχον οἰκειότερόν ἐςι γράφειν ἐπὶ τῆς εἰκόνος τᾶ Χριςᾶ.

Pag. 142. (z)

Καὶ τέκτονος νομιζομένε· ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώπεις ὢν, ἄροτρα καὶ ζυγά. *S. Juſtin. Mart. Dial. cum Tryph.* §. 88.

Pag. 147. (*a*)

Viſa eſt mihi res digna conſultatione, maxime propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriuſque ſexus etiam, vocantur in periculum et vocabuntur. Neque enim civitates tantum, ſed vicos etiam atque agros, ſuperſtitionis iſtius contagio pervagata eſt. *Plin. Epiſt. ad Trajan. lib.* x. *Epiſt.* 97. Tanta hominum multitudo, pars pene major civitatis cujuſque, in ſilentio et modeſtia agimus. *Tertul. ad Scapul. cap.* 2. Si hoſtes exertos, non tantum vindices occultos agere vellemus, deeſſet nobis vis numerorum et copiarum? Plures nimirum Mauri et Marcomanni, ipſique Parthi, vel quantæcunque, unius tamen loci et ſuorum finium, gentes, quam totius orbis. Heſterni ſumus, et veſtra omnia implevimus, urbes, inſulas, caſtella, municipia, conciliabula, caſtra ipſa, tribus, decurias, palatium, ſenatum, forum. *Idem, Apolog. cap.* 37. Potuimus et inermes, nec rebelles, ſed tantummodo diſcordes, ſolius divortii invidia adverſus vos dimicaſſe. Si enim tanta vis hominum in aliquem orbis remoti finum abrupiſſemus a vobis, ſuffudiſſet utique dominationem veſtram tot qualiumcunque amiſſio civium, imo etiam et ipſa deſtitutione puniſſet: proculdubio expaviſſetis ad ſolitudinem veſtram, ad ſilentium rerum, et ſtuporem quendam quaſi mortuæ urbis;

urbis; quæſiſſetis quibus in ea imperaretis. *Idem, ibid.* And Irenæus, who wrote before Tertullian, and is mentioned by him, ſpeaks of the Chriſtians in his time living in the court of Rome: Quid autem et hi qui in regali aula ſunt fideles? nonne ex eis quæ Cæſaris ſunt habent utenſilia, et his qui non habent unuſquiſque ſecundum ſuam virtutem præſtat? ART. II.

Pag. 150. (*b*)

In Chriſti nomine ſubauditur qui unxit, et ipſe qui unctus eſt, et ipſa unctio in qua unctus eſt. *Iren. lib.* iii. *cap.* 20.

Pag. 150. (*c*)

Οἱ βασιλεῖς πάντες καὶ οἱ χριστοὶ ἀπὸ τούτου μετίσχον καὶ βασιλεῖς καλεῖσθαι καὶ χριστοί. *S. Juſtin. Mart. Dial. cum Tryph.* §. 86.

Pag. 151. (*d*)

Chriſtus a chriſmate dicitur: quia ſicut antiqui reges a ſacerdotibus oleo ſacro profundebantur, ſic Chriſtus Spiritus Sancti infuſione repletus eſt. *Author Serm.* 131. *de Temp.*

Pag. 151. (*e*)

Sicut nunc Romanis indumentum purpuræ inſigne eſt regiæ dignitatis aſſumptæ: ſic illis unctio ſacri unguenti nomen ac poteſtatem regiam conferebat. *Lactan. lib.* iv. *cap.* 7.

Pag. 151. (*f*)

For though at the firſt the ſons of Aaron were anointed as well as Aaron, as appears Exod. xl. 15. *Thou ſhalt anoint them, as thou didſt anoint their father, that they may adminiſter to me in the prieſt's office:* yet they were not after anointed, but the ſucceſſors of Aaron only: *For,* ſaith the text, *their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations:* and therefore after this firſt anointing they ſhall need no more, only the ſucceſſors in the high-

ART. II. prieſthood ſhall reiterate the unction: from whence *the prieſt that is anointed* afterwards ſignified the high prieſt, as Lev. iv. 3. הכהן המשיח LXX. Ὁ ἀρχιερεὺς ὁ κεχρισμένος by way of explication, whereas verſe the 5th and the 16th of the ſame chapter, and vi. 22. they render it by a bare tranſlation, Ὁ ἱερεὺς ὁ χρισός· which by the vulgar Latin is tranſlated, *Sacerdos qui jure patri ſuccederet*, becauſe no other but the ſon which ſucceeded the father in the office of the high prieſt was afterwards anointed: as the Arabic, *Et ſimiliter ſacerdos ſucceſſor de filiis ſuis.* For in the anointing of Aaron and his ſons, נמשחו כל הבאים אחריהם להיות כהנים ולוה לא הוצרכו למשוח אחד כי אוב כהן גדול: *Levi Ben Gerſon* 1 *Kings* i.

Pag. 151. (*g*)

As Lactantius; Erat Judæis ante præceptum ut ſacrum conficerent unguentum, quo perungi poſſent ii qui vocabantur ad ſacerdotium vel ad regnum. *lib.* iv. *cap.* 7. And St Auguſtin; Prioribus Veteris Teſtamenti temporibus ad duas ſolas perſonas pertinuit unctio. *Enarr.* 2. *Pſal.* xxvi. Chriſtus vel pontificale vel regium nomen eſt. Nam prius et Pontifices unguento chriſmatis conſecrabantur et Reges. *Ruffin. in Symb.*

Pag. 151. (*h*)

Τοῦτο τὸ χρίσμα μὴ μόνον ἀρχιερεῦσι παραδεδῆναι, ἀλλὰ καὶ τοῖς μετὰ ταῦτα προφήταις καὶ βασιλεῦσιν, οἷς καὶ αὐτοῖς τούτῳ χρίεσθαι μόνοις ἐξὸν ἦν τῷ μύρῳ. *Euſeb. Dem. Evang. lib.* iv. *cap.* 15. *et Hiſt. lib.* i. *cap.* 3. Wherefore St. Auguſtin recollecting a place in his 83 queſtions, in which he had taught the two fiſhes in the Goſpel, duas illas perſonas ſignificare quibus populus ille regebatur, ut per eas conciliorum moderamen acciperet, regium ſcilicet et ſacerdotalem, ad quas etiam ſacroſancta illa unctio pertinebat, makes this particular retraction; Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando legimus et Prophetas. *Retract. lib.* i. *cap.* 26.

Pag. 151. (*i*) ART. II.

Οὐ μόνος δὲ ἆρα τὰς ἀρχιερωσύνῃ τετιμημένας—τὸ τῆ Χριςῆ κατεκόσμει παρ' Ἑβραίοις ὄνομα, ἀλλὰ καὶ τὰς βασιλείας· ἧς καὶ αὐτὰς, πνεύματι θείῳ προφῆται χρίοντες, εἰκονικές τινας Χριςὰς ἀπειργάζοντο· ὅτι δὴ καὶ αὐτοὶ, τῆς τῆ μόνῃ καὶ ἀληθῆς Χριςῆ, τῆ κατὰ πάντων βασιλεύοντι θείᾳ λόγῳ, βασιλικῆς καὶ ἀρχικῆς ἐξεσίας τὰς τύπας δι' ἑαυτῶν ἔφερον· ἤδη δὲ καὶ αὐτῶν τῶν προφητῶν τινὰς διὰ χρίσματος Χριςὰς ἐν τύπῳ γεγονέναι παρειλήφαμεν. ὡς τέτες ἅπαντας τὴν ἐπὶ τὸν ἀληθῆ Χριςὸν, τὸν ἔνθεον καὶ ἐράνιον λόγον, ἀναφερὰν ἔχειν, μόνον ἀρχιερέα τῶν ὅλων, καὶ μόνον ἁπάσης τῆς κτίσεως βασιλέα, καὶ μόνον προφητῶν ἀρχιπροφήτην τῆ Πατρὸς τυγχάνοντα. *Euſeb. Hiſt. Eccleſ. lib.* i. *cap.* 3.

Pag. 155. (*k*)

For the Hebrew נערי ſignifying *juvenes*, by all the Targums is rendered בוכרי that is *primogeniti:* and ſo the Arabic and Perſian tranſlations.

Pag. 156. (*l*)

Unus ipſe erat qui offerebat et quod offerebat. *S. Auguſt.* Unum cum illo manebat cui offerebat, unum in ſe fecit pro quibus offerebat; unus ipſe erat qui offerebat et quod offerebat. *Idem de Trin.*

Pag. 156. (*m*)

Παράκλητον ἔχομεν Ἰησῆν, ἐχ ὡς ὑπὲρ ἡμῶν προκαλινδέμενον τῆ πατρὸς καὶ προσπίπτοντα δελικῶς· ἄπαγε τὴν δέλην ὄντως ὑπόνοιαν καὶ ἀναξίαν τῆ πνεύματος· ἔτε γὰρ τῆ πατρὸς τῆτο ἐπιζητεῖν, ἔτε τῆ υἱῆ πάσχειν, ἢ ὡς περὶ θεῆ διανοεῖσθαι δίκαιον· ἀλλ' οἷς πέπονθεν ὡς ἀνθρώπῳ, πείθει καρτερεῖν ὡς λόγῳ καὶ παραινέτης· τῆτο νοεῖταί μοι ἡ παράκλησις. *S. Greg. Naz. Orat.* 36.

Pag. 157. (*n*)

For the Chaldee paraphraſe in the moſt places where it mentioneth the Meſſias doth it with the addition of King: מלכא משיחא.

Pag.

ART. II.

Pag. 160. (*o*)

בימות המשיח עתיד הקדוש ברוך הוא להחזיר לעמו אותו שמן המשחא שעשה משה שנגנז עם הארון ובו ימשחו המלכים והכהנים הגדולים בימי ההם: *In the days of the Meſſias God will reſtore unto his people the oil of unction which Moſes made, which was hidden with the ark; and the kings and high prieſts ſhall be anointed with it in thoſe days. Abarbanel Comment. ad* 30. *Exod.* Now the loſs of that oil, which they call the hiding of it, may well be thought to foretel the period of the Moſaical adminiſtration, being they confeſs that after that they never had any prieſts anointed, becauſe they had no power to make the ſame oil. So plainly confeſſeth the ſame Abarbanel: לא היה בהן משוח בבית שני לפי שכבר היה נגנז שמן המשחה שגנזו יאשיהו עם שאר הדברים הקדושים ולא היה להם רשות לעשותו:

Pag. 161. (*p*)

Duas perſonas, ejus qui unctus eſt Dei et qui unxit, intellige. Unde et Aquila *Elohim* אלוהים verbum Hebraicum non nominativo caſu, ſed vocativo, interpretatur, dicens θεέ· et nos propter intelligentiam *Dee* poſuimus, quod Latina lingua non accipit, ne quis perverſe putet Deum dilecti et amantiſſimi et regis bis Patrem nominari. *S. Hieron. Epiſt.* 140. Quod ſequitur, *Unxit te, Deus, Deus tuus*, primum nomen Dei vocativo caſu intelligendum eſt, ſequens nominativo; quod ſatis miror cur Aquila non, ut cœperat in primo verſiculo, vocativo caſu interpretatus ſit, ſed nominativo, bis nominans Deum, qui ſupradictum unxerit Deum. *Idem, ibid.*

Pag. 161. (*q*)

So Gregory Nazianzenus expounds the place: "Ον ἔχρισεν ἔλαιον ἀγαλλιάσεως παρὰ τὰς μετόχους αὐτοῦ, χρίσας τὴν ἀνθρωπότητα τῇ θεότητι, ὥστε ποιῆσαι τὰ ἀμφότερα ἕν. And again, Χριστὸς δέ, διὰ τὴν θεότητα· (not that his Divinity was anointed, or Chriſt anointed in reſpect of his Divinity; but that he was anointed in his Humanity

manity by his Divinity;) χρίσις γὰρ αὕτη τῆς ἀνθρωπότητος, ἐκ ἐνεργίᾳ κατὰ τὰς ἄλλας χρισὰς ἁγιάζεσα· παρεσίᾳ δὲ ὅλε τᾶ χρίοντος· ἦς ἔργον, ἄνθρωπον ἀκάσαι το χρίον, καὶ ποιῆσαι θεὸν τὸ χριόμενον. *Orat.* 36. ART. II.

Pag. 161. (*r*)

Χριςὸς ἐχρίσθε ὡς βασιλεὺς καὶ ἱερεὺς τῷ χρίσματι τῆς σαρκώσεως. *Germanus Conſtant.* Κεχρίσθαι δὲ ἐχ ἑτέρως φαμὲν τὸν υἱὸν, ἢ ὅτι κατὰ σάρκα γενόμενον, ἐχρονότι καθ' ἡμᾶς, καὶ ἐνανθρωπήσαντα. *Titus Boſtrenſ.* Deus eſt qui ungit, et Deus qui ſecundum carnem ungitur Dei filius. Denique quos habet unctionis ſuæ Chriſtus niſi in carne participes? Vides igitur quia Deus a Deo unctus, ſed in aſſumptione naturæ unctus humanæ Dei Filius deſignatur. *S. Ambroſ. de Fide, lib.* i. *cap.* 3. Hæc omnia carni conveniunt, cui piiſſimum et glorioſiſſimum Verbum unitum eſt pro ſalute cunctorum. *Caſſiodor. in Pſal.* xliv.

Pag. 161. (*s*)

St. Jerom, mentioning that place of the Pſalm, Quando conſortes nominantur, naturam carnis intellige; quia Deus conſortes ſubſtantiæ ſuæ non habet. Et quia erat unctio ſpiritualis et nequaquam humani corporis, (ut fuit in ſacerdotibus Judæorum) idcirco præ conſortibus, id eſt, cæteris ſanctis, unctus eſſe memoratur. Cujus unctio illo expleta eſt tempore quando baptizatus eſt in Jordane, et Spiritus Sanctus in ſpecie columbæ deſcendit ſuper eum, et manſit in illo. *Comment. in Eſaiam, cap.* 61. In illa columba quæ ſuper Dominum poſt baptiſma deſcendit, ipſe cum ſacramento baptiſmatis, et veri ſacerdotii jura ſuſcepit, fuſo videlicet ſuper eum oleo exultationis, de quo Pſalmiſta canit; *Unxit te,* inquit, *Deus, Deus tuus oleo lætitiæ præ conſortibus tuis. Pet. Damianus, Opuſc.* vi. *cap.* 4.

Pag. 162. (*t*)

As appears by thoſe entertainments ſo frequently mentioned by Homer in his Odyſſes, as when Telemachus is entertained by Neſtor;

Τόφρα

ART. II. Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληϊάδαο,
Αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ.
Od. γ'. v. 464.

And Telemachus and Piſiſtratus are invited to the court of Menelaus;

Ἐς ῥ' ἀσαμίνθους βάντες ἐϋξέσας λούσαντο·
Τὰς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ.
Od. δ'. v. 48.

Thus Ulyſſes is entertained, Od. θ'. Thus Pyræus and Telemachus, Od. ρ'. And Venus, returning to Paphus, is ſo ordered by the *Charites*;

Ἔνθα δέ μιν Χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
Ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας.
Od. θ'. v. 364.

So Helena ſpeaks of her entertaining Ulyſſes in a diſguiſe;

Ἀλλ' ὅτε δή μιν ἐγὼν ἐλόουν καὶ χρῖον ἐλαίῳ.
Od. δ'. v. 252.

It is apparent that this was the cuſtom of the ancient Greeks. Of which Euſtathius gives this reaſon; Ἐλαίῳ ἐχρίοντο οἱ λουσάμενοι ἐμπλάττοντες τὰς σωματικὰς πόρους, ὡς ἂν μετὰ λουτρὸν σῴγοιεν τὴν ὑγρότητα. This cuſtom was ſo ancient and general, that the Greeks had one word to expreſs this anointing with oil after waſhing with water, which they called χύτλα and χυτλῶσαι. *Etymol.* Χυτλῶται, οὐχ ἁπλῶς τὸ ἀλεῖψαι, ἀλλὰ τὸ ἐπὶ λουτρῷ ἀλείψασθαι. *Schol. Ariſtoph.* Χύτλα δὲ κυρίως, τὸ ὑγρὸν ἔτι ἀπὸ ὕδατος ὄντος τοῦ σώματος ἀλείψασθαι· *Heſych.* Χύτλα, τὸ ἐφ' ὕδατος ἔλαιον· and Χυτλῶσαι, τὸ ἀλεῖψαι μετὰ τὸ λούσασθαι. Hence, when Nauſicaa went unto the pools to waſh, her mother gave her a box of oil;

Δῶκε δὲ χρυσείῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
Εἵως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν.
Od. ζ'. v. 79.

Where

Where the old Scholiaſt, Χυτλώσαιτο, λȣσαμένη ἀλείψαιτο· and Euſtathius, Εἵως χυτλώσαιτο, ἀντὶ τȣ̃ ὅπως μετὰ λȣτρὸν χυτλωθείη ἀλειψαμένη· which expoſition is warranted by the performance after mentioned, ART. II.

Αἱ δὲ λοεσσάμεναι καὶ ἀλειψάμεναι λίπ' ἐλαίῳ.

Ibid. v. 96.

And as this was the ancient cuſtom of the Greeks, ſo was it alſo the common cuſtom of the Jews, as appears by the words of Naomi to Ruth, *Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee.* Ruth iii. 3.

Pag. 162. (*u*)

They ſay in the Gemara, that this is a maxim of the Doctors, אמרו בגמרא תנו רבנן אין מושחין את המלכים אלא על המעיין: *Abarbanel in* 30 *Exod.* The end of which ceremony was to ſhew the prolonging of his kingdom who was ſo anointed; and the original is referred to the anointing of Solomon, 1 Kings i. 39. For ſo it followeth in the Talmud, כרי שתימשך מלכותן שני והוד דתם אותה גיחון: *Abarbanel, ibid.*

Pag. 163. (*x*)

Unguenta optime ſervantur in alabaſtris, odores in oleo. *Plin. Hiſt. lib.* xiii. *cap.* 2. Exiſtimatur et ebori vindicando a carie utile eſſe. Certe ſimulacrum Saturni Romæ intus oleo repletum eſt. *Idem, lib.* xv. *cap.* 7. And whoſoever made that ſtatue at Rome, ſeems to have had his art out of Greece, from that famous ivory ſtatue made by Phidias. Οὗτος γὰρ μετὰ τὸ κατασκευάσαι τὸ Πισαῖον ἴδωλον, (ἐξ ἐλέφαντος δὲ τȣ̃το ἦν) ἔλαιον ἐκχεῖσθαι προσέταξεν ἀμφὶ τοὺς πόδας ἐμπροσθεν τȣ̃ ἀγάλματος, ἀθείνατον εἰς δύναμιν φυλάσσων αὐτό. *Proclus apud Epiphan. Hær.* 64. §. 18.

Pag. 164. (*y*)

According to the etymology in the Hebrew language, of which Abarbanel here takes notice; ולכן נקרא ראש כי הוא ראשות לכל האבדי והיות מעולה שבהם:

Pag.

ART. II.

Pag. 169. (z)

For when our Saviour gave that command to his Apoſtles, Πορευθέντες ἓν μαθητεύσατε πάντα τὰ ἔθνη, *Go make all nations diſciples*, they which delivered the Goſpel were μαθητεύοντες, they which were taught it and received it were at that time μαθητευθέντες, and after by a name habitual, μαθηταὶ, tranſlated by Tertullian, *diſcentes*, ordinarily *diſcipuli*. Μαθητὴς ἔν ἐσιν, ὡς μανθάνομεν παρ' αὐτᾶ τᾶ Κυρίε, πᾶς ὁ τῷ Κυρίῳ προσερχόμενος, ὥςε ἀκολυθεῖν αὐτῷ, τετέσιν, ἀκέειν τῶν λόγων αὐτᾶ, πιςεύειν τε καὶ πίθεσθαι αὐτῷ ὡς δεσπότῃ, καὶ βασιλεῖ, καὶ ἰατρῷ, καὶ διδασκάλῳ ἀληθείας, ἐπ' ἐλπίδι ζωῆς αἰωνίε. Thus then, in the language of the Scriptures, μαθητεύειν τινὰ, is *to make a diſciple*; as μαθητεύσαντες ἱκανὰς, Acts xiv. 21. Μαθητεύειν τινὶ, *to be a diſciple*; as Joſeph of Arimathæa, Ἐμαθήτευσε τῷ Ἰησᾶ, Matt. xxvii. 57. Μαθητευθῆναι the ſame; as Γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν ὐρανῶν. Matt. xiii. 52. Thus μαθητευθῆναι τῷ Κυρίῳ, is often uſed by St. Baſil *de Baptiſmate*, whoſe title is, Ὅτι δεῖ πρῶτον μαθητευθῆναι τῷ Κυρίῳ, καὶ τότε καταξιωθῆναι τᾶ ἁγίε βαπτίσματος, according to our Saviour's method. Hence thoſe which were firſt converted to the faith were called μαθηταὶ, as the diſciples of Chriſt their Doctor and Maſter.

Pag. 169. (a)

Οἱ ἀπὸ τῆς ἐκκλησίας, as when Herod ſtretched forth his hand, κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας, *to miſchief ſome of thoſe which were of the Church.*

Pag. 169. (b)

As when Saul went down to Damaſcus with a commiſſion, Ὅπως ἐάν τινας εὕρῃ τῆς ὁδᾶ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερυσαλὴμ, Acts ix. 2. we tranſlate it, *any of this way*, when there was no way mentioned to which the pronoun *this* ſhould have relation; nor is ἡ ὁδὸς in the Greek any more than *the way*. So when St. Paul went to the Synagogue

gogue at Corinth, divers were hardened and believed ART. 11. not, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, Acts xix. 9. here we tranſlate it, *ſpake evil of that way*; but Beza has left his *Articulus pronominis vice fungitur*, which he had from Eraſmus, and hath otherwiſe ſupplied it; *male loquentes de via Dei:* and the old tranſlation, which in the former had *hujus viæ*, in this hath ſimply *maledicentes viæ:* and certainly ἡ ὁδὸς is nothing but *the way*. Again, at Epheſus, Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ, Acts xix. 23. *de via*; *Vet. tranſl.* Beza again, *ob viam Dei*, but it is nothing but *the way*. Thus Fœlix put off St. Paul, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, *till he had a more exact knowledge of the way: Vet. tranſlat. de via hac*; Beza *ad ſectam iſtam*. Whereas then the phraſe is ſo ſimply and ſo frequently the ſame, it can be nothing elſe but the word then in uſe to ſignify the religion which the Chriſtians profeſſed. And ſo ſome alſo of the ancients ſeem to have ſpoken, as appears by the language of the Melchizedecians, Χριστὸς ἐξελέγη, ἵνα ἡμᾶς καλέσῃ ἐκ πολλῶν ὁδῶν εἰς μίαν ταύτην τὴν γνῶσιν, ἐπειδὰν ἀπέστρεψεν ἡμᾶς ἀπὸ εἰδώλων, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, and in that deſcription of the Gallican perſecution, Ἔμειναν δὲ ἔξω οἱ μηδὲ ἴχνος πώποτε πίστεως, μηδὲ αἴσθησιν ἐνδύματος νυμφικοῦ, μηδὲ ἔννοιαν φόβου Θεοῦ σχόντες, ἀλλὰ καὶ διὰ τῆς ἀναστροφῆς αὐτῶν βλασφημοῦντες τὴν ὁδόν. *Euſeb. Hiſt. Eccleſ. lib.* v. *cap.* 1.

Pag. 169. (*c*)

St. Luke noteth the place, but neither the time when, nor perſon by whom this name was given. Tertullian ſeems to make it as ancient as the reign of Tiberius. Tiberius ergo, cujus tempore nomen Chriſtianum in ſeculum introivit. *Apolog. cap.* 5. But I conceive indeed he ſpeaks not of the name, but of the religion: for ſo he may well be thought to expound himſelf, ſaying ſoon after, Cenſus iſtius diſciplinæ, ut jam edidimus, a Tiberio eſt. *cap.* 7. However the name of Chriſtian is not ſo ancient as Tiberius, nor,

ART. II. as I think, as Caius. Some ancient author in Suidas assures us, that it was first named in the reign of Claudius, when St. Peter had ordained Euodius Bishop of Antioch. Ἰσέον δὲ ὅτι ἐπὶ Κλαυδίε βασιλέως Ῥώμης, Πέτρε τε ἀποςόλε χειροτονήσαντος Εὐόδιον, μετωνομάσθησαν οἱ πάλαι λεγόμενοι Ναζαραῖοι καὶ Γαλιλαῖοι, Χριςιανοί. *Suid. in* Ναζαραῖος *and in* Χριςιανοί. And Johannes Antiochenus confirms not only the time, but tells us that Euodius the Bishop was the author of the name. Καὶ ἐπὶ αὐτε (Κλαυδίε) Χριςιανοὶ ὠνομάσθησαν, τε αὐτε ἐπισκόπε Εὐοδίε προσομιλήσαντος αὐτοῖς καὶ ἐπιθήσαντος αὐτοῖς τὸ ὄνομα τέτο· πρώην γὰρ Ναζαραῖοι καὶ Γαλιλαῖοι ἐκαλέντο οἱ Χριςιανοί. Thus the name of Christian was first brought into use at Antioch, by Euodius the Bishop of the place, and hath ever since been continued as the most proper appellation which could be given unto our profession, being derived from *the Author and Finisher of our faith.* At enim secta ordi-tur in nomine utique sui autoris. Quid novi, si aliqua disciplina de magistro cognomentum sectatoribus suis inducit? Nonne Philosophi de autoribus suis nuncupantur, Platonici, Epicurei, Pythagorici? Etiam a locis conventiculorum et stationum suarum, Stoici, Academici? Æque Medici ab Erasistrato, et Grammatici ab Aristarcho, Coqui etiam ab Apicio? Neque tamen quenquam offendit professio nominis cum institutione transmissi ab institutore. *Tertul. Apolog. cap.* 3.

Pag. 169. (*d*)

As we read of Sanctus, a Deacon at Vienna, in a hot persecution of the French Church, who, being in the midst of tortures, was troubled with several questions, which the Gentiles usually then asked, to try if they could extort any confession of any wicked actions practised secretly by the Christians; yet would not give any other answer to any question, than that he was a Christian. Τοσαύτη παραςάσει ἀντιπαρετάξατο αὐτοῖς, ὥςε μήτε τὸ ἴδιον κατειπεῖν ὄνομα, μήτε ἔθνος,

ἔθνας, μήτε πόλεως ὅθεν ἦν, μήτε εἰ δοῦλος ἢ ἐλεύθερος εἴη· ART. II.
ἀλλὰ πρὸς πάντα τὰ ἐπερωτώμενα ἀπεκρίνατο τῇ Ῥωμαϊκῇ φωνῇ, Χριστιανός εἰμι· τοῦτο καὶ ἀντὶ ὀνόματος, καὶ ἀντὶ πόλεως καὶ ἀντὶ γένους, καὶ ἀντὶ παντὸς ἐπαλλήλως ὡμολόγει. *Euseb. Hist. Eccles. lib.* v. *cap.* 1. The same doth St. Chrysostom testify of St. Lucian: Ποίας εἶ πατρίδος; Χριστιανός εἰμι, φησί· Τί ἔχεις ἐπιτήδευμα; Χριστιανός εἰμι· Τίνας προγόνους; ὁ δὲ πρὸς ἅπαντα ἔλεγεν, ὅτι Χριστιανός εἰμι.

Pag. 170. (*e*)

So Blandina in the French persecution; Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλγησία τῶν συμβαινόντων, τὸ λέγειν ὅτι Χριστιανή εἰμι, καὶ παρ' ἡμῖν οὐδὲν φαῦλον γίνεται. *Euseb. Hist. Eccles. lib.* v. *cap.* 1.

Pag. 170. (*f*)

Alii quos ante hoc nomen vagos, viles, improbos noverant, ex ipso denotant quod laudant, cæcitate odii in suffragium impingunt. Quæ mulier! quam lasciva! quam festiva! qui juvenis! quam lascivus! quam amasius! facti sunt Christiani: ita nomen emendationis imputatur. *Tertul. Apol. cap.* 3.

Pag. 170. (*g*)

Totum in id revolvitur, ut qui Christiani nominis opus non agit, Christianus non esse videatur. Nomen enim sine actu atque officio suo nihil est. *Salvian. de Prov. lib.* iv. Ἐάν τις τὸ ὄνομα λαβὼν τοῦ χριστιανισμοῦ ἐνυβρίζῃ τὸν Χριστὸν, οὐδὲν ὄφελος αὐτῷ ἀπὸ τῆς προσηγορίας. *S. Basil. ad Amphiloch.*

Pag. 170. (*h*)

Christianus vero, quantum interpretatio est, de unctione deducitur. *Tertul. Apol. cap.* 3.

Pag. 170. (*i*)

Inde apparet Christi corpus nos esse, quia omnes ungimur, et omnes in illo et Christi et Christus sumus,

ART. II. mus, quia quodammodo totus Chriſtus caput et corpus eſt. *S. Auguſt. in Pſal.* xxvi.

Pag. 170. (*k*)

Τοιγαρῆν ἡμεῖς τάτε εἵνεκα καλέμεθα Χριϛιανοὶ, ὅτι χριόμεθα ἔλαιον Θεῦ. *Theoph. ad Autol. lib.* i.

Pag. 172. (*l*)

For when Celſus, in the perſon of a Jew, had ſpoken theſe words, Ἀλλ' εἶπεν ἰμὸς πϱοφήτης ἐν Ἱεροσολύμοις ποτὲ, ὅτι ἥξει Θεῦ υἱὸς, τῶν ὁσίων κριτὴς, καὶ τῶν ἀδίκων κολαϛὴς, Origen ſays they were moſt improperly attributed to a Jew, who did look indeed for a Meſſias, but not for the Son of God, *i. e.* not under the notion of a Son. Ἰουδαῖος δὲ οὐκ ἂν ὁμολογῆσαι ὅτι πϱοφήτης τις εἶπεν ἥξειν Θεῦ υἱόν· ὃ γὰϱ λέγουσιν ἐϛιν, ὅτι ἥξει ὁ Χριϛὸς τοῦ Θεοῦ· καὶ πολλάκις δὲ ζητοῦϛι πϱὸς ἡμᾶς εὐθέως πεϱὶ υἱοῦ Θεοῦ, ὡς οὐδενὸς ὄντος τοιούτου, οὐδὲ πϱοφητευθέντος. *Cont. Celſ. lib.* i.

Pag. 172. (*m*)

That is, ΙΧΘΥΣ. Nos piſciculi ſecundum ἰχθὺν noſtrum Jeſum Chriſtum in aqua naſcimur. *Tertul. de Bapt. cap.* 1. Which is thus interpreted by Optatus, Cujus piſcis nomen ſecundum appellationem Græcam in uno nomine per ſingulas literas turbam ſanctorum nominum continet, ἰχθὺς, quod eſt Latine *Jeſus Chriſtus Dei Filius Salvator. Lib.* iii.

Pag. 172. (*n*)

The Latins indeed generally uſe the word *unicum*. So Ruffinus; Et in unico filio ejus: which is ſo far from being in his apprehenſion the ſame with *unigenitus*, that he refers it as well to Lord as Son. Hic ergo Jeſus Chriſtus, Filius unicus Dei, qui eſt et Dominus noſter unicus, et ad Filium referri et ad Dominum poteſt. So St. Auguſtin in *Enchiridio, cap.* 34. and Leo *Epiſt.* 10. Which is therefore to be obſerved, becauſe in the ancient copies of thoſe Epiſtles, the word *unicum* was not to be found, as appeareth by

by the diſcourſe of Vigilius, who in the fourth book againſt Eutyches hath theſe words, Illa primitus uno diluens volumine quæ Leonis objiciuntur Epiſtolæ, cujus hoc ſibi primo capitulum iſte, neſcio quis, propoſuit; fidelium univerſitas profitetur credere ſe in Deum Patrem omnipotentem, et in Jeſum Chriſtum, Filium ejus, Dominum noſtrum. That which he aims at is the tenth Epiſtle of Leo, in which thoſe words are found, but with the addition of *unicum*, which, as it ſeems, then was not there; as appears yet farther by the words which follow: Miror tamen quomodo hunc locum iſte notavit, et illum prætermiſit, ubi unici filii commemorationem idem beatus Leo facit, dicens, Idem vero ſempiterni genitoris unigenitus ſempiternus, natus de Spiritu Sancto ex Maria virgine; which words are not to be found in the ſame Epiſtle. Howſoever it was in the firſt copies of Leo; both Ruffinus and St. Auguſtin, who were before him, and Maximus Taurinenſis, Chryſologus, Etherius and Beatus, who were later, read it, et in Jeſum Chriſtum filium ejus unicum. But the word uſed in the Scriptures, and kept conſtantly by the Greeks, is μονογενὴς, the *only-begotten*. ART. II.

Pag. 172. (o)

For the original is τὸ ἐν αὐτῇ γεννηθὲν and it is the obſervation of St. Baſil, ἀκ εἴρεται, τὸ κυηθὲν, ἀλλὰ, τὸ γεννηθέν. Indeed the vulgar tranſlation renders it, *quod in ea natum eſt*, and in St. Luke, *quod naſcetur ſanctum*; and it muſt be confeſſed this was the moſt ancient tranſlation. For ſo Tertullian read it; Per virginem dicitis natum, non ex virgine, et in vulva, non ex vulva, quia et Angelus in ſomnis ad Joſeph, *Nam quod in ea natum eſt*, inquit, *de Spiritu Sancto eſt. De carne Chriſti, cap.* 19. And of that in St. Luke, Hæc et ab Angelo exceperat ſecundum noſtrum Evangelium, *Propterea, quod in te naſcetur vocabitur ſanctum, filius Dei. Adv. Marcion. lib.* iv. *cap.* 7. Yet *quod in ea natum eſt* cannot be proper, while it is yet

ART. II. yet in the womb; nor can the child firſt be ſaid to be born, and then that the mother ſhall bring it forth. It is true, indeed, γεννᾶν ſignifies not always *to beget*, but ſometimes *to bear* or *bring forth*; as ἡ γυνή σε Ἐλισάβετ γεννήσει υἱόν σοι, Luke i. 13. and ver. 57. Καὶ ἐγέννησεν υἱόν. So τᾶ δὲ Ἰησᾶ γεννηθέντος ἐν Βηθλεὲμ, Matth. ii. 1. muſt neceſſarily be underſtood of Chriſt's nativity; for it is moſt certain, that he was not begotten or conceived at Bethlehem. And this without queſtion muſt be the meaning of Herod's inquiſition, Πᾶ ὁ Χριστὸς γεννᾶται, *where the Meſſias was to be born.* But though γεννᾶν have ſometime the ſignification of *bearing* or *bringing forth*; yet τὸ ἐν αὐτῇ γεννηθὲν cannot be ſo interpreted, becauſe it ſpeaks of ſomething as paſt, when as yet Chriſt was not born; and though the conception was already paſt, and we tranſlate it ſo, *which is conceived*; yet St. Baſil rejects that interpretation; γεννᾶν is one thing, συλλαμβάνειν another. Seeing then the nativity was not yet come, and γεννηθὲν ſpeaks of ſomething already paſt, therefore the old tranſlation is not good, *quod in ea natum eſt.* Seeing, though the conception indeed were paſt, yet γεννᾶν ſignifieth not *to conceive*, and ſo is not properly to be interpreted, *that which is conceived*; ſeeing γεννᾶν is moſt properly *to beget*, as ἡ γεννητικὴ *the generative faculty*: therefore I conceive the fitteſt interpretation of thoſe words, τὸ ἐν αὐτῇ γεννηθὲν, *that which is begotten in her.* And becauſe the Angel in St. Luke ſpeaks of the ſame thing, therefore I interpret τὸ γεννώμενον ἐκ σᾶ, in the ſame manner, *that which is begotten of thee.*

Pag. 182. (*p*)

So Nonnus here more briefly and plainly than uſual:

Ἀβρὰμ πρὶν γίνυς ἴσχιν, ἐγὼ πέλον———

So St. John. xiv. 9. Τοσᾶτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με; Have I been *ſo long time with you, and yet haſt thou not known me?* And St. John xv. 27. Ὅτι ἀπ' ἀρχῆς μετ' ἐμᾶ ἐστε, *becauſe ye* have been (or *continued*) *with*

with me from the beginning. Thus Nonnus,

Ἐξ ἀρχῆς γεγαῶτες ὅλον θηήτορες ἔργων.

St. John vi. 24. Ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, *When the people ſaw that Jeſus* was *not there.* Nor only doth St. John uſe thus the preſent tenſe for that which is paſt, but as frequently for that which is to come. For as before, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, ſo on the contrary, ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, St. John vii. 33. and ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται, St. John xii. 26. xiv. 3. xvii. 24. Wherefore it is very indifferent whether (John vii. 33.) we read, ὅπου εἰμὶ ἐγὼ, or ὅπου εἶμι. For Nonnus ſeems to have read it εἶμι by his tranſlation,

——— εἰς ἀτραπὸν ἣν περ ὀδεύσω·

and the Jews' queſtion, Ποῦ οὗτος μέλλει πορεύεσθαι; ſhews they underſtood it ſo: for this εἶμι, though of a preſent form, is of a future ſignification. *Heſych.* Εἶμι, πορεύσομαι. And ſo it agreeth with that which follows, St. John viii. 21. Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. If we read εἰμὶ, as the old tranſlation, *ubi ego ſum,* it will have the force of ἔσομαι, and agree with the other, Ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε. Howſoever it is clear, St. John uſeth the preſent εἰμὶ either in relation to what is paſt, or what is to come, and is therefore to be interpreted as the matter in hand requireth. And certainly the place now under our conſideration can admit no other relation but to the time already paſt, in which Abraham lived. And we find the preſent tenſe in the ſame manner joined with the aoriſt elſewhere: as Pſal. xc. 2. Πρὸ τοῦ ὄρη γενηθῆναι, καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην, καὶ ἀπὸ τοῦ αἰῶνος, ἕως τοῦ αἰῶνος σὺ εἶ. What can be more parallel than, Πρὸ τοῦ ὄρη γενηθῆναι, to πρὶν Ἀβραὰμ γενέσθαι, and σὺ εἶ, to ἐγώ εἰμι; in the ſame manner, though by another word, Πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με. Prov. viii. 25.

Pag. 182. (*q*)

So the Æthiopic Verſion, *Amen dico vobis, priuſquam Abraham*

ART. II. *Abraham naſceretur, fui ego*; and the Perſian, *Vere, vere vobis dico, quod nondum Abraham factus erat, cum ego eram.*

Pag. 183. (*r*)

This is the ſhift of the Socinians, who make this ſpeech of Chriſt elliptical, and then ſupply it from the twelfth verſe, *I am the light of the world.* Quod vero ea verba, *Ego ſum*, ſint ad eum modum ſupplenda, ac ſi ipſe ſubjeciſſet iis, *Ego ſum lux mundi*, ſuperius e principio ejus orationis, ver. 12. et hinc quod Chriſtus bis ſeipſum iiſdem, *Ego ſum*, lucem mundi vocaverit, ver. 24. et 28. deprehendi poteſt. *Catech. Racov.* Whereas there is no ground for any ſuch connection. That diſcourſe of the light of the world was in the treaſury, ver. 20. that which followeth was not, at leaſt appeareth not to be ſo. Therefore the ellipſis of the 24th and 28th verſes is not to be ſupplied by the 12th, but the 24th from the 23d, Ἐγὼ ἐκ τῶν ἄνωθέν εἰμι, and the 28th, either from the ſame, or that which is moſt general, his office, Ἐγώ εἰμι ὁ Χριστός. Again, verſe 31, it is very probable that a new diſcourſe is again begun, and therefore if there were an ellipſis in the words alleged, it would have no relation to either of the former ſupplies, or if to either, to the latter; but indeed it hath to neither.

Pag. 185. (*s*)

Prophetæ ab ipſo habentes donum in illum prophetaverunt. *Barnabæ Epiſt.*

Pag. 185. (*t*)

I have thus tranſlated this place of St. Peter, becauſe it may add ſome advantage to the argument: for if Noah were the eighth preacher of righteouſneſs, and he were ſent by the Son of God; no man, I conceive, will deny that the ſeven before him were ſent by the ſame Son: and ſo by this we have gained the preexiſtence of another 1000 years. However thoſe words, Ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, may

may be better interpreted than they are, when we translate them, *but saved Noah the eighth person, a preacher of righteousness.* For, first, if we look upon the Greek phrase, ὄγδοος Νῶε, may be, not the eighth person, but one of eight, or Noah with seven more; in which it signifieth not the order in which he was in respect to the rest, but only consignifieth the number which were with him. As when we read in the *Supplices* of Æschylus, ver. 715. ART. II.

Τὸ γὰρ τεκόντων σέβας,
Τρίτον τόδ' ἐν θεσμίοις
Δικας γέγραπται μεγιστοτίμα,

we must not understand it, as if honour due to parents were the third commandment at Athens, but one of the three remarkable laws left at Eleusis by Triptolemus. So Porphyrius, Φασὶ δὲ καὶ Τριπτόλεμον Ἀθηναίοις νομοθετῆσαι, καὶ τῶν νόμων αὐτῶ τρεῖς ἔτι Ξενοκράτης ὁ φιλόσοφος λέγει διαμένειν Ἐλευσῖνι τάδε· Τονεῖς τιμᾶν· Θεὸς καρποῖς ἀγάλλειν· Ζῶα μὴ σίνεσθαι. *De Abstinent. lib.* iv. Which words are thus translated by St. Jerom, who hath made use of most part of that fourth book of Porphyrius: *Xenocrates Philosophus de Triptolemi legibus apud Athenienses tria tantum præcepta in templo Eleusinæ residere scribit; Honorandos Parentes, Venerandos Deos, Carnibus non vescendum. Adv. Jovinian. lib.* ii. Where we see honour due to parents the first precept, though by Æschylus called the third, not in respect of the order, but the number. Thus Dinarchus the Orator, Καὶ τὰς Σεμνὰς θεὰς αἷς ἐκεῖνος ἱεροποιὸς κατασὰς δικαίως αὐτός. From whence we must not collect that the person of whom he speaks was the tenth in order of that office, so that nine were necessarily before or above him, and many more might be after or below him: but from hence it is inferred, that there were ten ἱεροποιοὶ waiting on the Σεμναὶ θεαὶ, and no more, of which number that man was one. After this manner speak the Attic

ART. II. Attic writers, especially Thucydides. And so we may understand St. Peter, that God preserved Noah (a preacher of righteousness) with seven more, of which he deserveth to be named the first, rather than the last or eighth. But, secondly, the ordinal ὄγδοον may possibly not belong to the name or person of Noah, but to his title or office; and then we must translate, ὄγδοον Νῶε δικαιοσύνης κήρυκα, *Noah the eighth preacher of righteousness.* For we read at the birth of Enos, that *men began to call upon the name of the Lord,* Gen. iv. 26. which the ancients understood peculiarly of his person: as the LXX. Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ, and the vulgar Latin, *Iste cœpit invocare nomen Domini.* The Jews have a tradition, that God sent in the sea upon mankind in the days of Enos, and destroyed many. From whence it seems Enos was a preacher or prophet, and so the rest that followed him; and then Noah is the eighth.

Pag. 186. (*u*)

It being in both places expressed in the same phrase by the same author, Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, Heb. i. 2. Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

Pag. 186. (*x*)

The answer of Socinus to this conjunction is very weak, relying only upon the want of a comma after καὶ in the Greek, and *et* in the Latin. And whereas it is evident that there are distinctions in the Latin and Greek copies after that conjunction, he flies to the ancientest copies, which all men know were most careless of distinctions, and urgeth that there is no addition of *rursum* or the like after *et,* whereas in the Syriac translation we find expressly that addition, ותוב.

Pag. 188. (*y*)

The first-born of every creature is taken by Origen for an expression declaring the Divinity of Christ, and

and uſed by him as a phraſe in oppoſition to his humanity to expreſs the ſame. Ἐλέγομεν δὴ καὶ ἐν τοῖς ἀνωτέρω, ὅτι αἱ μέν τινες εἰσὶ φωναὶ τοῦ ἐν τῷ Ἰησοῦ πρωτοτόκου πάσης κτίσεως, ὡς ἡ, Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ, καὶ αἱ τούτοις παραπλήσιαι· αἱ δὲ τοῦ κατ' αὐτὸν νοουμένου ἀνθρώπου, ὡς ἡ, Νῦν δέ με ζητεῖτε ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα. *Lib.* ii. *cont. Celſ.* ART. II.

Pag. 188. (*z*)

In relation to the precedent words, Τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, for that υἱὸς ἀγαπητὸς was the υἱὸς πρωτότοκος.

Pag. 190. (*a*)

Ἀνανέωσις or ἀνακαίνωσις· as, *the new man*, νέος ἄνθρωπος, or καινὸς ἄνθρωπος. The firſt, ὁ ἀνανεούμενος, the laſt, ὁ ἀνακαινούμενος, both the ſame. Suidas, Ἀνακαίνισις, ἡ ἀνανέωσις· λέγεται δὲ καὶ ἀνακαίνωσις· which is the language of the New Teſtament. This renovation being thus called καινὴ κτίσις, the ancients framed a proper word for it, which is, Ἀνάκτισις· ἐν ᾗ γίνεται πάντων τῶν ἐν ἀνθρώποις κατὰ τὴν ψυχὴν καὶ κατὰ τὸ σῶμα κακῶν ἀναίρεσις. *S. Juſtin. Mart. Quæſt. et Reſp. ad Græcos.* This new creation doth ſo neceſſarily infer an alteration, that it is called by St. Paul a metamorphoſis; Μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν. Rom. xii. 2.

Pag. 192. (*b*)

Ad hoc Dominus ſuſtinuit pati pro anima noſtra, cum ſit orbis terrarum Dominus, cui dixit die ante conſtitutionem ſeculi, *Faciamus hominem ad imaginem et ſimilitudinem noſtram. Barnabæ Epiſt. cap.* 4. And again, Λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν ὡς λέγει τῷ Υἱῷ, Ποιήσωμεν κατ' εἰκόνα, &c. *cap.* 5. Ἐγκαλοῦμεν ἂν Ἰουδαίοις τοῦτον μὴ νομίσασι Θεὸν ὑπὸ τῶν προφητῶν πολλαχοῦ μεμαρτυρημένον ὡς μεγάλην ὄντα δύναμιν καὶ Θεὸν, κατὰ τὸν τῶν ὅλων Θεὸν καὶ Πατέρα· τούτῳ γὰρ φαμὲν ἐν τῇ κατὰ Μωσέα κοσμοποιΐᾳ προσάπτοντα τὸν Πατέρα εἰρηκέναι τὸ, Γενηθήτω φῶς, καὶ, Γενηθήτω στερέωμα, καὶ τὰ λοιπὰ, ὅπως προσιταξεν

ὁ Θεὸς

ART. II. ὁ Θεὸς γενέσθαι· καὶ τάτῳ εἰρηκέναι τὸ, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν. *Orig. cont. Celf. lib.* ii.

Pag. 193. (*c*)

Ἐν ἀρχῇ, the firſt word of Moſes; whence the Syriac tranſlation, ברישית. So Solomon, מראש מקדמי ארץ Ἐν ἀρχῇ πρὸ τᾶ τὴν γῆν ποιῆσαι. Prov. viii. 23. *In principio erat Sermo*; in quo principio ſcilicet Deus fecit cœlum et terram. *Tertul. adv. Hermog. cap.* 20.

Pag. 193. (*d*)

Πρὸς τὸν Θεὸν, that is, παρὰ τῷ Θεῷ, that is, *by God*. As Nonnus,

Πατρὸς ἓην ἀμίριτος, ἀτίρμονι σύνθρονος ἕδρῃ.

As Wiſdom ſpeaketh, Prov. viii. 30. *Then I was by him*, ואהיה אצלו ἥμην παρ' αὐτῷ. *Chald.* והוית צדוי *et eram in latere ejus*. Moſchopulus, Περὶ σχιδῶν· Πρὸς τὸν Θεὸν, τατέςι, μετὰ τᾶ Θεᾶ. As Matth. xiii. 56. Αἱ ἀδελφαὶ αὐτᾶ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσί; Mar. xiv. 49. Καθ' ἡμέραν ἦμην πρὸς ὑμᾶς. 1 Cor. xvi. 6. Πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ. Πεπιςευμένῳ διακονίαν Ἰησᾶ Χριςᾶ, ὃς πρὸ αἰώνων παρὰ Πατρὶ ἦν, καὶ ἐν τέλει ἐφάνη. *S. Ignat. ad Magneſ.*

Pag. 193. (*e*)

I conceive this Chaldee paraphraſe to repreſent the ſenſe of the Jews of that age, as being their public interpretation of the Scripture. Wherefore what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this paraphraſt doth uſe מימרא דיי *the word of God*, for יהוה *God* himſelf, and that eſpecially with relation to the creation of the world. As Iſa. xlv. 12. אנכי עשיתי ארץ ואדם עליה בראתי *I made the earth, and created man upon it, ſaith the Lord, the Holy One of Iſrael*; which the Chaldee tranſlateth אנא במימרי עבדית ארעא *I by my word made the earth, and created man upon it.* In the ſame manner, Jer. xxvii. 5. *I made the earth, and men and beaſts*

beasts on the face of the earth; the Targum אנא במימרי עבדית ית ארעא. And Isa. xlviii. 13. אף ידי יסדה ארץ *My hand also founded the earth:* the Chaldee אף במימרי שכללית ארעא *Etiam in verbo meo fundavi terram.* And most clearly Gen. i. 27. we read, *Et creavit Deus hominem:* the Jerusalem Targum, *Verbum Domini creavit hominem.* And Gen. iii. 8. *Audierunt vocem Domini Dei:* the Chaldee paraphrast ושמעו ית קל מימרא דיי *Et audierunt vocem verbi Domini Dei.* Now this which the Chaldee paraphrase called מימרא the Hellenists named Λογον· as appeareth by Philo the Jew, who wrote before St. John, and reckons in his Divinity, first, Πατέρα τῶν ὅλων, then δεύτερον Θεὸν, ὅς ἐστιν ἐκείνου Λόγος. *Quæst. et Solut.* Whom he calls Ὀρθὸν Θεοῦ Λόγον, πρωτόγονον υἱόν. *De Agricult.* He attributes the creation of the world to this Λόγος, whom he terms Ὄργανον Θεοῦ, δ' οὗ (ὁ κόσμος) κατεσκεύασται. *De Flammeo Gladio.* Σκιὰ δὲ Θεοῦ ὁ Λόγος αὐτοῦ ἐστιν, ᾧ καθάπερ ὀργάνῳ προσχρησάμενος ἐκοσμοποίει. *Idem, Allegor. lib.* ii. Where we must observe, though Philo makes the Λόγος, of whom he speaks, as instrumental in the creation of the world; yet he taketh it not for a bare expression of the will of God, but for a God, though in the second degree, and expressly for the Son of God. Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole doctrine of this Λόγος to the first chapter of Genesis. And the rest of the Jews before him, who had no such knowledge out of Plato's school, used the same notion. For as Isa. xlviii. 13. the *hand of God*, is by the Chaldee paraphrast translated the *Word of God:* so in the book of Wisdom, Ἡ παντοδύναμός σου χεὶρ καὶ κτίσασα τὸν κόσμον. Sap. xi. 17. is changed into ὁ παντοδύναμός σου Λόγος ἀπ' οὐρανῶν, xviii. 15. and Siracides xliii. 26. Ἐν λόγῳ αὐτοῦ σύγκειται πάντα. Nay, the Septuagint hath changed *Shaddai*, the undoubted name of the omnipotent God, into Λόγος, *the Word*, Ezek. i. 24. כקול־שדי *quasi vox sublimis Dei*, quod Hebraice

ART. II. Hebraice appellatur שדי et juxta LXX. φωνὴ τῦ λόγυ, id eſt, *vox verbi*, ut univerſa quæ prædicantur in mundo vocem Filii Dei eſſe dicamus. *S. Hieron.* And therefore Celſus, writing in the perſon of a Jew, acknowledgeth that the Word is the Son of God. Εἴ γε ὁ Λόγος ἐστὶν ὑμῖν υἱὸς τῦ Θεῦ, καὶ ἡμεῖς ἐπαινῦμεν. *Orig. cont. Celſ. lib.* ii. And although Origen objects that in this Celſus makes the Jew ſpeak improperly, becauſe the Jews which he had converſed with did never acknowledge that the Son of God was the Word; yet Celſus his Jew did ſpeak the language of Philo: but between the time of Celſus and that of Origen, (I gueſs about threeſcore years,) the Jews had learnt to deny that notion of Λόγος, that they might with more colour reject St. John. If then all the Jews, both they which underſtood the Chaldee expoſition, and thoſe which only uſed the Greek tranſlation, had ſuch a notion of the Word of God; if all things by their confeſſion were made by the Word; we have no reaſon to believe St. John ſhould make uſe of any other notion than what they before had, and that by means whereof he might be ſo eaſily underſtood.

Pag. 196. (*f*)

The Photinians were heretics, ſo called from Photinus, Biſhop of Sirmium, but born in Gallogræcia, and ſcholar to Marcellus Biſhop of Ancyra. Photinus de Gallogræcia, Marcelli diſcipulus, Sirmii Epiſcopus ordinatus, Hebionis hæreſin inſtaurare conatus eſt. *S. Hieron. Catal. Eccleſ.* Photinus Sirmienſis Epiſcopus fuit a Marcello imbutus. Nam et Diaconus ſub eo aliquandiu fuit *S. Hilar. Frag.* Wherefore when Epiphanius ſpeaketh thus of him, Οὔτε ὡρμᾶτο ἀπὸ Σωτῆρος, it hath no relation to the original of his perſon, but his hereſy; of which St. Hilary, Peſtifere, natum Jeſum Chriſtum ex Maria, Pannonia defendit. *De Trin.* He was a man of ſingular parts and abilities, Φύσεως ἔχων εὖ λέγειν, καὶ πείθειν ἱκανὸς,

ἱκανὸς, ſays Sozomen, *lib.* iv. *cap.* 6. Γέγονε δὲ ἔτος ὁ ART. II. Φωτεινὸς λάλος τὸν τρόπον, καὶ ὠξυμμένος τὴν γλῶτταν, πολλὰς δὲ δυνάμενος ἀπατᾶν τῇ τε λόγῳ προφορᾷ καὶ ἑτοιμολογίᾳ. *S. Epiph. Hæreſ.* 71. Erat et ingenii viribus valens, et doctrinæ opibus excellens, et eloquio præpotens, quippe qui utroque ſermone copioſe et graviter diſputaret et ſcriberet. *Vincent. Lirin. adv. Hæreſ. cap.* 16. He is ſaid by ſome to follow the hereſy of Ebion. Hebionis hæreſin inſtaurare conatus eſt, ſays St. Jerome; and St. Hilary ordinarily underſtands him by the name of Hebion, and ſometimes expounds himſelf, Hebion, qui eſt Photinus. But there is no ſimilitude in their doctrines, Hebion being more Jew than Chriſtian, and teaching Chriſt as much begotten by Joſeph, as born of Mary. Philaſter will have him agree wholly with Paulus Samoſatenus in omnibus. Epiphanius with an ἀπὸ μέρους, and ἐπέκεινα. Socrates and Sozomen, with him and with Sabellius: whereas he differed much from them both, eſpecially from Sabellius, as being far from a Patripaſſian. Marcellus Sabellianæ hæreſis aſſertor extiterat: Photinus vero novam hæreſin jam ante protulerat, a Sabellio quidem in unione diſſentiens, ſed initium Chriſti ex Maria prædicabat. *Sever. Hiſt. Sacr.* Wherefore it will not be unneceſſary to collect out of antiquity what did properly belong unto Photinus, becauſe I think it not yet done, and we find his hereſy, in the propriety of it, to begin and ſpread again. Photinus, mentis cæcitate deceptus, in Chriſto verum et ſubſtantiæ noſtræ confeſſus eſt hominem, ſed eundem Deum de Deo ante omnia ſæcula genitum eſſe non credidit. *Leo de Nativ. Chriſti, Serm.* iv. Ecce Photinus hominem tantum profitetur Dei Filium; dicit illum non fuiſſe ante beatam Mariam. *Lucifer. Clarit.* Si quis in Chriſto ſic veritatem prædicat animæ et carnis, ut veritatem in eo nolit accipere Deitatis, id eſt, qui ſic dicit Chriſtum hominem, ut Deum neget, non eſt Chriſtianus Catholicus, ſed Photinianus Hæreticus. *Fulgent. ad Donat.*

Φωτεινὸς

ART. II. Φωτεινὸς ψιλὸν ἄνθρωπον λέγει τὸν γεγεννημένον, Θεὸν μὴ λέγων εἶναι τὸν τόκον, καὶ τὸν ἐκ μήτρας προελθόντα, ἄνθρωπον ὑποτίθεται διῃρημένην Θεότ. *Theodot. Homil. de Nativ. Epheſ. Concil. p.* 3. *cap.* 10. Anathematizamus Photinum, qui Hebionis hæreſim inſtaurans, Dominum Jeſum Chriſtum tantum ex Maria Virgine confitetur. *Damaſ. Profeſſ. Fidei.* Φάσκει δὲ ἕτος, ἀπ' ἀρχῆς Χριστὸν μὴ εἶναι, ἀπὸ δὲ Μαρίας καὶ δεῦρο αὐτὸν ὑπάρχειν, ἐξότε, φησὶ, τὸ Πνεῦμα τὸ ἅγιον ἐπῆλθεν ἐπ' αὐτὸν, καὶ ἐγεννήθη ἐκ Πνεύματος ἁγίου. *S. Epiph. Hæreſ.* 71. Ἔλεγε δὲ ὡς Θεὸς μέν ἐστι παντοκράτωρ εἷς, ὁ τῷ ἰδίῳ λόγῳ τὰ πάντα δημιουργήσας· τὴν δὲ πρὸ τῶν αἰώνων γένησίν τε καὶ ὕπαρξιν τῷ υἱῷ οὐ προσίετο, ἀλλ' ἐκ Μαρίας γεγενῆσθαι τὸν Χριστὸν εἰσηγεῖτο. *Sozomen. lib.* iv. *cap.* 6. Photini ergo ſecta hæc eſt. Dicit Deum ſingulum eſſe et ſolitarium, et more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei Verbi, aut ullam Spiritus Sancti partem eſſe perſonam. Chriſtum vero hominem tantummodo ſolitarium aſſerit, cui principium adſcribet, ex Maria; et hoc omnibus modis dogmatizat, ſolam nos perſonam Dei Patris, et ſolum Chriſtum hominem colere debere. *Vincent. Lirin. adv. Hæreſ. cap.* 17. In the diſputation framed by Vigilius out of the ſeventh book of St. Hilary, as I conceive, Photinus rejecting the opinion of Sabellius (whom Socrates and Sozomen ſaid he followed) as impious, thus declares his own: Unde magis ego dico, Deum Patrem Filium habere Dominum Jeſum Chriſtum, ex Maria Virgine initium ſumentem, qui per ſanctæ converſationis excellentiſſimum atque inimitabile beatitudinis meritum, a Deo Patre in Filium adoptatus et eximio Divinitatis honore donatus. And again, Ego Domino noſtro Jeſu Chriſto initium tribuo, purumque hominem fuiſſe affirmo, et per beatæ vitæ excellentiſſimum meritum Divinitatis honorem fuiſſe adeptum. *Vide eundem, lib.* ii *adv. Eutych.* Ignorat etiam Photinus magnum pietatis, quod Apoſtolus memorat, ſacramentum, qui Chriſti ex Virgine fatetur exordium—Et propterea

propterea non credit ſine initio ſubſtantialiter Deum natum ex Deo Patre, in quo carnis veritatem confitetur ex Virgine. *Fulgent. ad Thraſim. lib.* i. Gregory Nazianzen, according to his cuſtom, gives a very brief, but remarkable expreſſion; Φωτεινὸς τὸν κάτω Χριστὸν καὶ ἀπὸ Μαρίας ἀρχόμενον. *Orat.* 26. But the opinion of Photinus cannot be better underſtood than by the condemnation of it in the Council of Sirmium; which having ſet out the confeſſion of their faith in brief, addeth many and various anathemas, according to the ſeveral hereſies then apparent, without mentioning their names. Of theſe the fifth aims clearly at Photinus. Si quis ſecundum præſcientiam vel prædeſtinationem ex Maria dicit filium eſſe, et non ante ſæcula ex Patre natum, apud Deum eſſe, et per eum facta eſſe omnia, anathema ſit. The thirteenth, fourteenth, and fifteenth alſo were particulars directed againſt him, as St. Hilary hath obſerved: but the laſt of all is moſt material. Si quis Chriſtum Deum, Filium Dei, ante ſæcula ſubſiſtentem, et miniſtrantem Patri ad omnium perfectionem, non dicat, ſed ex quo de Maria natus eſt, ex eo et Chriſtum et Filium nominatum eſſe, et initium accepiſſe ut ſit Deus, dicat, anathema ſit. Upon which the obſervation of St. Hilary is this: Concludi damnatio ejus hæreſis, propter quam conventum erat, (that is, the Photinian,) expoſitione totius fidei cui adverſabatur, oportuit, quæ initium Dei Filii ex partu Virginis mentiebatur. *S. Hilar. de Syn. cont. Arianos.* Thus was Photinus, Biſhop of Sirmium, condemned by a Council held in the ſame city. They all agreed ſuddenly in the condemnation of him, Arians, Semi-Arians, and Catholics; Καθεῖλον εὐθὺς, ſays Socrates, καὶ τοῦτο μὲν ὡς καλῶς καὶ δικαίως γενόμενον, πάντες ἐπήνεσαν καὶ τότε καὶ μετὰ ταῦτα. *lib.* ii. *cap.* 29. And becauſe his hiſtory is very obſcure and intricate, take this brief catalogue of his condemnations. We read that he was condemned at the Council of Nice, and

ART. II.

ART. II. and at the ſame time by a Council at Rome under Sylveſter: but this is delivered only in a forged *Epilogus Concilii Romani.* He was then firſt condemned with Marcellus his maſter, as Sulpitius Severus relates, probably by the ſynod at Conſtantinople; for in that Marcellus was deprived. *Sozomen, lib.* ii. *cap.* 33. *Socrat. lib.* i. *cap.* 36. Secondly, his hereſy is renounced in the ſecond ſynod at Antioch. *Athanaſ. de Syn. Socrat. lib.* ii. *cap.* 19. Thirdly, he was condemned in the Council of Sardes. *S. Epiphan. et Sulpit. Sever.* Fourthly, by a council at Milan. *S. Hilar. Frag.* Fifthly, in a ſynod at Sirmium he was depoſed by the weſtern biſhops; but by reaſon of the great opinion and affection of the people he could not be removed. *S. Hilar. Frag.* Sixthly, he was again condemned and depoſed at Sirmium by the eaſtern biſhops, and being convicted by Baſil Biſhop of Ancyra, was baniſhed from thence. *S. Hilar. S. Epiph. Socrat. Sozomen. Vigil.* Indeed he was ſo generally condemned not only then, but afterwards under Valentinian, as St. Jerome teſtifies, and the Synodic Epiſtle of the Aquileian Council, that his opinion was ſoon worn out of the world. Ἤδη γὰρ καὶ διεσκεδάσθη εἰς ὀλίγον χρόνον ἡ τότε τὸ ἠπατημένε αἵρεσις, ſays Epiphanius, who lived not long after him. So ſuddenly was this opinion rejected by all Chriſtians, applauded by none but Julian the heretic, who railed at St. John for making Chriſt God, and commended Photinus for denying it; as appears by an epiſtle written by Julian to him, as it is (though in a mean tranſlation) delivered by Facundus. Tu quidem, O Photine, veriſimilis videris, et proximus ſalvare, bene faciens nequaquam in utero inducere, quem credidiſti Deum. *Facund. ad Juſtinian. lib.* iv.

Pag. 197. (*g*)

And that upon ſo poor a ground as the want of an article, becauſe in the firſt place it is ἦν πρὸς τὸν Θεὸν,

Θεὸν, in the ſecond, Θεὸς ἦν ὁ λόγος, not ὁ Θεός· from hence to conclude, ὁ Θεὸς is one God, that is, κατ' ἐξοχὴν, the ſupreme God; Θεὸς another, not the ſupreme, but one made God by him. Indeed they are beholden to Epiphanius for this obſervation, whoſe words are theſe: Ἐὰν εἴπωμεν, Θεὸς, ἄνευ τοῦ ἄρθρου, τὸν τυχόντα εἴπαμεν Θεὸν τῶν ἐθνῶν, ἢ Θεὸν τὸν ὄντα (or rather ἐκ ὄντα)· ἐὰν δὲ εἴπαμεν, ὁ Θεὸς, δῆλον ὡς ἀπὸ τοῦ ἄρθρου τὸν ὄντα σημαίνομεν ἀληθῆ τε καὶ γινωσκόμενον. *Samarit. Hæreſ.* But whoſoever ſhall apply this rule to the ſacred Scriptures, will find it moſt fallacious. *In the beginning* ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, undoubtedly belongs to the true and ſupreme God: but it does not thence follow, that πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος, ſhould be underſtood of the Spirit of another or inferior God. Certainly St. John, when he ſpeaks of the Baptiſt, ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, meant, he had his commiſſion from heaven; and when it is ſpoken of Chriſt, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, and again, ἐκ Θεοῦ ἐγεννήθησαν, it muſt be underſtood of the true God the Father. In the like manner, Θεὸν οὐδεὶς ἑώρακε πώποτε, if it were taken τυχόντως of any ever called God, nay, even of Chriſt Jeſus as man, it were certainly falſe. How can then any deny the Word to be the ſupreme God, becauſe he is called ſimply Θεὸς, when St. John in the four next places, in which he ſpeaketh of the ſupreme God, mentioneth him without an article? This criticiſm of theirs was firſt the obſervation of Aſterius the Arian; Οὐκ εἶπεν ὁ μακάριος Παῦλος Χριστὸν κηρύσσειν τὴν τοῦ Θεοῦ δύναμιν, ἢ τὴν τοῦ Θεοῦ σοφίαν, ἀλλὰ δίχα τῆς προσθήκης, δύναμιν Θεοῦ, καὶ Θεοῦ σοφίαν· ἄλλην μὲν εἶναι τὴν ἰδίαν αὐτοῦ τοῦ Θεοῦ δύναμιν τὴν ἔμφυτον αὐτῷ καὶ συνυπάρχουσαν ἀγενήτως, κεκτῆσθαι. These are the words of Aſterius recorded by Athanaſius, *Orat. 2. cont. Arianos.* In which place, notwithſtanding, none can deny but Θεοῦ is twice taken without an article for the true and ſupreme God. Thus Didymus of Alexandria *de Spiritu Sancto* would diſtinguiſh

ART. II. diſtinguiſh between the perſon and the gift of the Holy Ghoſt, by the addition or defect of the article; Apoſtoli quando intelligi volunt perſonam Spiritus Sancti addunt articulum, τὸ πνεῦμα, ſine quo Spiritus Sancti dona notantur. And Athanaſius objects againſt his adverſaries denying the Holy Ghoſt to be God, that they produced places out of the Prophets to prove him a creature, where πνεῦμα had not ſo much as an article prefixed, which might give ſome colour to interpret it of the Holy Spirit. Οὐδὲ γὰρ ἀὸ ἂν τὸ ἄρθρον ἔχῃ τὸ παρὰ τῶ προφήτα λεγόμενον νῦν πνεῦμα, ἵνα κἂν πρόφασιν ἔχητε. *Epiſt. ad Serapionem.* Whereas we find in the ſame place of St. John, the ſame Spirit in the ſame ſenſe mentioned with and without an article. Ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, St. John iii. 5. and, Τὸ γεγεννημένον ἐκ τῶ πνεύματος, ver. 6. So 1 John iv. 1. Μὴ παντὶ πνεύματι πιςεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. And again, Ἐν τέτῳ γινώσκετε τὸ πνεῦμα τῶ Θεῶ· πᾶν πνεῦμα, &c. And beſide, according to that diſtinction, τὸ πνεῦμα certainly ſtands for the gift of the Spirit, 1 Theſſ. v. 19. Τὸ πνεῦμα μὴ σβέννυτε. In the like manner, it is ſo far from truth, that the Scriptures obſerve ſo much the articles, as to uſe ὁ Θεὸς always for the true and ſupreme God, and Θεὸς for the falſe or inferior; that where the true is profeſſedly oppoſed to the falſe, even there he is ſtyled ſimply Θεός. As, Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς· Νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεῶ, Gal. iv. 8, 9. And where the ſupreme is diſtinguiſhed from him whom they make the inferior God, he is called likewiſe Θεὸς, without an article: as, Δοῦλος Ἰησῦ Χριςῦ, ἀφωρισμένος εἰς εὐαγγέλιον Θεῶ, and, Τῦ ὁριθέντος υἱῦ Θεῶ ἐν δυνάμει, Rom. i. 1, 4. Ἀπόσολος Ἰ ῦ Χριςῦ διὰ θελήματος Θεῶ, 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. And if this diſtinction were good, our Saviour's argument to the Phariſees were not ſo. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεῶ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τῶ Θεῶ. Matth.

Matth. xii. 28. For it doth not follow, that if by the power of an inferior or falſe God he caſt out devils, that therefore the kingdom of the true and ſupreme God is come upon them. ART. II.

Pag. 198. (*h*)

In effigie Dei conſtitutus. *Tertul.* In figura Dei conſtitutus. *S. Cyprian.*

Pag. 199. (*i*)

Ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, which is alſo exactly obſerved by the vulgar Latin, *Sed ſemetipſum exinanivit, formam ſervi accipiens, in ſimilitudine hominum factus*; where γενόμενος is added by appoſition to λαβών, and have both equal relation to ἐκένωσε· or, which is all one, ἐκένωσε λαβὼν, ἔλαβε γενόμενος.

Pag. 200. (*k*)

Ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος. For in both theſe verſes there is but one conjunction, joining together two acts of our Saviour, his firſt exinanition, or ἐκένωσε, and his farther humiliation, or ἐταπείνωσε: the reſt are all participles added for explication to the verbs.

Pag. 201. (*l*)

Τὸ εἶναι ἴσα Θεῷ. *Pariari Deo.* Tertul. *Eſſe ſe æqualem Deo.* S. Cyprian. *Eſſe æqualis Deo.* Leporius. Thus all expreſs the notion of equality, not of ſimilitude: nor can we underſtand any leſs by τὸ εἶναι ἴσα, than τὴν ἰσότητα, ἴσον and ἴσα being indifferently uſed by the Greeks, as Pindarus, *Olymp. Od.* 2.

Ἴσον δὲ νύκτεσσιν αἰεὶ,
Ἴσα δ' ἐν ἀμέραις ἄλιον ἔχοντες, ἀπονέστερον
Ἐσθλοὶ νέμονται βίοτον.

So whom the Greeks call ἰσόθεον, Homer ἴσα θεῷ.

Τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσορόωσι.

Od. . . 510.

White

ART. II. Where ἴσα has not the nature of an adverb, as belonging to εἰσορόωσι, but of a noun referred to the antecedent τὸν, or including an adverb added to a noun, τὸν νῦν ὡς ἰσόθεον. The collection of Grotius from this verſe is very ſtrange; εἶναι ἴσα θεῷ, *eſt ſpectari tanquam Deum.* As if he ſhould have ſaid, εἰσορόωσι ſignifies *ſpectant*, therefore εἶναι ſignifies *ſpectari.* This he was forced to put off thus, becauſe the ſtrength of our interpretation, rendering an equality, lies in the verb ſubſtantive τὸ εἶναι. As Dionyſius of Alexandria very anciently, Κενώσας ἑαυτὸν, καὶ ταπεινώσας ἕως θανάτου, θανάτου δὲ σταυροῦ, ἴσα θεῷ ὑπάρχει. *Epiſt. ad Paulum Samoſat.* For we acknowledge that ἴσα by itſelf ofttimes ſignifieth no more than *inſtar*, and ſo inferreth nothing but a ſimilitude: as we find it frequently in the book of Job. Where it ſometimes anſwereth to the inſeparable particle כ; as, כלילה, *quaſi in nocte*, ἴσα νυκτὶ, v. 14. כגבינה *ſicut caſeum*, ἴσα τυρῷ, x. 10. כרקב *quaſi putredo*, *Sym.* ὁμοίως σηπεδόνι, LXX. ἴσα ἀσκῷ, xiii. 28. כמים, *ſicut aquam*, ἴσα ὕδατι, xv. 16. כעץ *tanquam lignum*, ἴσα ξύλῳ, xxiv. 20. כחמר, *ſicut lutum*, ἴσα πηλῷ, xxvii. 16. כמעיל *ſicut veſtimentum*, ἴσα διπλοΐδι, xxix. 14. כבקר, *quaſi bos*, ἴσα βασὶν, xl. 15. Where we ſee the vulgar Latin uſeth for the Hebrew כ, *quaſi*, *ſicut*, *tanquam*, the LXX. ἴσα. Sometime it anſwereth to no word in the original, but ſupplieth a ſimilitude underſtood, not expreſſed, in the Hebrew: as ועיר, *tanquam pullum*, ἴσα ὄνῳ, xi. 12. ואבן, *et lapis*, ἴσα λίθῳ, xxviii. 2. לחניר, *luto*, ἴσα πηλῷ, xxx. 19. Once it rendereth an Hebrew word rather according to the intention, than the ſignification; משלי־אפר, *comparabitur cineri*, ad verbum *proverbia cineris*, ἴσα σποδῷ xiii. 12. So that in all theſe places it is uſed adverbially for *inſtar*, and in none hath the addition of τὸ εἶναι to it. As for that anſwer of Socinus, that Chriſt cannot be God, becauſe he is ſaid to be equal with God, Tantum abeſt ut ab eo quod Chriſtus ſit æqualis Deo ſequatur ipſum eſſe æternum et ſummum

mum Deum, ut potius ex hoc ipſo neceſſario conſe- ART. II.
quatur non eſſe æternum et ſummum Deum. Nemo enim ſibi ipſi æqualis eſſe poteſt. *Socin. ad* 8. *c. Wiek.* as if there could be no predication of equality where we find a ſubſtantial identity: it is moſt certainly falſe, becauſe the moſt exact ſpeakers uſe ſuch language as this is. There can be no expreſſions more exact and pertinent than thoſe which are uſed by geometricians, neither can there be any better judges of equality than they are; but they moſt frequently uſe that expreſſion in this notion, proving an equality, and inferring it from identity. As in the fifth propoſition of the firſt Element of Euclid, two lines are ſaid to contain an angle equal to the angle contained by two other lines, becauſe they contained the ſame angle, or γωνίαν κοινήν· and the baſis of one triangle is ſuppoſed equal to the baſis of another triangle, becauſe the ſame line was baſis to both, or βάσις κοινή· In the ſame manner certainly may the Son be ſaid to be equal to the Father in eſſence or power, becauſe they both have the ſame eſſence or power, that is οὐσίαν καὶ δύναμιν κοινήν. *Ocell. de Univerſo.* Ἀλλ' ἀεὶ κατὰ τ' ἀ.τὶ καὶ ὡσαύτως διατελεῖ καὶ ἴσον καὶ ὅμοιον αὐτὸ ἑαυτῷ.

Pag. 203. (*m*)

With the article ſo much elſewhere ſtood upon, Τὸ α καὶ τὸ ω, ὁ πρῶτος καὶ ὁ ἔσχατος, *The Alpha and the Omega, the firſt and the laſt.* For we muſt not take τὸ α as the grammarians do, by which they ſignify only the letter written in that figure, and called by that name. As appeareth by Eratoſthenes, who was called Βῆτα, not τὰ βήματα, as Suidas corruptly. Heſychius Illuſtrius, from whom Suidas had that paſſage; Ἐρατοσθένης διὰ τὸ δευτερεύειν πάντα τὰ ἐν παιδείας τοῖς ἄλλοις ἐγγίζων, Βῆτα ἐκλήθη. And Martianus Heracleota *in Periplo*, Καὶ μετ' ἐκεῖνον Ἐρατοσθένης, ὃν Βῆτα ἐκάλεσαν οἱ τῆ Μουσικῆ πρέποντα.

ART. II.

Pag. 209. (*n*)

Deus, i. e. voluntas ipſius de ſervandis hominibus, per homines infirmos et mortales perfecte patefacta eſt, &c. *Catech. Racov. ad Quæſt.* 59.

Pag. 209. (*o*)

Inſignem in modum et ſumma cum gloria recepta fuit. *Ibid.* 16.

Pag. 209. (*p*)

For Θεὸς is not θέλημα Θεοῦ, much leſs is ἀνελήφθη *received* or *embraced*. Elias ſpeaketh not of his reception, but his aſcenſion, when he ſaith to Eliſha, Τί ποιήσω σοι πρὶν ἢ ἀναληφθῆναι ἀπὸ σοῦ; 2 Kings ii. 9. and, ver. 10. Ἐὰν ἴδῃς με ἀναλαμβανόμενον ἀπὸ σοῦ, καὶ ἔσται σοὶ οὕτως. When he actually aſcended, as the original, לקח, it is no otherwiſe tranſlated by the Septuagint, than ἀνελήφθη Ἠλιᾶ ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν. Which language was preſerved by the Hellenizing Jews: Ὁ ἀναληφθεὶς ἐν λαίλαπι πυρὸς, Sirac. xlviii. 9. and again, Ἀνελήφθη ἕως εἰς τὸν οὐρανὸν, 1 Mac. ii. 58. Neither did they uſe it of Elias only, but of Enoch alſo. Οὐδὲ εἷς ἐκτίσθη οἷος Ἐνὼχ, καὶ γὰρ αὐτὸς ἀνελήφθη ἀπὸ τῆς γῆς. Sirac. xlix. 14. The ſame language is continued in the New Teſtament of our Saviour's aſcenſion, Ἀνελήφθη εἰς τὸν οὐρανὸν, Mar. xvi. 19. Ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, Acts i. 11. and ſingly, ἀνελήφθη, Acts i. 2. and ἀνελήφθη ἀφ' ἡμῶν, Acts i. 22. As therefore ἀνάληψις τοῦ Μωσέως, in the language of the Jews, was not the reception of Moſes by the Iſraelites, but the aſſumption of his body; ſo ἀνάληψις τοῦ Χριστοῦ is the aſcenſion of Chriſt, Luke ix. 51. Wherefore this being the conſtant notion of the word, it muſt ſo be here likewiſe underſtood, ἀνελήφθη ἐν δόξῃ· as the vulgar Latin, (whoſe authority is pretended againſt us,) *aſſumptum eſt in gloria*; rendering it here by the ſame word by which he always tranſlated ἀνελήφθη.

Pag. 209. (*q*)

For being the epiſtle was written in the Greek lan-

language, it is enough if all thoſe copies do agree. ART. II. Nor need we be troubled with the obſervation of Grotius on the place: Suſpectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs et Ambroſius, qui omnes legerunt, ὃ ἐφανερώθη. I confeſs the vulgar Latin reads it otherwiſe than the Greek, *Quod manifeſtatum eſt in carne*; and it cannot be denied but the Syriac, however tranſlated by Tremellius, agreeth with the Latin; and both ſeem to have read ὃ inſtead of Θεός. But the joint conſent of the Greek copies and interpreters is above the authority of theſe two tranſlators, and the Arabic ſet forth in the *Biblia Polyglotta* agreeth expreſsly with them. But that which Grotius hath farther obſerved is of far greater conſideration: Addit Hincmarus opuſculo 55, illud Θεὸς hic poſitum a Neſtorianis. For if at firſt the Greeks read ὃ ἐφανερώθη, and that ὃ were altered into Θεὸς by the Neſtorians, then ought we to correct the Greek copy by the Latin, and confeſs there is not only no force, but not ſo much as any ground or colour for our arguments. But firſt, it is no way probable that the Neſtorians ſhould find it in the original, ὃ, and make it Θεὸς, becauſe that by ſo doing they had overthrown their own aſſertion, which was, that God was not incarnate, nor born of the Virgin Mary; that God did not aſcend unto heaven, but Chriſt by the Holy Ghoſt remaining upon him, καὶ τὴν ἀνάληψιν αὐτῷ χαρισάμενον. *Concil. Epheſ. par.* i. *cap.* 17. Secondly, it is certain that they did not make this alteration, becauſe the Catholic Greeks read it Θεὸς before there were ſuch heretics, ſo called; Neſtoriani a Neſtorio Epiſcopo, Patriarcha Conſtantinopolitano. *S. Auguſt. Hæreſ.* Neſtorius, from whom that hereſy began, was patriarch of Conſtantinople after Siſinius, Siſinius after Atticus, Atticus after Nectarius, who ſucceeded Joannes, vulgarly called Chryſoſtomus. But St. Chryſoſtom read it not ὃ, but Θεὸς, as appears by his commentaries upon the

ART. II. place; Θεὸς ἐφανερώθη ἐν σαρκὶ, τετέχνται, ὁ δημιουργός. And St. Cyril, who by all means oppoſed Neſtorius upon the firſt appearance of his hereſy, wrote two large epiſtles to the queens Pulcheria and Eudoſia, in both which he maketh great uſe of this text. In the firſt, after the repetition of the words as they are now in the Greek copies, he proceedeth thus; Τίς ὁ ἐν σαρκὶ φανερωθείς; ἢ δῆλον, ὅτι πάντη τε καὶ πάντως ὁ ἐκ θεοῦ πατρὸς λόγος· ἕτω γὰρ ἔσαι μέγα τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί. Wherefore in St. Paul he read Θεὸς *God*, and took that God to be the Word. In the ſecond, repeating the ſame text *verbatim*, he manageth it thus againſt Neſtorius; Εἰ Θεὸς ὢν ὁ λόγος ἠνανθρωπῆσαι λέγοιτο, καὶ ἐ δήπε μεθεὶς τὸ εἶναι Θεὸς, ἀλλ' ἐν οἷς ἦν ἀεὶ διαμένων, μέγα δὴ τότε καὶ ὁμολογεμένως μέγα ἐσὶ τὸ τῆς εὐσεβείας μυστήριον· εἰ δὲ ἄνθρωπος νοεῖται κοινὸς ὁ Χριςὸς, πῶς ἐν σαρκὶ πεφανέρωται; καί τοι πῶς ἀχ ἅπασιν ἐναργὲς, ὅτι πᾶς ἄνθρωπος ἐν σαρκί τι ἐσὶ, καὶ ἐκ ἂν ἑτέρως ἐρῶτό τισι. And in the explanation of the ſecond Anathematiſm he maketh uſe of no other text but this to prove the hypoſtatical union, giving it this gloſs or expoſition: Τί ἐσι τὸ, ἐφανερώθη ἐν σαρκι; τετέσι, γέγονε σάρξ ὁ ἐκ θεοῦ πατρὸς λόγος, &c. The ſame he urgeth in his *Scholion de Unigeniti Incarnatione*. So alſo Theodoret, contemporary with St. Cyril: Θεὸς γὰρ ὢν καὶ θεοῦ υἱὸς, καὶ ἀόρατον ἔχων τὴν φύσιν, δῆλος ἅπασιν ἐνανθρωπήσας ἐγένετο, σαφῶς δὲ ἡμᾶς δύο φύσεις ἐδίδαξεν, ἐν σαρκὶ γὰρ τὴν θείαν ἔφη φανερωθῆναι φύσιν. Thirdly, Hincmarus does not ſay that the Neſtorians put Θεὸς into the Greek text, but that he which put it in was caſt out of his biſhopric for a Neſtorian: his words are theſe; Quidam nimirum ipſas Scripturas verbis illicitis impoſturaverunt: ſicut Macedonius Conſtantinopolitanus Epiſcopus, qui ab Anaſtaſio Imperatore ideo a civitate expulſus legitur, quoniam falſavit Evangelia, et illum Apoſtoli locum ubi dicit, *quod apparuit in carne, juſtificatum eſt in Spiritu*, per cognationem Græcarum literarum, O in Θ hoc modo mutando falſavit. Ubi enim habuit *Qui*, hoc

hoc eſt ΟΣ monoſyllabum Græcum, litera mutata Ο ART. II.
in Θ vertit; et fecit ΘΣ, id eſt ut eſſet, *Deus apparuit per carnem.* Quapropter tanquam Neſtorianus fuit expulſus. *Hincm. Opuſc.* lv. *cap.* 18. Now whereas Hincmarus ſays *expulſus legitur*, we read not in Euagrius, or the Excerpta of Theodotus, or in Joannes Malala, that Macedonius was caſt out of his biſhopric for any ſuch falſation. It is therefore probable that he had it from Liberatus, a Deacon of the Church of Carthage, who wrote a Breviary, collected partly out of the Eccleſiaſtical Hiſtories and Acts of the Councils, partly out of the relations of ſuch men as he thought fit to believe, extant in the fourth tome of the Councils. In which, chap. xix. we have the ſame relation, only with this difference, that Ο is not turned into Θ, but into Ω, and ſo ΟΣ becomes not ΘΣ, but ΩΣ. So that firſt the Greek copies are not ſaid to have read it ὃς, but ὃς, and ſo not to have relation to the myſtery, but to the perſon of Chriſt; and therefore this makes nothing for the vulgar Latin. Secondly, whereas Hincmarus ſays there was but one letter changed, no ſuch mutation can of ΟΣ make ΘΕΟΣ, it may ΩΣ, as we read in Liberatus; and then this is nothing to the Greek text. Thirdly, Macedonius was no Neſtorian, but Anaſtaſius an Eutychian; and he ejected him [a] as he did other Catholic Biſhops under the pretence of Neſtorianiſm, but for other reaſons. However Macedonius could not falſify all the Greek copies, when, as well thoſe which were before his time, as thoſe which were written ſince, all acknowledge Θεὸς. And if he had been ejected for ſubſtituting Θεὸς, without queſtion Anaſtaſius would have taken care for the reſtoring ὃς, which we find not in any copy. It remaineth therefore that the Neſtorians did not falſify the text by reading Θεὸς ὃς ἐφανερώθη but that the ancient Greek Fathers read it ſo; and

[a] The fifth and following e[illegible] read [illegible]
conſequently,

ART. II. conſequently, being the Greek is the original, this lection muſt be acknowledged authentical.

Pag. 210. (*r*)

Τὴν ἐκκλησίαν τ῀ Θε῀. For though the Church be properly the Church of Chriſt, Matt. xvi. 18. Col. i. 24. and in the plural we read once αἱ ἐκκλησίαι τ῀ Χριστ῀, Rom. xvi. 16. as we do of the *Churches of God*, 1 Cor. xi. 16. 2 Theſſ. i. 4. and 1 Theſſ. ii. 14. yet ἡ ἐκκλησία τ῀ Θε῀ is frequently uſed; as 1 Cor. i. 2. and x. 32. and xv. 9. and xi. 22. 2 Cor. i. 1. 1 Tim. iii. 5. 15. but ἡ ἐκκλησία τ῀ Χριστ῀ not once named. And therefore we have no reaſon to alter it in this text, or to fancy it firſt written χ῀, and then made θ῀, when it is ſo often written Θε῀, not Χριστ῀. Some MSS. as the Alexandrian, Cantabrigian, and New Coll. MSS. read it τ῀ Κυρί῀, and the interpreter of Irenæus, *Regere Eccleſiam Domini*, *lib.* iii. *cap.* 14. Others repreſent Κυρί῀ καὶ Θε῀, followed by the Arabic interpreter; which makes not at all againſt our argument; but, becauſe in this particular unuſual, not like to be true: The Syriac tranſlating it *Chriſti*, (דמשיחא not *Domino*, as it is in the Latin tranſlation) gives rather an expoſition than a verſion.

Pag. 210. (*s*)

Ἴδιον αἷμα is oppoſed to ξένον αἷμα ἀλλότριον. And therefore it is obſervable that the author of the Racovian Catechiſm, in his anſwer to this place of Scripture, doth never make the leaſt mention of ἴδιον or *proprium*, but only affirms that the blood of Chriſt may be called the blood of God the Father; and *totidem verbis* did Socinus anſwer to Wiekus before, but in his whole anſwer concealed the force of ἴδιον, whereas the ſtrength of our argument lies in theſe words, διὰ τ῀ ἰδί῀ αἵματος, or, as the Alexandrian MS. and one mentioned by Beza, διὰ τ῀ αἵματος τ῀ ἰδί῀.

Pag.

Pag. 214. (*t*) ART. II.

Indeed it hath been anſwered, that theſe words are not to be referred to Chriſt, but to God the Father. So Theodorus Mopſueſtenus in his Commentary on St. John; Thomas quidem, cum ſic credidiſſet, *Dominus meus et Deus meus* dicit, non ipſum Dominum et Deum dicens (non enim reſurrectionis ſcientia docebat et Deum eſſe eum qui reſurrexit) ſed quaſi pro miraculoſo facto Deum collaudat *Syn. V. Collat.* 4. As if Thomas had intended only to have praiſed God for raiſing Chriſt. But firſt, it is plain that Thomas anſwered Chriſt; ſecondly, that he ſpake unto *him*, that is to Chriſt, and conſequently that the words which he ſpake belong to Chriſt; thirdly, that the words are a confeſſion of his faith in Chriſt, as our Saviour doth acknowledge. And whereas Franciſcus Davidis did object, that in a Latin Teſtament he found not *et dixit ei*, but *et dixit* without *ei*, it is ſufficiently diſcountenanced by Socinus in his epiſtle, affirming that all the Greek and Latin copies had it, except that one which he had found: and therefore the omiſſion muſt be imputed to the negligence of the printer.

Pag. 214. (*u*)

Ὁ κύριός μου καὶ ὁ Θεός μου. Either in theſe words there is an ellipſis of εἶ σὺ, *Thou art my Lord, thou art my God*; or an antiptoſis, the nominative caſe uſed for the vocative, as Ἐλωΐ, Ἐλωΐ, ὁ Θεός μου, ὁ Θεός μου, Mark xv. 34. Ἀββὰ ὁ πατὴρ, Mark xiv. 36. and Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, John xix. 3. If it be an ellipſis of the verb εἰ, ſo frequent in the Scriptures, and of the perſon ſufficiently underſtood in the preceding pronoun, then it is evident that ὁ Θεός is attributed unto Chriſt, for then St. Thomas ſaid unto him, *Thou art* ὁ Θεός μου. If it be an antiptoſis though the conſtruction require not a verb, yet the ſignification virtually requireth as much, which is equivalent.

ART. II. equivalent: for he acknowledgeth him as much God while he calleth him ſo, as if he did affirm him to be ſo. Neither can it be objected that the article ὁ ſerveth only in the place of ὦ, as ſignifying that the nominative is to be taken for the vocative caſe; becauſe the nominative may as well ſtand vocatively without an article, as Ἰωσὴφ υἱὸς Δαβὶδ, Matt. i. 20. and Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ, Matt. xx. 30, 31. and therefore when the vocative is inveſted with an article, it is as conſiderable as in a nominative. And being theſe words were an expreſſion of the Apoſtle's faith, as Chriſt underſtood and approved them, they muſt contain in them, virtually at leaſt, a propoſition; becauſe no act of our faith can be expreſſed, where the object is not at leaſt a virtual propoſition. And in that propoſition, ὁ Θεὸς muſt be the predicate, and Chriſt, to whom theſe words are ſpoken, muſt alſo be the ſubject. It cannot therefore be avoided, but that St. Thomas did attribute the name of God to our Saviour with an article. Indeed to me there is no doubt but St. Thomas in theſe words did make as true and real a confeſſion of his faith concerning the Perſon of Chriſt, as St. Peter did, when he *anſwered and ſaid, Thou art Chriſt, the Son of the living God*, Matt. xvi. 16. and conſequently, that ὁ Κύριος and ὁ Θεὸς do as properly belong unto him, as St. Peter's ὁ Χριστὸς and ὁ υἱός. As therefore Chriſt ſaid to his Diſciples, *Vos vocatis me* ὁ διδάσκαλος, καὶ ὁ Κύριος, *et bene dicitis, ſum etenim*, John xiii. 13. ſo he might have replied to Thomas, *You call me* ὁ Κύριος *and* ὁ Θεὸς, *and you ſay well, for I am ſo.* As for the objection of Socinus, that though Θεὸς be here ſpoken of Chriſt, and that with an article ὁ, yet that article is of no force, becauſe of the following pronoun μου, it is moſt groundleſs: for the article ὁ cannot have relation to the following pronoun μου. Ἐπεὶ πῶς ἡ ἀπαράδεκτος ἀνταναμμία τῶν ἀρθρων ἐν γενικῇ πτώσει εἰθείας ἄρθρον παραδέχεται·

δέχεται· as that great critic Apollonius Alexandri- ART. II.
nus obſerves, *lib.* i. *de Syntaxi*, *cap.* 30. And if for μκ, it were ὁ ἐμὸς, yet even that article would belong to Θεὸς, for in theſe words, ὁ Θεὸς ὁ ἐμὸς, neither article belongs to ἐμὸς, but both to Θεὸς· for, as the ſame critic obſerves in the ſame caſe, τὰ δύο ἄρθρα εἰς μίαν τὴν εὐθεῖαν ἀναφέρεται· οὐκ ἄρα ἐν τῷ, ὁ πατὴρ ὁ ἐμὸς, κατηναγκασαι τὸ ἕτερον τῶν ἄρθρων ἐπὶ τὴν ἀντωνυμίαν φέρεσθαι. So that if ὁ Θεὸς be *the ſupreme God*, then ὁ Θεός μκ muſt be *my ſupreme God*: as when David ſpeaks to God Ὁ Θεός, ὁ Θεός μκ, πρός σε ὀρθρίζω, Pſal. lxii. 1. the latter is of as great importance as the former. So again, Pſal. xlii. 5. Ἐξομολογήσομαί σοι ἐν κιθάρᾳ, ὁ Θεὸς, ὁ Θεός μκ· and xlix. 3. Ὁ Θεὸς ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν· and lxx. 12. Ὁ Θεὸς μὴ μακρύνῃς ἀπ' ἐμοῦ, ὁ Θεός μκ. I dare not therefore ſay to any perſon, that he is ὁ Θεός μκ, except I do believe that he is ὁ Θεός. Wherefore I conclude that the words of St. Thomas, Ὁ κύριός μκ καὶ ὁ Θεός μκ, are as fully and highly ſignificative as thoſe of David, Πρόσχες τῇ φωνῇ τῆς δεήσεώς μκ, ὁ βασιλεύς μκ καὶ ὁ Θεός μκ, Pſal. v. 2. or thoſe, Ὁ Θεός μκ καὶ ὁ κύριός μκ, εἰς τὴν δίκην μκ, Pſal. xxxv. 23. or thoſe, Τὰ δυσιαστήριά σκ, κύριε τῶν δυνάμεων ὁ βασιλεύς μκ, καὶ ὁ Θεός μκ, Pſal. lxxxiv. 3. or thoſe of St. John in the Revelation, as they lie in the Alexandrian and Complutenſian copies; Ἄξιος εἶ, ὁ κύριος καὶ ὁ Θεὸς ἡμῶν ὁ ἅγιος, λαβεῖν, &c. or that laſtly in the moſt ancient hymn, Κύριε ὁ Θεὸς, ὁ ἀμνὸς τῷ Θεῷ——ἐλέησον ἡμᾶς.

Pag. 214. (*x*)

Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος. Hic agitur non ſolum de vero Deo, ſed de illo uno vero Deo, ut articulus in Græco additus indicat. *Catech. Racov.*

Pag. 214. (*y*)

Οὗτος for ὅς, as Acts viii. 26. Ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *quæ eſt deſerta.*

Pag.

ART. II. Pag. 215. (z)

Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. *S. Ignat. Epiſt. ad Smyrn.* Ἐν θελήματι τοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν. *Idem, Epiſt. ad Epheſ.* Ὁ γὰρ Θεὸς ἡμῶν, Ἰησοῦς ὁ Χριστὸς ὁ ἐκυοφορήθη ὑπὸ Μαρίας. *Ibid.* Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν Πατρὶ ὢν μᾶλλον φαίνεται. *Epiſt. ad Rom.* Τοῦ Θεοῦ λόγε τὰ λογικὰ πλάσματα ἡμεῖς. *S. Clem. Alex. adv. Gentes.* And it was well obſerved by the author of the Μικρὰ Λαβύρινθος, written about the beginning of the third century, that not only the ancienter Fathers before him, as Juſtin, Miltiades, Tatianus, Clemens, Irenæus, Melito, &c. did ſpeak of Chriſt as God, but that the hymns alſo penned by Chriſtians from the beginning did expreſs Chriſt's Divinity. Ψαλμοὶ δὲ ὅσοι καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι τὸν λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνοῦσι Θεολογοῦντες. And the Epiſtle of Pliny to Trajan teſtifies the ſame: Quod eſſent ſoliti ſtato die ante lucem convenire, carmenque Chriſto quaſi Deo dicere.

Pag. 215. (a)

Though ſome would leave *God* out of the text, upon this pretence, becauſe St. Cyprian, *lib.* ii. *adv. Judæos*, citing this place, leaves it out. But that muſt needs be by the negligence of ſome of the ſcribes, as is evident. Firſt, becauſe Manutius and Morellius found the word *Deus* in their copies, and both the MSS. which Pamelius uſed acknowledge it. Secondly, becauſe St. Cyprian produceth the text to prove *quod Deus Chriſtus*; and reckoneth it among the reſt in which he is called expreſsly God. Thirdly, becauſe Tertullian, whoſe diſciple St. Cyprian profeſſed himſelf, did both ſo read it, and ſo uſe it. Solum autem Chriſtum potero Deum dicere, ſicut idem Apoſtolus: *Ex quibus Chriſtus, qui eſt* (inquit) *Deus ſuper omnia benedictus in ævum omne. Adv. Praxeam.* And again, in the ſame book; Hunc et Paulus conſpexit, nec tamen Patrem vidit. *Nonne*, inquit, *vidi Jeſum?* Chriſtum autem et ipſum

ipſum Deum cognominavit: *Quorum Patres, et ex* ART. II.
quibus Chriſtus ſecundum carnem, qui eſt per (vel *ſuper*) *omnia Deus benedictus in ævum.* Novatian, *de Trinitate*, uſeth the ſame argument. And another ancient author very expreſsly; Rogo te, Deum credis eſſe Filium, an non? Sine dubio, reſponſurus es, Deum; quia etſi negare volueris, ſanctis Scripturis convinceris, dicente Apoſtolo, *Ex quibus Chriſtus ſecundum carnem, qui eſt ſuper omnia Deus benedictus in ſecula.* So alſo St. Auguſtin, Non ſolum Pater Deus eſt, ſicut etiam omnes hæretici concedunt, ſed etiam Filius; quod, velint nolint, coguntur fateri, dicente Apoſtolo, *Qui eſt ſuper omnia Deus benedictus in ſecula. De Trin. lib.* ii. *cap.* 13. *et cont. Fauſtum, lib.* xvi. *cap.* 15. As for the objection, that St. Chryſoſtom doth not ſignify in his Commentaries that he read θεὸς in the text: I anſwer, that neither does he ſignify that he read ὁ ἐπὶ πάντων, for in his expoſition he paſſeth over wholly ὁ ἐπὶ πάντων θεὸς, but it doth not follow that he read not ὁ ἐπὶ πάντων in the text. But when he repeats the words of the Apoſtle, he agrees wholly with the Greek text, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητός· and Theodoret, who lived not long after him, doth not only acknowledge the words, but give a full expoſition of them: Ἥρκει μὲν ἡ τῆ κατὰ σάρκα προσθήκη παραδηλῶσαι τῆ δεσπότιν Χριςῆ τὴν θεότητα· ἀλλ' ὥσπερ ἐν τῷ προοιμίῳ εἰρηκὼς, τῆ γενομένη ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ἐπήγαγε, τῆ ὁριςθέντος υἱῆ θεῆ ἐν δυνάμει· ἅτως ἐνταῦθα εἰπὼν, τὸ κατὰ σάρκα, προςέθηκε τὸ, ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τὰς αἰῶνας. As for the omiſſion of *Deus* in St. Hilary on the Pſalms, it muſt of neceſſity be attributed to the negligence of the ſcribe, not to the reading of the Father. For how he read it he hath clearly expreſſed in his books *de Trinitate:* Non ignorat Paulus Chriſtum Deum, dicens, *Quorum ſunt Patres, et ex quibus Chriſtus qui eſt ſuper omnia Deus.* Non hic creatura in Deum deputatur, ſed creaturarum Deus eſt, qui ſuper omnia

Deus

ART. II. Deus eſt. The pretence therefore of Eraſmus from the Fathers is vain; and as vain is that of Grotius from the Syriac tranſlation, which hath in it the name of *God* expreſsly, as well as all the copies of the original, and all the reſt of the tranſlations, דאיתוהי אלהא דעל כל :

Pag. 215. (*b*)

Τὸ κατὰ σάρκα oppoſed unto τὸ κατὰ πνεῦμα. As Rom. i. 3. where κατὰ σάρκα is uſed without an article, becauſe κατὰ πνεῦμα, to which it is oppoſed, followeth, and ſo the oppoſition is of itſelf apparent. But here being κατὰ πνεῦμα is not to be expreſſed in the following words, the article τὸ, ſignifying of itſelf a diſtinction or exception, ſheweth that it is to be underſtood.

Pag. 215. (*c*)

Ὁ ὢν ἐπὶ πάντων. Not *in omnibus*, as Eraſmus, nor *ſuper omnes*, as Beza, with reference to the Fathers, which ſhould have been ἐπὶ πάντων αὐτῶν· but as the vulgar tranſlation, and the ancient Fathers before that, *ſuper omnia*, ἐπὶ for ἐπάνω, as John iii. 31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστὶ, which ſignifieth no leſs than עליון the ordinary name of God, ὁ ὕψιστος, *the Moſt High*, as it is taken for the ſupreme God by itſelf, Acts vii. 48. and is deſcribed, Pſal. xcvii. 9. Ὅτι σὺ εἶ, Κύριε, ὁ ὕψιστος ἐπὶ πᾶσαν τὴν γῆν, σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς.

Pag. 215. (*d*)

As Mark. xiv. 61. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; *Art thou the Chriſt the Son of the Bleſſed?* where the vulgar attribute is taken for God himſelf, which is uſually added to the name of God, as 2 Cor. xi. 31. Ὁ θεὸς——ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας· or to any deſcription of him; as Ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν. Rom. i. 25. And theſe expreſſions of St. Paul are conſonant to the ancient cuſtom

cuſtom of the Jews, who, when the prieſt in the ſanctuary rehearſed the name of God, were wont to anſwer, *Bleſſed be his name for ever.* Inſomuch as the *Bleſſed One* did ſignify in their language as much as the *Holy One*; and both, or either of them, the God of Iſrael. Hence are ſo frequent in the Rabbins, הקדוש ברוך הוא *the Holy Bleſſed One*, and ברוך הוא *the Bleſſed One*, that they are written by abbreviation, ה"הקב or ה"הב; *and the infinite Bleſſed One*, א"ס ב"ה; *Bleſſed be God for ever, Amen and amen*, י"לאו and בי"לאו. ART. II.

Pag. 217. (*e*)

This hereſy was ſo called from two who bare the ſame name, and fell at the ſame time into the ſame opinion; one of them being a preſbyter, and rector of a church in Alexandria, the other a deacon: as Alexander Biſhop of Alexandria, in his epiſtle extant in Theodoret, Εἰσὶ δὲ οἱ ἀναθεματισθέντες αἱρετισῶται, ἀπὸ πρεσβυτέρων μὲν Ἄρειος, ἀπὸ διακόνων δὲ, Ἀχιλλᾶς, Εὐζώϊος, Ἄρειος ἕτερος, &c. In the epiſtle of the Arians to Alexander, he is reckoned amongſt the preſbyters; Ἄρειος, Ἀαθαλὴς, Ἀχιλλᾶς, Καρπώνης, Σαρματᾶς, Ἄρειος, πρεσβύτεροι. Of theſe two Phœbadius *cont. Arian. cap.* 25. Patrem et filium eſſe non unam perſonam, ut Sabellius, aut duas ſubſtantias, ut Arii. The hereſy is ſo well known, that it needs no explication: and indeed it cannot be better deſcribed than in the anathematiſm of the Nicene Council. Τοὺς δὲ λέγοντας ἦν ποτὲ ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ ἀλλοιωτὸν, ἢ τρεπτὸν τὸν υἱὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ Καθολικὴ καὶ Ἀποστολικὴ Ἐκκλησία. Thus tranſlated by St. Hilary; Eos autem qui dicunt, erat quando non erat, et antequam naſceretur non erat, et quod de non extantibus factus eſt, vel ex alia ſubſtantia aut eſſentia, dicentes eſſe convertibilem et demutabilem Deum, hos anathematizat Catholica Eccleſia.

Pag.

ART. II.

Pag. 217. (*f*)

Ἕνα γὰρ οἴδαμεν ἀγέννητον, καὶ μίαν τῶν πάντων ἀρχὴν, τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *S. Basil. Epist.* 78. Ἕν ἀγέννητον, ὁ Πατήρ. *Alex. Epist. apud Theodoretum.*

Pag. 217. (*g*)

Πάντα ὅσα ἔχει ὁ πατὴρ, τοῦ υἱοῦ ἐστὶν, ὡς ἔμπαλιν τὰ τοῦ υἱοῦ τοῦ πατρός· ἀδὲν ἂν ἴδιον, ὅτι κοινὰ, ἐπεὶ καὶ αὐτὸ τὸ εἶναι κοινὸν καὶ ὁμότιμον, εἰ καὶ τῷ υἱῷ παρὰ τοῦ πατρός. *S. Greg. Naz. Orat.* 2. *de Filio.*

Pag. 218. (*h*)

Hoc dixit, *Vitam dedit Filio ut haberet eam in ſemetipſo*, tanquam diceret, Pater, qui eſt vita in ſemetipſo, genuit Filium qui eſſet vita in ſemetipſo. Pro eo enim quod eſt *genuit*, voluit intelligi *dedit*, tanquam ſi cuiquam diceremus, dedit tibi Deus eſſe. *S. Auguſt.* Et paulo poſt, Quid ergo Filio dedit? dedit ei ut Filius eſſet; genuit ut vita eſſet; hoc eſt, dedit habere ei vitam in ſemetipſo, ut eſſet vita non egens vita, ne participando intelligatur habere vitam. Si enim participando haberet vitam non in ſemetipſo, poſſet et amittendo eſſe ſine vita: hoc in Filio ne accipias, ne cogites, ne credas. Manet ergo Pater vita, manet et Filius vita. Pater vita in ſemetipſo, non a Filio; Filius vita in ſemetipſo, ſed a Patre. So again, *de Trin. lib.* i. *cap.* 12. Plerumque dicit, *Dedit mihi Pater*; in quo vult intelligi quod eum genuerit Pater: non ut tanquam jam exiſtenti et non habenti dederit aliquid, ſed ipſum dediſſe ut haberet, genuiſſe ut eſſet.

Pag. 218. (*i*)

Tamquam diceret, Quid ſcandalizati eſtis quia Patrem meum dixi Deum, quia æqualem me facio Deo? Ita ſum æqualis, ut non ille a me, ſed ego ab illo ſim. Hoc enim intelligitur in his verbis, *Non poteſt Filius a ſe facere quicquam*, &c. hoc eſt, quicquid Filius habet ut faciat, a Patre habet ut faciat.

faciat. Quare habet a Patre ut faciat? quia a Patre habet ut poſſit, quia a Patre habet ut ſit. Filio enim hoc eſt eſſe quod poſſe. *S. Auguſt. in locum.* Paulo poſt, Hoc eſt, *Non poteſt Filius a ſe quicquam facere*, quod eſſet, ſi diceret, non eſt Filius a ſe. Etenim ſi Filius eſt, natus eſt; ſi natus eſt, ab illo eſt de quo natus eſt. ART. II.

Pag. 218. (*k*)

Δῆλον ὅτι τὸ μεῖζον μὲν ἐϛι τῆς αἰτίας· τὸ δὲ ἴσον, τῆς φύσεως. *S. Greg. Naz. Orat.* 36.

Pag. 218. (*l*)

So St. Auguſtin hath obſerved: *Ab ipſo*, inquit, *ſum*, quia Filius de Patre, et quicquid eſt filius, de illo eſt cujus eſt filius: ideo Dominum Jeſum dicimus Deum de Deo; Patrem non dicimus Deum de Deo, ſed tantum Deum: et dicimus Dominum Jeſum lumen de lumine; Patrem non dicimus lumen de lumine, ſed tantum lumen: ad hoc ergo pertinet quod dixit, *Ab ipſo ſum.* From hence then did the Nicene Council gather thoſe words of their Creed, Θεὸν ἐκ Θεοῦ, καὶ φῶς ἐκ φωτὸς, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ. But not immediately, for they were partly in ſome of the Oriental Creeds before; as appeareth by that confeſſion which Euſebius preſented to the Council, as containing what he had believed and taught ever ſince his baptiſm, in which he had theſe words, Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριϛὸν, τὸν τοῦ θεοῦ λόγον, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτὸς, ζωὴν ἐκ ζωῆς. And as Euſebius calls him *Life of Life*, ſo others *Power of Power*, and *Wiſdom of Wiſdom.* Ideo Chriſtus virtus et ſapientia Dei, quia de Patre virtute et ſapientia etiam ipſe virtus et ſapientia eſt, ſicut lumen de Patre lumine, et fons vitæ apud Deum Patrem utique fontem vitæ. *S. Auguſt. de Trin. lib.* vii. *cap.* 3. And not only ſo, but *Eſſence of Eſſence.* Pater et Filius ſimul una ſapientia, quia una eſſentia; et ſingillatim ſapientia de ſapientia, ſicut eſſentia de eſſentia. *Ibid. cap.* 2.

ART. II. Pag. 218. (*m*)

Ὁμοούσιος, which is *coeſſential* or *conſubſtantial*, is not to be taken of a part of the Divine eſſence, as if the Son were a part of the eſſence of the Father, and ſo of the ſame nature with him, which was the opinion of the Manichees. Οὐχ ὡς Οὐαλλεντῖνος προβολὴν τὸ γέννημα τοῦ πατρὸς ἐδογμάτισεν· οὐδ' ὡς Μανιχαῖος μέρος ὁμοούσιον τοῦ πατρὸς τὸ γέννημα εἰσηγήσατο· as Arius in his epiſtle to Alexander: by the interpretation of St. Hilary; Nec ut Valentinus, prolationem natum Patris commentatus eſt—nec, ſicut Manichæus, partem unius ſubſtantiæ Patris natum expoſuit. *De Trin. lib.* vi. *cap.* 9. Quod Hilarius ita Latine reddidit; tanquam ὁμοούσιον id ſignificaret quod *partem ſubſtantiæ* habet ex toto reſectam, ſays Dionyſius Petavius, without any reaſon; for St. Hilary clearly tranſlates ὁμοούσιον barely *unius ſubſtantiæ*, and it was in the original μέρος ὁμοούσιον, which he expreſſed by *partem unius ſubſtantiæ*. Under this notion firſt the Arians pretended to refuſe the name ὁμοούσιον, as Arius in the ſame epiſtle ſignifieth, leſt thereby they ſhould admit a real compoſition and diviſion in the Deity: Εἰ τὸ ἐκ γαστρὸς, καὶ τὸ ἐκ Πατρὸς ἐξῆλθον, ὡς μέρος τοῦ ὁμοουσίου καὶ ὡς προβολὴ ὑπό τινων νοεῖται, σύνθετος ἔσται ὁ Πατὴρ, καὶ διαιρετὸς, καὶ τρεπτός. And St. Jerom teſtifies thus much, not only of Arius and Eunomius, but alſo of Origen before them. Habetur Dialogus apud Græcos Origenis, et Candidi Valentinianæ Hæreſeos defenſoris. Quos duos Andabatas digladiantes ſpectaſſe me fateor. Dicit Candidus, Filium de Patris eſſe ſubſtantia, errans in eo quod προβολὴν aſſerit: e regione Origenes, juxta Arium et Eunomium, repugnat eum vel prolatum eſſe vel natum, ne Deus Pater dividatur in partes. *Apol.* ii. *in Ruffin.* And therefore Euſebius Biſhop of Cæſarea refuſed not to ſubſcribe to the Nicene Creed, being ſo interpreted as that objection might be taken away. Τὸ ἐκ τῆς οὐσίας, ὡμολόγητο πρὸς αὐτῶν δηλωτικὸν εἶναι τοῦ, ἐκ μὲν τοῦ πατρὸς εἶναι, οὐ μὲν ὡς μέρος ὑπάρχειν τοῦ

τῷ Πατρός. Upon this confeſſion he ſubſcribed to ART. II. that clauſe, *Begotten of the ſubſtance of the Father*, which was not in his own Creed. And again, Οὕτω δὲ καὶ τὸ, ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν, ἐξεταζόμενος ὁ λόγος συνίσησιν οὐ κατὰ τῶν σωμάτων τρόπον, οὐδὲ τοῖς θνητοῖς ζώοις παραπλησίως, οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας, οὔτε κατὰ ἀποτομὴν, &c. Upon this acknowledgment he was perſuaded to ſubſcribe to the other clauſe alſo, (added to that Creed which he himſelf gave in to the Council,) *Being of one ſubſtance with the Father:* which clauſe was inſerted by the Council at the inſtance of Conſtantine the emperor. Now as the Manichees made uſe of the word ὁμοούσιος to expreſs their errors concerning the nature of God, and the perſon of Chriſt; ſo the ancient Fathers, before the Nicene Council, had uſed the ſame in a true catholic ſenſe, to expreſs the unity in eſſence of the Father and the Son: as appeareth by the confeſſion of the ſame Euſebius; Ἐπεὶ καὶ τῶν παλαιῶν λογίκ τινὰς, καὶ ἐπιφανεῖς ἐπισκόπους, καὶ συγγραφέας ἐγνωμεν, ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου συγχεησαμένους ὀνόματι. Wherefore the other Euſebius of Nicomedia, underſtanding the ancient catholic ſenſe, confeſſed that if they believed Chriſt to be the true begotten, and not created, Son of God, they muſt acknowledge him ὁμοούσιον, which the Arians endeavoured to make ſo odious, and therefore the Council in oppoſition to them determined it: Quid eſt aliud cur ὁμοούσιον Patri nolint Filium dici, niſi quia nolunt verum Dei Filium confiteri? ſicut author ipſorum Euſebius Nicomedienſis epiſtola ſua prodidit, dicens, Si verum, inquit, Dei Filium et increatum dicimus, ὁμοούσιον cum Patre incipimus confiteri. Hæc cum lecta eſſet epiſtola in Concilio Niceno, hoc verbum in tractatu Fidei poſuerunt Patres, quod id viderunt adverſariis eſſe formidini, ut tanquam evaginato ab ipſis gladio ipſorum nefandæ caput hæreſis amputarent. *S. Ambroſ. de Fide, lib.* iii. *cap.* 15. De

ART. II. De voce Ὁμοούσιος *vide Dionyſ. Petav. de Trin. lib.* iv. *cap.* 6.

Pag. 219. (*n*)

Ἀδύνατον γὰρ τὸν Θεὸν εἰπεῖν ἔρημον τῆς φυσικῆς γονιμότητος. *Damaſc. de Fide Orthod. lib.* i. *cap.* 8.

Pag. 219. (*o*)

Εἰ δὲ μὴ καρπογόνος ἐστὶν αὐτὴ ἡ θεία οὐσία, ἀλλ' ἔρημος, κατ' αὐτοὺς, ὡς φῶς μὴ φωτίζον, καὶ πηγὴ ζηρὰ, πῶς δημιουργικὴν ἐνέργειαν ἔχειν αὐτὸν λέγοντες οὐκ αἰσχύνονται; *S. Athanaſ. Orat.* ii. *cont. Arianos.*

Pag. 219. (*p*)

This is often repeated there, and particularly in the laſt chapter but one, called *Alechlas*. Eſt ipſe Deus unus, Deus æternus, qui nec genuit, nec genitus eſt, et cui nullus eſt æqualis. And the *Saracenica* ſet forth by Sylburgius mention this as the firſt principle of Mahumetaniſm, Ὅτι εἷς θεός ἐστι, ποιητὴς τῶν ὅλων, μήτε γεννηθεὶς, μήτε γεννήσας. And Joannes Siculus and Gregorius Cedrenus relate how Mahomet gave command, Ἕνα μόνον προσκυνεῖν θεὸν, καὶ τὸν Χριστὸν τιμᾶν ὡς λόγον τοῦ θεοῦ μὲν, οὐχὶ υἱὸν δέ. And we read of his ridiculous hiſtory, that Chriſt, after his aſcenſion into heaven, was accuſed by God for calling himſelf his Son, and that he denied it, as being ſo named only by men without any authority from him. Ὅτι ἀνελθόντα τὸν Χριστὸν εἰς τὸν οὐρανὸν ἠρώτησεν ὁ Θεὸς, λέγων, Ὦ Ἰησοῦ, σὺ εἶπες τὸν λόγον τοῦτον, Ὅτι υἱός εἰμι τοῦ θεοῦ καὶ θεός· καὶ ἀπεκρίθη Ἰησοῦς, Ὅτι οὐκ εἶπον ἐγὼ, οὐδὲ αἰσχύνομαι εἶναι δοῦλός σου· ἀλλ' οἱ ἄνθρωποι λέγουσιν ὅτι εἶπον τὸν λόγον τοῦτον.

Pag. 219. (*q*)

Alfirozabadius in his *Kamuz*: Dictum Dei omnipotentis ad Jeſum, (cui propitius ſit et pacem concedat Deus) Tu es *Nabiya*, Propheta meus, ego *walladtoca*, fovi te; at dixerunt Chriſtiani, Tu es *Bonaiya*, Filius meus, ego *waladtoca*, te genui. Longe eſt

ſupra

ſupra hæc Deus. And to the ſame purpoſe Ebnol Athir: In Evangelio dixit Iſæ, Ego *walladtoca, i. e.* educavi te; at Chriſtiani, dempta litera Lam altera, ipſum ei filium ſtatuerunt. Qui longe elatus eſt ſuper ea quæ dicunt. Whereas then the Apoſtles attributed thoſe words of the Pſalm to Chriſt, the Mahumetans, who could not deny but they were ſpoken of the Meſſias, were forced to corrupt the text: and for that they pretend the eminency and excellency of the Godhead, as if it were beneath the majeſty of God to beget a Son, or be a Father: and indeed whoſoever would bring in another prophet greater than Chriſt, as he was than Moſes, muſt do ſo. ART. II.

Pag. 220. (*r*)

I ſay the later Jews ſo attribute thoſe words to David, as if they belonged not to the Meſſias; but the ancient Jews underſtood them of the Chriſt; as appeareth not only out of thoſe places in the Evangeliſts where *the Chriſt* and *the Son of God* are ſynonymous; but alſo by the teſtimony of the later Jews themſelves, who have confeſſed no leſs. So Rabbi David Kimchi in the end of his Commentaries on the ſecond Pſalm, ויש מפרשים זה המזמור על גוג ומגוג והמשיח הוא מלך המשיח וכן פירשו רבותינו ז"ל: *Some interpret this Pſalm of Gog and Magog, and the anointed is Meſſias the King; and ſo our doctors of happy memory have expounded it.* And Rabbi Solomon Jarchi not only confeſſeth that the ancient Rabbins did interpret it of the Meſſias, but ſhews the reaſon why the later Jews underſtood it rather of David, that thereby they might the better anſwer the argument of the Chriſtians deduced from thence: רבותינו דרשו ארת הענין על מלך המשיח ולפי משמעו ולתשובת המינים נכון לפותרו על דוד עצמו: *Our doctors have expounded it of the Meſſias: but as to the literal ſenſe, and for the anſwering heretics,* (that is, in their language, *Chriſtians,*) *it is rather to be interpreted of David in his own perſon.*

ART. II.

Pag. 220. (*s*)

Κοινὸν ὑπάρχει πᾶσι καὶ αὐτοδίδακτον ὁμολόγημα, ὡς ἅπας υἱὸς τῆς αὐτῆς ἐστὶ τῷ γεγεννηκότι οὐσίας καὶ φύσεως. *Phot. Epist.* 1. This is in the language of Aristotle, Τὸ ποιῆσαι ἕτερον οἷον αὐτό· ζῶον μὲν ζῶον, φυτὸν δὲ φυτόν. And St. Basil, *lib.* ii. *cont. Eunom.* Πατὴρ μὲν γάρ ἐστιν, ὁ ἑτέρῳ τοῦ εἶναι κατὰ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν παρασχών.

Pag. 221. (*t*)

Etiamsi filius hominis, homo, in quibusdam similis, in quibusdam sit dissimilis patri; tamen quia ejusdem substantiæ est, negari verus filius non potest, et quia verus est filius, negari ejusdem substantiæ non potest. *S. August. cont. Maximin. lib.* ii. *cap.* 15.

Pag. 222. (*u*)

Πάντα δὲ ὅσα ἦδη τέλεια γεννᾷ· τὸ δὲ ἀεὶ τέλειον ἀεὶ καὶ ἀΐδιον γεννᾷ. *Euseb. de Præp. Evang. ex Plotino.* Ἀνθρώπων μὲν γὰρ ἴδιον τὸ ἐν χρόνῳ γεννᾶν, διὰ τὸ ἀτελὲς τῆς φύσεως· Θεοῦ δὲ ἀΐδιον τὸ γέννημα, διὰ τὸ ἀεὶ τέλειον τῆς φύσεως. *S. Athanas. Orat.* 2. *cont. Arianos.* This was it which so much troubled the Arians, when they heard the Catholics constantly asserting, ἀεὶ θεὸς, ἀεὶ υἱός· ἅμα πατὴρ, ἅμα υἱός.

Pag. 223. (*x*)

Multum distat inter dominationem et conditionem, inter generationem et adoptionem, inter substantiam et gratiam. Ideoque hic non permixte nec passim dicitur, Ascendo ad Patrem nostrum aut Deum nostrum: sed, ad Patrem meum et Patrem vestrum, ad Deum meum et ad Deum vestrum. Aliter enim illi Deus Pater est, aliter nobis. Illum siquidem natura coæquat, misericordia humiliat: nos vero natura prosternit, misericordia erigit. *Capreolus Carthag. Epist.*

Pag. 223. (*y*)

This was the fallacy which Eunomius endeavoured

ed to put upon the Church, as appears by thoſe words of his delivered and anſwered by St. Baſil, Διὰ τοῦτο γὰρ, φησὶ, μονογενὴς, ἐπειδὴ παρὰ μόνα τὴ τοῦ ἀγεννήτε δυνάμει γεννηθεὶς καὶ κτισθεὶς τελειότατος γέγονεν ὑπερβολὴ, as if μονογενὴς were only παρὰ μόνα, and *unigenitus* were nothing elſe but *genitus ab uno*. This St. Baſil refuteth copiouſly: firſt, from the language of the Scriptures and the uſage of mankind; Διὰ τὴν πανουργίαν, ἣν περὶ τὸ ὄνομα τᾶ μονογενᾶς ἐκακέργησε, παρά τε τὴν τῶν ἀνθρώπων συνήθειαν, καὶ παρὰ τὴν εὐσεβῆ τῶν γραφῶν παράδοσιν λαμβάνων αὐτᾶ τὴν διάνοιαν. Μονογενὴς γὰρ οὐχ ὁ παρὰ μόνα γενόμενος, ἀλλ' ὁ μόνος γεννηθεὶς, ἐν τῇ κοινῇ χρήσει προσαγορεύεται. Secondly, by a retort peculiar to that hereſy, which held the Son of God might be called κτισθεὶς as well as γεννηθεὶς, *created* as well as *begotten*, and conſequently might be as properly named μονόκτιστος as μονογενὴς. Εἰ μὴ παρὰ τὸ μόνος γεγεννῆσθαι, ἀλλὰ διὰ τὸ παρὰ μόνα μονογενὴς εἴρηται, ταυτὸ δὲ ἐστι κατά σε τὸ ἐκτίσθαι τῷ γεγεννῆσθαι, τί οὐχὶ καὶ μονόκτιστον αὐτὸν ὀνομάζεις; Thirdly, by a particular inſtance ſhewing the abſurdity of ſuch an interpretation, for that thereby no man could properly be called μονογενὴς, becauſe not begotten of one, but two parents. Μονογενὴς δὲ, ὡς ἔοικεν, ἀνθρώπων οὐδεὶς κατά γε τὸν ὑμέτερον λόγον, διὰ τὸ ἐκ συνδυασμᾶ πᾶσιν ὑπάρχειν τὴν γέννησιν· οὐδὲ ἡ Σάρρα μήτηρ μονογενοῦς ἦν παιδὸς, διότι οὐχὶ μόνη αὐτὸν, ἀλλὰ μετὰ τᾶ Ἀβραὰμ, ἐτεκνώσατο.

Pag. 223. (z)

The Socinians make very much of this notion, and apply it ſo unto Chriſt, as that thereby they might avoid all neceſſity of an eternal generation. So the Racovian Catechiſm: Cauſa cur Chriſto iſta attributa (ſc. *proprium et unigenitum Dei Filium eſſe*) competant, hæc eſt; quod inter omnes Dei filios et præcipuus ſit, et Deo chariſſimus: quemadmodum Iſaac, quia Abrahamo chariſſimus et hæres exſtitit, *unigenitus* vocatus eſt, *Heb.* xi. 17. licet fratrem Iſmaelem habuerit; et Solomon *unigenitus coram matre ſua*,

ART. II.

ART. II. *ſua*, licet plures ex eadem matre fratres fuerint, 1 *Paral.* iii. 1, 2, 3, &c. And that this might be applied to the interpretation of the Creed, Schlictingius hath inſerted it as a material obſervation; Nam hic *unicus* ſeu *unigena* filius nominatur, qui cæteris longe charior eſt Patri, longeque præſtantior; and confirms the interpretation with thoſe two teſtimonies concerning Iſaac and Solomon. But certainly this obſervation of theirs is vain, or what elſe they ſay is falſe. For if Chriſt be called the *Son of God*, becauſe conceived by the Holy Ghoſt, and none elſe was ever ſo conceived, then is he the only-begotten by virtue of his generation. And if ſo, then is he not the only-begotten, as Iſaac and Solomon were, that is, by the affection and prelation of their parents. Or if Chriſt were the only-begotten as Iſaac and Solomon were, then was he not conceived after a ſingular manner, for the brethren of Solomon no way differed from him in their generation. It is plain therefore that this interpretation was invented, that when all the reſt ſhould fail, they might ſtick to this.

Pag. 224. (*a*)

Eunomius would have it only παρὰ μόνα, in relation to the Father only. St. Baſil ſhews that no way proper, and ſhews that μονογενὴς is not he which παρὰ μόνα but μόνος γεγέννηται. St. Cyril of Alexandria adds theſe two παρὰ μόνα and μόνος together, in relation to the Father and the Son: Μονογενὴς κατὰ φύσιν ὁ ἐκ Θεὸ πατρὸς ὠνόμασαι λόγος, ὅτι μόνος ἐκ μόνα γεγεννηται τὸ πατρός, *Epiſt.* 1. *ad Regin.* as Ruffinus doth in *unicus:* Ideo ſubjungit unicum hunc eſſe Filium Dei, unus enim de uno naſcitur. *Expoſ. Symb.* St. Gregory Nazianzen adds to theſe two a third, in reſpect of the manner: Μονογενὴς δὲ, οὐχ ὅτι μόνος ἐκ μόνα καὶ μόνα, ἀλλ' ὅτι καὶ μονοτρόπως, οὐχ ὡς τὰ σώματα. So he ſomething obſcurely and corruptly, but plainly enough in Damaſcene, who aims often

often to deliver himſelf in the words of Nazianzen: ART. II.
Λέγεται μονογενὴς, ὅτι μόνος ἐκ μόνε τε̃ πατρὸς μόνως ἐγεννήθη· οὐδὲ γὰρ ὁμοιῶται ἑτέρα γέννησις τῇ τε̃ υἱε̃ τε̃ Θεε̃ γεννήσει, οὐδὲ γάρ ἐσιν ἄλλος υἱὸς τε̃ Θεε̃.

Pag. 225. (*b*)

Ἐν γὰρ Χριςῷ Ἰησοῦ διὰ τε̃ εὐαγγελίε ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. iv. 15. Πᾶς ὁ γεγεννημένος ἐκ τε̃ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτε̃ ἐν αὐτῷ μένει. 1 John iii. 9 And more expreſsly, 1 John v. 1. Πᾶς ὁ πιςεύων ὅτι Ἰησῦς ἐσιν ὁ Χριςὸς, ἐκ τε̃ Θεε̃ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτε̃. *Quiſquis credit Jeſum eſſe Chriſtum illum, ex Deo genitus eſt; et quiſquis diligit eum qui genuit, diligit etiam eum qui ex eo genitus eſt.*

Pag. 226. (*c*)

Nos genuit Deus ut filii ejus ſimus, quos fecerat ut homines eſſemus. Unicum autem genuit, non ſolum ut filius eſſet, quod Pater non eſt, ſed etiam ut Deus eſſet, quod et Pater eſt. *S. Auguſt. de Conſenſ. Evang. lib.* ii. *cap.* 3. In the book of Celſus there was a Jew introduced ſpeaking thus to Chriſt, Εἰ τε̃το λέγεις, ὅτι πᾶς ἄνθρωπος κατὰ θείαν πρόνοιαν γέγονας υἱὸς ἐσι Θεε̃, τί ἂν σὺ ἄλλε διαφέροις; who is thus anſwered by Origen; Πρὸς ὃν ἐρᾶμεν, ὅτι πᾶς μὲν, ὡς ὁ Παῦλος ὠνόμασε, μηκέτι ὑπὸ φόβε παιδαγωγέμενος, ἀλλὰ δι' αὐτὸ τὸ καλὸν αἱρέμενος, υἱός ἐσι Θεε̃· ὅτος δὲ πολλῷ καὶ μακρῷ διαφέρει παντὸς τοῦ διὰ τὴν ἀρετὴν χρηματίζοντος υἱοῦ τοῦ Θεοῦ, ὅσις ὥσπερεὶ πηγή τις καὶ ἀρχὴ τῶν τοιούτων τυγχάνει. *Orig. cont. Celſ. lib.* i.

Pag. 226. (*d*)

Firſt, it is moſt certain that the Word of God, as the Word, is not the adopted, but the natural, Son of God. Non eſt Dei Filius Deus falſus, nec Deus adoptivus, nec Deus nuncupativus, ſed Deus verus. *S. Hilar. de Trin. lib.* v. *cap.* 5. Hic etiam Filius Dei natura eſt Filius, non adoptione. *Concil. Tolet.*

ART. II. *Tolet.* xi. Υἱὸς τοῦ Θεοῦ ἐστι φύσει, καὶ οὐ θέσει, γεννηθεὶς ἐκ πατρός. *S. Cyril. Hieroſol. Catech.* xi. And again, Οὐκ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὸν υἱὸν παρήγαγεν, οὐδὲ τὸν μὴ ὄντα εἰς υἱοθεσίαν ἤγαγεν· ἀλλ' ἀΐδιος ὢν ὁ πατὴρ, ἀϊδίως ἐγέννησε καὶ ἀνεκφράσως υἱὸν ἕνα μόνον, ἀδελφὸν οὐκ ἔχοντα. This hath been ſo generally confeſſed, that Felix and Elipandus, who were condemned for maintaining Chriſt as man to be the adopted Son of God, did acknowledge it, as appeareth by the beginning of their book. Confitemur et credimus Deum, Dei Filium, ante omnia tempora ſine initio ex Patre genitum, coæternum et conſubſtantialem, non adoptione ſed genere. Secondly, it is alſo certain, that the man Chriſt Jeſus taken perſonally is the natural, not the adopted, Son of God: becauſe the man Chriſt Jeſus is no other perſon than the Word, who is the eternal and natural Son, and by ſubſiſting in the human nature could not leave off to be the natural Son. The denial of this by Felix and Elipandus was condemned as heretical in the Council of Francford; and their opinion was thus expreſſed, partly in the words of St. Auguſtin, partly in their own additions. Confitemur et credimus eum factum ex muliere, factum ſub lege; non genere eſſe Filium Dei, ſed adoptione, non natura, ſed gratia: this they maintained by forged teſtimonies of ſome Fathers, and by the Liturgy of the Church of Toledo, compoſed by Hildephonſus, as the Roman by Gregory; in the Maſs *de Cœna Domini*, Qui per adoptivi hominis paſſionem dum ſuo non indulſit corpori—and in the Maſs *de Aſcenſione Domini*, Hodie Salvator noſter, per adoptionem carnis, ſedem repetivit Deitatis. To this the Synod oppoſed their determination in Sacroſyllabo; *Quod ex te naſcetur ſanctum vocabitur filius Dei*, non adoptivus ſed verus, non alienus ſed proprius. And again; Porro adoptivus dici non poteſt, niſi is qui alienus eſt ab eo a quo dicitur adoptatus: et gratis ei adoptio tribuitur, quoniam non ex debito, ſed ex indulgentia tantummodo

tantummodo adoptio præſtatur: ſicut nos aliquando cum eſſemus peccando filii iræ, alieni eramus a Deo, per proprium et verum Filium, qui non eguit adoptione, adoptio nobis filiorum donata eſt. And of this they give us the true ground in the Synodic Epiſtle; Unitas perſonæ quæ eſt in Dei filio et filio Virginis adoptionis tollit injuriam. ART. II.

Pag. 226. (*e*)

Legi et relegi Scripturas, Jeſum Filium Dei nuſquam adoptione inveni. *Ambroſiaſter Com. in Ep. ad Rom.* Dices mihi, Cur times adoptivum Chriſtum Dominum nominare? Dico tibi, quia nec Apoſtoli eum ſic nominarunt, nec ſancta Dei et Catholica Eccleſia conſuetudinem habuit ſic eum appellare. *Synod. Epiſt. Concil. Francofurd.* From whence they charge all thoſe to whom they write that Synodic Epiſtle, that they ſhould be ſatisfied with ſuch expreſſions as they found in the Scriptures; Intelligite, fratres, quæ legitis, et nolite nova et incognita nomina fingere, ſed quæ in S. Scriptura inveniuntur tenete, &c.

Pag. 226. (*f*)

St. Auguſtin hath obſerved, that St. Paul made uſe of υἱοθεσία, that he might diſtinguiſh the filiation of Chriſt from ours. At vero etiam nos, quibus dedit Deus poteſtatem filios ejus fieri, de natura atque ſubſtantia ſua non nos genuit, ſicut unicum Filium, ſed utique delectione adoptavit. Quo verbo Apoſtolus ſæpe uti non ob aliud intelligitur, niſi ad diſcernendum Unigenitum. *De Conſenſ. Evang. lib.* ii. *cap.* 3. And St. Ambroſe takes notice that the name of *true* deſtroyeth that of *adopted*: Adoptivum filium non dicimus filium eſſe natura, ſed cum dicimus natura eſſe filium qui verus eſt filius. *De Incarn. Sacr. cap.* 8.

Pag. 226. (*g*)

Si unicus, quomodo adoptivus, dum multi ſunt adopti-

ART. II. adoptivi filii? Unicus itaque de multis non poteſt dici. *Concil. Francoford.* Quod ſi etiam unigenitus Filius factus dicitur ex gratia, non vere genitus ex natura, proculdubio nomen et veritatem unigeniti perdidit, poſtquam fratres habere jam cœpit: privatur enim hujus veritate nominis, ſi in unigenito non eſt de Patre veritas naturalis. *Fulgent. ad Thraſim. lib.* iii. *cap.* 3. Si divina illa Filii ſempiternaque nativitas non de natura Dei Patris, ſed ex gratia, creditur ſubſtitiſſe, non debet unigenitus vocari, ſed tantummodo genitus. Quoniam ſicut ei nomen geniti largitas adoptionis paternæ contribuit, ſic eum ab unigeniti nomine nobis quoque tributa communio paternæ adoptionis excluſit. Unigenitus enim non vocatur, quamvis genitus poſſit vocari, cum genitis. *Ibid. cap.* 4.

Pag. 227. (*h*)

Non omne quod procedit naſcitur, quamvis omne procedat quod naſcitur. *S. Auguſt. cont. Maxim. lib.* ii. cap. 14. who gives the ſame ſolution to the ſame argument, Quæris a me, *Si de ſubſtantia Patris eſt Filius, de ſubſtantia Patris eſt etiam Spiritus Sanctus, cur unus Filius ſit, et alius non ſit Filius?* Ego reſpondeo, ſive capias, ſive non capias; De Patre eſt Filius, de Patre eſt Spiritus Sanctus, ſed ille genitus eſt, iſte procedens. Πολλῷ τέτε πιθανώτερον, τὸ φάναι ἐξ ἐκείνε γε τε ἀγεννήτε φῦναι τὸν λόγον καὶ τὸ πανάγιον πνεῦμα· τὸν μὲν, ὡς λόγον, ἐκ τε νε γεννώμενον· τὸ δὲ, ὡς πνεῦμα, ἐκπορευόμενον· ξυμπρόεισι γὰρ τῷ λόγῳ τὸ πνεῦμα, οὐ ξυγγενώμενον, ἀλλὰ ξυνὸν καὶ παρομαρτοῦν, καὶ ἐκπορευόμενον. *Theodoret. Serm.* ii.

Pag. 227. (*i*)

Nunquam fuit non Pater, a quo Filius natus, a quo Spiritus Sanctus non natus, quia non eſt Filius. *Gennad. de Eccleſ. Dogm.* Deus Pater innaſcibilis non ex aliquo, Deus Filius unigenitus ex aliquo, hoc eſt, ex Patre, Spiritus Sanctus innaſcibilis ex aliquo, hoc eſt, ex Patre. *Iſaac. lib. Fidei.* Quod neque natum neque

neque factum eſt, Spiritus Sanctus eſt, qui a Patre ART. II.
et Filio procedit. *S. Ambroſ. in Symb.*

Pag. 228. (*k*)

Ὡς μὲν οὖν υἱὸς, φυσικῶς κέκληται τὰ τοῦ πατρός· ὡς δὲ μονογενὴς, ὅλα ἔχει ἐν ἑαυτῷ συλλαβὼν, οὐδενὸς καταμεριζομένε πρὸς ἕτερον. *S. Baſil. Homil. de Fide.*

Pag. 230. (*l*)

The emphaſis appears in this, that it is not barely ותעבדו *et ſervies ei*, but ואתו תעבד *et ipſi ſervies*, with ſuch a peculiar reſtriction as is expreſſed by the Chaldee Paraph. וקדמוהי תפלח *et in conſpectu ejus ſervies*; by the LXX. καὶ αὐτῷ μόνῳ λατρεύσεις· and that reſtriction approved by our Saviour, Matt. iv. 10.

Pag. 231. (*m*)

Εἰ δὲ μονογενής ἐστιν, ὥσπερ ἔν ἐστιν, ἀδεμίαν ἄρα ἔχει πρὸς τὰ κτιστὰ κοινωνίαν. *Theoderet. Hæret. Fab. lib.* v. *cap.* 2.

Pag. 233. (*n*)

For though in the firſt rules of faith mentioned by Irenæus and Tertullian we find not *Dominum noſtrum*, yet in all the Creeds afterwards we find thoſe words; probably inſerted becauſe denied by the Valentinians, of whom Irenæus, Διὰ τοῦτο τὸν Σωτῆρα λέγουσιν, οὐδὲ γὰρ Κύριον ὀνομάζειν αὐτὸν θέλουσι. *lib.* i. *cap.* 1.

Pag. 234. (*o*)

For whoſoever ſhall conſider the ſignification of Κύριος in the Scriptures, I think he will ſcarce find any footſteps of the ſame in the ancient Greeks. In our ſacred Writ it is the frequent name of God; whereas I imagine it is not to be found ſo uſed by any of the old Greek authors. Julius Pollux, whoſe buſineſs is to obſerve what words and phraſes may be properly made uſe of in that language, tells us the Gods may be called Θεοὶ or Δαίμονες, but mentions not Κύριος, as neither proper, nor any name of God with them

ART. II. them at all. Nor did they anciently uſe it in their œconomics; where their conſtant terms were, not κύριος, but δεσπότης, and δοῦλος, and they had then another kind of notion of it, as appears by the complaint of the ſervant in Ariſtophanes.

Τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον
Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
Plut. v. 7.

In which words, if they were interpreted by the Scripture uſage, κύριος would ſignify *the maſter*, and ἐωνημένος the perſon *bought*, that is, the ſervant; whereas the place requires an interpretation wholly contrary; for ἐωνημένος is not here ἠγορασμένος, but ἀγοράσας, or ὠνησάμενος, as the Scholiaſt, Suidas, and Moſchopulus have obſerved, that is, not the ſervant, but the maſter who bought him. And though thoſe grammarians bring no other place to prove this active ſignification beſides this of Ariſtophanes, by which means it might be ſtill queſtionable whether they had rightly interpreted him without any authority; yet Phrynichus will ſufficiently ſecure us of this ſenſe. Ἔτυχεν ἐωνημένος οἰκίαν ἢ ἀγρόν. ἐνταῦθα οὐδὲν ἐλχωρεῖ τὸν ἀπὸ τοῦ πρίασθαι, μένει τὸ ἐωνημένος δόκιμον. Ἐωνημένος then here is he which buyeth, that is, the maſter; and conſequently κύριος not the maſter, but the ſervant bought, whom he ſuppoſeth originally to have power over his own body. Indeed it was not only diſtinguiſhed, but in a manner oppoſed to δεσπότης, as appears by that obſervation of Ammonius, thus delivered by Euſtathius in *Odyſſ.* ξ'. Κύριος γυναικὸς καὶ υἱοῦ ἀνὴρ καὶ πατήρ, δεσπότης δὲ ἀργυρωνήτων.

Pag. 234. (*p*)

אדון is generally tranſlated κύριος when it ſignifieth *lord* or *maſter* in reſpect of a ſervant or inferior. So Sarah called her huſband, Gen. xviii. 12. 1 Pet. iii. 6. ſo Eliezer his maſter Abraham, Gen. xxiv.

xxiv. frequently. Thus Rachel ſaluted her father Laban, Gen. xxxi. 35. and Jacob his brother Eſau, Gen. xxxiii. 8. Potiphar is the κύριος of Joſeph whom he bought, Gen. xxxix. 2, &c. and Joſeph in power is ſo ſaluted by his brethren, Gen. xlii. 10. and acknowledged by his ſervant, xliv. 5. The general name in the Law of Moſes for *ſervant* and *maſter* is παῖς and κύριος, Exod. xxi. 2, 4. It is indeed ſo plain that the ancient Jews uſed this word to ſignify no more than human power, that we find אדם the name of man ſo tranſlated, as 1 Sam. xvii. 32. אל יפל לב אדם עליו: Μὴ δὴ συμπιπτέτω καρδία τοῦ κυρίου μου ἐπ' αὐτόν. ART. II.

Pag. 234. (*q*)

For κύριος is uſed with relation, and in oppoſition, to παιδίσκη, Acts xvi. 16. in the ſenſe in which the latter, not the ancient, Greeks uſed it: Παιδίσκη, τοῦτο ἐπὶ τῆς θεραπαίνης οἱ νῦν τιθέασιν· οἱ δὲ ἀρχαῖοι ἐπὶ τῆς νεάνιδος, as Phrynichus obſerves. As it is oppoſed to οἰκέτης, Luke xvi. 13. (according to that of *Etymol.* Κύριος τῶν πρός τι ἐστὶν, ἔχει δὲ πρὸς τὸν οἰκέτην) to δοῦλος, Matt. x. 24. xviii. 25, &c. and in the Apoſtolical rules pertaining to Chriſtian œconomics, the maſter and ſervant are δοῦλος and κύριος. As alſo by way of addition, κύριος τοῦ θερισμοῦ, Matt. ix. 38. κύριος τοῦ ἀμπελῶνος, Matt. xx. 8. κύριος τῆς οἰκίας, Mark xiii. 35. inſomuch as κύριε is ſometimes uſed by way of addreſs or ſalutation of one man to another, (as it is now generally among the later Greeks, and as *dominus* was anciently among the Latins; Quomodo obvios, ſi nomen non occurrat, Dominos ſalutamus, *Sen.*) not only of ſervants to maſters, as Matt. xiii. 27. or ſons to parents, as Matt. xxi. 30. or inferiors to men in authority, as Matt. xxvii. 63. but of ſtrangers; as when the Greeks ſpake to Philip, and deſired him, ſaying, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν, John xii. 21. and Mary Magdalen ſpeaking unto Chriſt, but taking him for a gardener, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, John xx. 15. And it cannot be denied but this title was ſometimes

ART. II. ſometimes given to our Saviour himſelf in no higher or other ſenſe than this: as when the Samaritan woman ſaw him alone at the well, and knew no more of him than that he appeared to be one of the Jews, ſhe ſaid, Κύριε, ἄντλημα οὐκ ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, John iv. 11; and the infirm man at the pool of Bethesda, when he wiſt not who it was, ſaid unto him, Κύριε, ἄνθρωπον οὐκ ἔχω, John v. 7; the blind man, to whom he had reſtored his ſight, with the ſame ſalutation maketh confeſſion of his ignorance, and his faith, Τίς ἐστι, κύριε; and Πιστεύω, κύριε, John ix. 36, 38.

Pag. 235. (r)

I know it is the vulgar opinion, that κύριος properly anſwereth unto אדני, and the reaſon why it was alſo uſed for יהוה, is no other than becauſe the Jews were wont to read *Adonai* in the place of *Jehovah*. Of which obſervation they make great uſe who deny the divinity of Chriſt. Quia enim *Adonai* pro *Jehovah* in lectione Hebræorum verborum ſubſtitui conſuevit, ideo illius etiam interpretatio huic accommodatur, ſays Crellius *de Deo et Attrib. cap.* 14. But firſt it is not probable that the LXX ſhould think κύριος to be the proper interpretation of אדני, and give it to *Jehovah* only in the place of *Adonai*; for if they had, it would have followed, that where *Adonai* and *Jehovah* had met together in one ſentence, they would not have put another word for *Adonai*, to which κύριος was proper, and place κύριος for *Jehovah*, to whom of itſelf (according to their obſervation) it did not belong. Whereas we read not only אדני יהוה tranſlated Δέσποτα κύριε, Gen. xv. 2, 8. and האדון יהוה צבאות Ὁ δεσπότης κύριος Σαβαὼθ, Iſa. i. 24. but alſo יהוה אדנינו Κυρίῳ τῷ Θεῷ ἡμῶν, Nehem. x. 29. Secondly, the reaſon of this aſſertion is moſt uncertain; for though it be confeſſed that the Maſoreths did read אדני where they found יהוה and Joſephus before them expreſſes the ſenſe of the Jews of his age, that the τετραγράμματον was not to be pronounced, and before him Philo ſpeaks

ſpeaks as much; yet it followeth not from thence, ART. 11.
that the Jews were ſo ſuperſtitious above 300 years before; which muſt be proved before we can be aſſured that the LXX read *Adonai* for *Jehovah*, and for that reaſon tranſlated it κύριος. Thirdly, as we know no reaſon why the Jews ſhould ſo confound the names of God, ſo were it now very irrational in ſome places to read אדני for יהוה: as when God ſaith, Exod. vi. 3. *I appeared unto Abraham, unto Iſaac, and unto Jacob* באל שדי ושמי יהוה לא נודעתי להם, though the vulgar tranſlation render it, *In Deo omnipotente, et nomen meum Adonai non indicavi eis*, and thereby make an apparent ſenſe no way congruous to the intended importance of the Holy Ghoſt (for it cannot be imagined either that God ſhould not be known to Abraham by the name *Adonai*, or that it were any thing to the preſent intendment, which was to encourage Moſes and the Iſraelites, by the interpretation of the name *Jehovah*); yet we have no reaſon to believe that the LXX made any ſuch heterogeneous tranſlation, which we read Καὶ τὸ ὄνομά μου Κύριος οὐκ ἐδήλωσα αὐτοῖς. Thus again, where God ſpeaks unto Moſes, Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ, Κύριος ὁ Θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέ με πρὸς ὑμᾶς, τοῦτό μου ἐστὶν ὄνομα αἰώνιον, Exod. iii. 15. whoſoever thinks Κύριος ſtands for *Adonai* doth injury to the tranſlators; and whoſoever readeth *Adonai* for *Jehovah*, puts a force upon the text. As alſo when the Prophet David ſaith, *That men may know that thou, whoſe name alone is Jehovah, art the Moſt High over all the earth*, Pſ. lxxxiii. 18. I confeſs the ancient Fathers did, together with the Jews, read *Adonai* for *Jehovah* in the Hebrew text; as appeareth by thoſe words of Epiphanius *de Ponderibus*, Ἀδωναὶ, ἠλιχὰ, καριθὶ, ἰσμαὴλ, ἰεββιτὰ ἀκώλ· which very corruptly repreſent part of the firſt verſe of the 141ſt Pſalm, יהוה קראתיך חושה לי האזינה קולי, but plainly enough render יהוה Ἀδωναί. Notwithſtanding it is very obſervable, that they were wont to diſtinguiſh Κύριος in the Greek tranſlations, where it ſtood for *Jehovah*,

ART. 11. *Jehovah*, from Κύριος, where it ſtood for *Adonai*; and that was done by adding in the margin the *tetragrammaton* itſelf, יהוה, which, by the ignorance of the Greek ſcribes, who underſtood not the Hebrew characters, was converted into four Greek letters, and ſo made a word of no ſignification, ΠΙΠΙ. This is ſtill extant in the copy of the text of Iſaiah printed by Curterius with the Commentary of Procopius, and St. Jerom gives an account of it in the Greek copies of his age; Nomen τετραγράμματον, quod ἀνεκφώνητον, id eſt, ineffabile putaverunt, quod his literis ſcribitur, *jod* י *he* ה *vau* ו *he* ה; quod quidam non intelligentes, propter elementorum ſimilitudinem, cum in Græcis libris repererint, *Pipi* legere conſueverunt, *Epiſt.* 136. Neither did the Greeks only place this ΠΙΠΙ in the margin of their tranſlations, but when they deſcribed the Hebrew text in Greek characters, they uſed the ſame ΠΙΠΙ for יהוה, and conſequently did not read *Adonai* for *Jehovah*. An example of this is to be found in that excellent copy of the Prophets according to the LXX, collated with the reſt of the tranſlators, in the library of the moſt eminent Cardinal Barberini; where at the 13th verſe of the 2d chapter of Malachi, theſe words are written after the tranſlation of Aquila, Symmachus, and Theodotion, out of the Hebrew text, after the manner of Origen's Hexapla, of which there is an excellent example in that MS. οὐζωθ, σννιθ, θεσε, χεσσαθ, δεμα, εὐμαζεκν, (l. εγκ) πιπι, βεχι, καναακα, μκκν, ωδ, φεννωθ, ει, αμμανα, κλακεθ, ϛακων, μειδγχεμ, which are a very proper expreſſion of theſe following Hebrew words, according to the punctuation and reading of that age, וארת שניתם תעשו כסות דמעה את־מזבח יהוה בכי ואנקה מאין עוד פנות אל־המנחה ולקחת רצון מידכם: By which it is evident that Origen in his Hexapla, from whence undoubtedly that ancient Scholiaſt took his various tranſlations, did not read Ἀδωναὶ in that place; but kept the Hebrew characters, which they who underſtood them not formed into thoſe Greek letters πιπι.

And

And certainly the preſerving of the name *Jehovah* in the Greek tranſlations was very ancient, for it was deſcribed in ſome of them with the ancient characters, as St. Jerom teſtifieth; Et nomen Domini *tetragrammaton* in quibuſdam Græcis voluminibus uſque hodie antiquis expreſſum literis invenimus. *Epiſt.* 106. Being then we cannot be aſſured that the LXX read אדני for יהוה; being they have uſed Κύριος for *Jehovah*, when they have made uſe of the general word Θεὸς for *Adonai*; being in ſome places *Adonai* cannot be read for *Jehovah*, without manifeſt violence offered to the text; it followeth, that it is no way probable that Κύριος ſhould therefore be uſed for *Jehovah*, becauſe it was taken for the proper ſignification of *Adonai*. ART. II.

Pag. 235. (*s*)

It is acknowledged by all that יהוה is from הוה or היה, and God's own interpretation proves no leſs, אהיה אשר אהיה Exod. iii. 14. and though ſome contend that futurition is eſſential to the name, yet all agree the root ſignifieth nothing but eſſence or exiſtence, that is, τὸ εἶναι, or ὑπάρχειν. Now as from היה in the Hebrew יהוה, ſo in the Greek ἀπὸ τοῦ κυρεῖν, Κύριος. And what the proper ſignification of κύρειν is, no man can teach us better than Heſychius, in whom we read Κύρει, ὑπάρχει, τυγχάνει, κυρω prima longa, κυρῶ prima brevi. *Sophocl. Oedip. Colon. v.* 1158.

———Παρ' ᾧ
Θύων ἔκυρον———

Schol. Θύων ἔκυρον, ἀντὶ τοῦ ἐκύρου, ταὐτὸν δὲ τῷ ἐτύγχανον. Hence was κύροι by the Attics uſed for ἔστω *ſit*: ſo I take it from the words of the Scholiaſt upon Sophocles, Τὸ κυρῶ περισπωμένως φησὶν ἡ συνήθεια καὶ Ἀττικοί, ἐν δὲ εὐκτικοῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μετὰ ἐκτάσεως τὸν υ, κύροι λέγοντες ἀντὶ τοῦ κυροίη. Not that they uſed it by an apocope, taking η from κυροίη, but that κύροι was taken in the ſenſe of κυροίη or κυροῖτο, from κυρω, ὑπάρχω, κυροι,

ART. II. κύροι, εἴη or ὑπάρχοι, as the Scholiast upon those words of Sophocles, *Elect.* v. 849.

Δειλαία δειλαίων κυρεῖς,

Κυρεῖς, ἤγουν ὑπάρχεις. Neither know I better how to render κυρεῖς than by ὑπάρχεις in that place of Æschylus's Prometheus, v. 330.

Ζηλῶ σ' ὅθ' οὕνεκ' ἐκτὸς αἰτίας κυρεῖς,
Πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.

As the Arundelian Scholiast upon the *Septem Thebana*, κυρεῖ, ὑπάρχει, and in the same tragedy, ἐπ' ἀσπίδος κυρεῖν, is rendered by the more ancient Scholiast, εἶναι ἐπὶ τῆς ἀσπίδος, as in the *Persæ*, σεσωσμένος κυρεῖ, is by the same interpreter explained κυρεῖ καὶ ὑπάρχει σεσωσμένος. So the same Poet in his Agamemnon, v. 1379.

Ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
Τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.

Which the Scholiast renders thus, Ἐπαινοῦμαι διαφόρως ταύτην γνώμην, τὸ μαθεῖν ἐν οἵᾳ ἐστὶ καταστάσει ὁ βασιλεύς. And no other sense can be imagined of that verse in Sophocles, *Oedip. Tyran.* v. 362.

Φονέα σε φημὶ τἀνδρὸς οὗ ζητεῖς κυρεῖν,

than by rendering it εἶναι or ὑπάρχειν· and *Oedip. Colon.* v. 726.

———Καὶ γὰρ εἰ γέρων κυρῶ,
Τὸ τῆσδε χώρας οὐ γεγήρακε σθένος·

and, *Philoct.* v. 899.

Ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ·

or of that in Euripides' *Phœnissæ*, v. 1074.

Ὠὴ, τίς ἐν πύλαισι δωμάτων κυρεῖ;

This original interpretation appeareth farther in the frequent use of κυρεω for τυγχάνω, as it signifieth no more than *sum*. as in Sophocles, εὐθύνων κυρεῖ for εὐθύνεις, μισῶν κυρῇς for μισῇς, ἐπεικάζων κυρῶ for ἐπεικάζω, ὧν κυρεῖς for εἶς, ἐξοιδὼς κυρῶ for ἔξοιδα, κυρῶ λεύσσων for λεύσσω, δρῶν κυρεῖς for δρᾷς, ἠπατημένος κυρῶ for ἠπάτημαι, εἰρηκὼς κυρεῖ for εἴρηκεν, εἰπὼν κυρεῖς for εἶπας, ἐκύρει ζῶσα

ζῶσα for ἔζη, and in Euripides, ἔχων κυρεῖ for ἔχει, εἰσ- ART. II.
ϐαίνουσα κυρεῖ for εἰσϐαίνει, ἠδικημένη κυρῇ for ἀδικῆται, or ἀδικηθῇ, as the Scholiaſt. From all which it undeniably appeareth, that the ancient ſignification of κύρω or κυρῶ is the ſame with εἰμὶ, or ὑπάρχω, *ſum, I am* (which is much confirmed by that it was anciently obſerved to be a verb tranſitive, as it was uſed by the forementioned author, Κυρῶ συζυγίας πρώτης τῶν περισπωμένων, τὸ περιτυγχάνω· ἀντὶ δὲ τοῦ ὑπάρχω κατὰ τὰς τραγικὰς ἀμετάϐατον. So an ancient Lexicon); and therefore κύριος immediately derived from thence muſt be ὁ ὤν, or ὁ ὑπάρχων; and conſequently the proper interpretation of יהוה deſcending from the root הוה of the ſame ſignification. And well may we conceive the LXX for this reaſon to have ſo tranſlated it, becauſe we find the origination delivered by them in that notion, rendering אהיה ὁ Ὤν, Exod. iii. 14. Ἐγώ εἰμὶ ὁ Ὤν, and again, ὁ Ὤν ἀπέσταλκέ με πρὸς ὑμᾶς. From whence conſidering the name יהוה proceeding from that root, and given in relation to that ſenſe, they made uſe of the word κύριος for the ſtanding interpretation of that name, as being equivalent to ὁ Ὤν. We have no reaſon then to conceive either that they ſo tranſlated it out of the ſuperſtition of the Jews, (as ſome would perſuade us, whom we have already refuted,) or becauſe they had no letters in the Greek language by which they could expreſs the Hebrew name, whereas we find it often expreſſed even among the Gentile Greeks, but becauſe they thought the Greek κύριος to be a proper interpretation, as being reducible to the ſame ſignification. For even they which are pretended to have read *Adonai* for *Jehovah*, as Origen, &c. do acknowledge that the heathens and the ancient heretics deſcending from the Jews had a name by which they did expreſs the Hebrew *Jehovah*. We know that oracle preſerved by Macrobius, *Saturnal. lib.* i. *cap.* 18.

Φράζεο τὸν πάντων ὕπατον θεὸν ἔμμεν Ἰαώ.

and Diodorus hath taught us from whence that

ART. II. name first came, mentioning Moſes in this manner, Παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τὸν Ἰαὼ ἐπικαλούμενον θεόν· and Theodoret more expreſsly, *Quæſt.* 15. *in Exod.* Καλεῖσι δὲ αὐτὸ Σαμαρεῖται μὲν Ιαβὲ, Ἰουδαῖοι δὲ Ἰαώ. Porphyrius, *lib.* iv. *cont. Chriſtian.* tells us, Sanchoniathon had his relation of the Jews παρὰ Ἱερομβάλου τοῦ ἱερέως θεοῦ τοῦ Ἰευώ. Euſebius (as we formerly mentioned) ſaid, Ἰωσυέ ἐστιν, Ἰαὼ σωτηρία· Heſychius, Ἰωάθαμ, Ἰαὼ συντέλεια, taking *ω* in compoſition for the contraction of Ἰαώ. As Ἰωνὰς ἑρμηνεύεται, ὑψίζυξ πονεύντος. And the LXX Jer. xxiii. 6. have rendered יהוה צדקנו Ιωτεδὲκ, id eſt, *Dominus juſtus*, ſaith St. Jerom. And as the heathens and the firſt Chriſtians, ſo the heretics had among them the pronunciation and expreſſion of the name יהוה. As the Valentinian was baptized ἐν τῷ ὀνόματι τοῦ Ἰαὼ, *Iren. lib.* i. and the Ophiani had their ſeveral gods, among the reſt, ἀπὸ μὲν μαγείας τὸν Ἰαλδαβαὼθ καὶ τὸν Ἀσαφαῖον, καὶ τὸν Ὠραῖον· ἀπὸ δὲ τῶν Ἑβραϊκῶν γραφῶν τὸν Ἰαὼ, Ἰὰ παρ' Ἑβραίοις ὀνομαζόμενον. *Orig. cont. Celſ. lib.* vi. So I read it, not as it is in the edition of Hœſchelius, Ἰαωὶα in one word, or Ἰαωΐα, as our learned countryman Nicolaus Fullerus hath endeavoured in vain to rectify it; but Ἰαὼ ἰὰ, that is, the Ophiani took the name Ἰαὼ from the Jews, among whom it ſignifies the ſame who is called *Iah*. For that it ought ſo to be read appeareth by the former words of Origen, Οἴονται τὸν διελθόντα τὸν Ἰαλδαβαὼθ καὶ φθάσαντα ἐπὶ τὸν Ἰὰ δεῖν λέγειν, Σὺ δὲ κρυπτομένων μυστηρίων υἱὲ καὶ παρὸς ἄρχων νυκτοφανὴς δεύτερε Ἰαώ. In the printed copy indeed it is ἰαδεῖν, and in the Latin *Iadin*, but without ſenſe; whereas dividing the words, the ſenſe is manifeſt, and the reaſon of the former emendation apparent. Being then there were ſo many among the Greeks which did in all ages expreſs the Hebrew name, it can be no way probable that the LXX ſhould avoid it as inexpreſſible in their language.

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Hoſ. i. 7. where it is farther obſervable that the Chaldee

Chaldee Paraphraſe hath במימרא דיי for ביהוה *by the word of Jehovah*, for *Jehovah*. ART. II.

Pag. 237. (*u*)

Two adverſaries we have to the expoſition of this place, the Jew and the Socinian; only with this difference, that we find the leſs oppoſition from the Jew, from whom indeed we have ſo ample a conceſſion as will deſtroy the other's contradiction. Firſt Socinus anſwers, the name belongeth not to Chriſt, but unto Iſrael; and that it ſo appears by a parallel place in the ſame prophet, Jer. xxxiii. 15, 16. *Socin. refut. Jac. Wieki, cap. 6. Catech. Racov. de Perſ. Chriſti, cap.* 1. *Crellius de Deo et Attrib. lib.* i. *cap.* 11. To this we firſt oppoſe the conſtant interpretation of the Jews, who attribute the name *Jehovah* to the Meſſias from this one particular text. As in the *Sepher Ikkarim, lib.* ii. *cap.* 8. "ויקרא הכתוב שם המשיח יי צדקנו *The Scripture calleth the name of the Meſſias* Jehovah our righteouſneſs. And in *Midraſch Tillim* on Pſal. xxi. "וקורא למלך המשיח בשמו ומדו שמו יהוה שנ יהוה איש מלחמה יהוה שמו ובמלך המשיח כתיב וזה שמו אשר יקראו יהוה צדקנו *God calleth the Meſſias by his own name, and his name is* Jehovah; *as it is ſaid* (Exod. xv. 3) The Lord is a man of war, Jehovah is his name. *And it is written of the Meſſias*, (Jer. xxiii. 6.) And this is the name which they ſhall call him, Jehovah our righteouſneſs. Thus *Echa Rabati*, Lam. i. 6. מה שמו של משוח אל" אבא יהוה שמו שנ" וזה שמו אשר יקראו יהוה צדקנו *What is the name of the Meſſias? R. Abba ſaid, Jehovah is his name*; *as it is ſaid* (Jer. xxiii. 6.) And this is the name which they ſhall call him, Jehovah our righteouſneſs. The ſame he reports of Rabbi Levi. The Rabbins then, though enemies to the truth which we deduce from thence, conſtrained by the literal importance of the text, did acknowledge that the name *Jehovah* did belong to the Meſſias. And as for the collection of the contrary from the parallel place pretended, there is not

ART. II. not ſo great a ſimilitude as to enforce the ſame interpretation. For whereas in Jerem. xxiii. 6. it is expreſsly ſaid, וזה שמו *this is the name*; in the xxxiii. 16. it is only וזה without any mention of a name; and ſurely that place cannot prove *Jehovah* to be the name of Iſrael, which ſpeaks not one word of the name of Jeruſalem: for where we read in Crellius, hoc ſcilicet nomen eſt, all but *hoc* is not Scripture, but the gloſs of Crellius, and *hoc* itſelf cannot be warranted for the interpretation of זה nor *quo* for אשר; the ſimpleſt interpretation of thoſe words וזה אשר יקראלה being, *iſte qui vocabit eam*, he which calleth Jeruſalem is the Lord our righteouſneſs, that is, Chriſt. And thus the firſt anſwer of Socinus is invalid: which he eaſily foreſeeing, hath joined with the Jewiſh Rabbins in the ſecond anſwer, admitting that *Jehovah our righteouſneſs* is the name of the Meſſias, but withal denying that the Chriſt is that Jehovah. To which purpoſe they aſſert theſe words, *Jehovah our righteouſneſs*, to be delivered by way of propoſition, not of appoſition; and this they endeavour to prove by ſuch places of Scripture as ſeem to infer as much. As Moſes built an altar, and called the name of it *Jehovah Niſſi*, Exod. xvii. 15. Gideon built an altar unto the Lord, and called it *Jehovah Shalom*, Judg. vi. 24. And the name of the city in the laſt words of Ezekiel is *Jehovah Shammah*. In all which places it is moſt certain, that the *Jehovah* is not predicated of that, of whoſe name it is a part; but is the ſubject of a propoſition, given by way of nomination, whoſe verb ſubſtantive or *copula* is underſtood. But from thence to conclude, that *the Lord our righteouſneſs* can be no otherwiſe underſtood of Chriſt than as a propoſition, and that we by calling him ſo, according to the prophet's prediction, can underſtand no more thereby than that God the Father of Chriſt doth juſtify us, is moſt irrational. For firſt, it is therefore neceſſary to interpret thoſe names by way of a propoſition of themſelves,

themſelves, becauſe *Jehovah* cannot be the predicate of that which is named; it being moſt apparent that an altar or a city built cannot be God: and whatſoever is not *Jehovah* without addition, cannot be *Jehovah* with addition. But there is no incongruity in attributing of that name to Chriſt, to whom we have already proved it actually given; and our adverſaries, who teach that the name *Jehovah* is ſometimes given to the angels repreſenting God, muſt acknowledge that it may be given unto Chriſt, whom they confeſs to be above all angels, and far more fully and exactly to repreſent the Father. Secondly, That which is the addition in thoſe names cannot be truly predicated of that thing which bears the name. Moſes could not ſay that altar was his exaltation, nor Gideon that it was his peace. And if it could not ſo be predicated by itſelf, it could neither be by appoſition, and conſequently, even in this reſpect, it was neceſſary to make the name a propoſition. But *our righteouſneſs* may undoubtedly be predicated of him who is here called by the name of *the Lord our righteouſneſs*; for the Apoſtle hath expreſsly taught us, that he *is made righteouſneſs unto us*, 1 Cor. i. 30. And if it may be in itſelf, there can be no repugnancy in its predication by way of appoſition. Thirdly, that addition of *our righteouſneſs* doth not only truly belong to Chriſt, but in ſome manner properly and peculiarly, ſo as in that notion it can belong to no other perſon called Jehovah but to that Chriſt alone. For he alone *is the end of the law for righteouſneſs to every one that believeth*, Rom. x. 4. and when he is ſaid to be *made unto us righteouſneſs*, 1 Cor. i. 30. he is thereby diſtinguiſhed from God the Father. Being then Chriſt is thus peculiarly called *our righteouſneſs* in the Goſpel, being the place of the prophet forementioned ſpeaketh of this as a name to be uſed under the Goſpel, being no other perſon called Jehovah is ever expreſsly called *our righteouſneſs* in the Goſpel; it followeth, ART. II.

ART. II. followeth, not only that Chriſt may be ſo called, but that the prophecy cannot otherwiſe be fulfilled, than by acknowledging that Chriſt is *the Lord our righteouſneſs:* and conſequently that is his name, not by way of propoſition, but of appoſition and appropriation; ſo that being both Jehovah and our righteouſneſs, he is as truly Jehovah as our righteouſneſs.

Pag. 239. (*x*)

I ſay therefore *undeniably*, becauſe it is not only the undoubted tranſlation of the name יהוה in the prophet (which of itſelf were ſufficient), but alſo is delivered in that manner which is (though unreaſonably) required to ſignify the proper name of God, προπαροξύνη γὰρ πρὸ προσώπε Κυρίε, not τῦ Κυρίε, that is, without, not with, an article. For now our Saviours Deity muſt be tried by a new kind of ſchool-divinity, and the moſt fundamental doctrine, maintained as ſuch ever ſince the Apoſtles' times by the whole Catholic Church, muſt be examined, cenſured and condemned, by ὁ, ἡ, τό. Socinus firſt makes uſe of this obſervation againſt Wiekus; and after him Crellius hath laid it as a grave and ſerious foundation, and ſpread it out into its ſeveral corners, to uphold the fabric of his ſuperſtructions. Firſt, Vox *Jehovah* magis quam cætera Dei nomina propriorum naturam ſequitur; ideo etiam Græca Κύριος, cum pro illa ponitur, propriorum indolem, quâ licet, æmulatur. Secondly, Propriis nominibus articulus libentius ſubtrahitur, licet eum etiam ſæpe concinnitatis potius quam neceſſitatis cauſa admittant. Idem ſit in voce Κύριος cum pro *Jehovah* ponitur. Thirdly, Hæc eſt cauſa cur in Novo Teſtamento, maxime apud Lucam et Paulum, vox Κύριος, cum Deum ſummum deſignat, articulo libentius careat; at cum de Chriſto ſubjective uſurpatur, raro articulus omittitur. What ſtrange uncertainties are theſe to build the denial of ſo important an article as Chriſt's Divinity upon? He does not ſay abſolutely

lutely *Jehovah* is the proper name of God, but only that it doth more follow the nature of proper names than the other names of God. And indeed, it is certain that ſometimes it hath the nature of an appellative, as Deut. vi. 4. יהוה אלהינו יהוה אחד *The Lord our God is one Lord*; and yet if it be not always and abſolutely a proper name, though all the reſt were granted to be true, the argument muſt be of no validity. Again, he cannot ſay an article is never affixed to a proper name, but only that *libentius ſubtrahitur*, it is rather omitted than affixed; which yet is far from a certain or a true rule, eſpecially in the language of the New Teſtament. For no man can deny *Jeſus* to be the proper name of Chriſt, given him according to the Law at his circumciſion, καὶ ἐκλήθη τὸ ὄνομα αὐτῦ Ἰησοῦς, Luke ii. 21; and yet whoſoever ſhall read the Goſpel of St. Matthew, will find it ten times ὁ Ἰησοῦς with an article, for once Ἰησοῦς without it. And in the Acts of the Apoſtles, written in a more Attic ſtyle, St. Paul is oftener ſtyled ὁ Παῦλος than ſimply Παῦλος. So Balaam, Gallio, &c. Some perſons we find in the New Teſtament, whom, if we ſhould ſtay till we found them without an article, we ſhould never call by their names at all; as Apelles, Balak, &c. Thirdly, ὁ Κύριος is ſo often uſed for that God who is the Father with an article, and Κύριος for the Son without an article, (for the Father, Mat. i. 22. ii. 15. v. 33. xxii. 44. Mark xii. 36. Luke i. 6, 9, 15, 25, 46. ii. 15, 22, 23. x. 2. Acts ii. 25, 34. iii. 19. xvii. 27. Rom. xv. 11. 1 Cor. x. 26. xvi. 7. 2 Cor. v. 11. Eph. v. 17, 19. Col. iii. 16, 20, 23. 2 Theſſ. iii. 3. 2 Tim. i. 16. Heb. viii. 2, 11. xii. 14. Jam. iv. 10, 15. 1 Pet. ii. 3. For the Son, Mat. iii. 3. xxii. 43, 45. Mark i. 3. Luke i. 76. ii. 11. iii. 4. xx. 44. John i. 23. Acts ii. 36. x. 36. xi. 16, 21. xv. 11. Rom. i. 7. x. 9, 12. xiv. 6, 8, 14. xvi. 2, 8, 11, 12, 13, 22. 1 Cor. i. 3. iv. 17. vii. 22, 25, 39. ix. 1, 2. x. 21. xi. 11. xii. 3. xiv. 37. xv.

ART. II.

ART. II. xv. 58. xvi. 10, 19. 2 Cor. i. 2. ii. 12. iv. 5. x. 17. xi. 17. xii. 1. Gal. i. 3. v. 10. Eph. i. 2. ii. 21. iv. 1, 5, 17. v. 8. vi. 1, 4, 10, 21, 23. Phil. i. 2, 14. ii. 11, 19, 24, 29. iii. 1, 20. iv. 1, 2, 10. Col. i. 2. iii. 17, 18, 24. iv. 1, 7, 17. 1 Theſſ. i. 1. iii. 8. iv. 1, 15, 17. v. 2, 12. 2 Theſſ. i. 1, 2. ii. 13. iii. 4. 1 Tim. i. 1. 2 Tim. ii. 24. Tit. i. 4. Philem. iii. 16, 20. Jam. i. 1. 2 Pet. iii. 8, 10. 2 John iii. Jude 14. Rev. xiv. 13. xix. 16. I ſay, they are thus ſo often uſed,) that though they equal not the number of their contrary acceptions, yet they come ſo near, as to yield no ground for any ſuch obſervation, as if the Holy Ghoſt intended any ſuch article-diſtinction. Nay, it is moſt evident that the ſacred Penmen intended no ſuch diſtinction, becauſe in the ſame place ſpeaking of the ſame perſon, they uſually obſerve the indifferency of adding or omitting the article. As Jam. v. 11. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων. 2 Tim. i. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. 1 Cor. vii. 17. Ἑκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω. 22. Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστί. See Rom. xiv. 6, 7, 8. Wherefore being *Jehovah* is not affirmed abſolutely to be a proper name; being if it were, yet it appears that it is not the cuſtom of the New Teſtament to uſe every proper name oftener without an article than with one; being ὁ Κύριος is ſo often taken for him whom they acknowledge God, and Κύριος for him whom they cannot deny to be the Chriſt: it followeth that Chriſt, acknowledged to be the Lord, cannot by any virtue of an article be denied to be the true Jehovah. We muſt not then think to decide this controverſy by the articles, of which the ſacred penmen were not curious, and the tranſcribers have been very careleſs; nor is there ſo great uncertainty of the ancient MSS in any thing as in the words and articles of Κύριος and Θεός. The vulgar edition, Rev. i. 8. hath λέγει ὁ Κύριος only, the

the Complutensis λέγει Κύριος ὁ Θεὸς, Plantine, λέγει ὁ Κύριος ὁ Θεὸς, against the Socinian rule, who will have an accession by ὁ to Θεὸς, and a diminution by ὁ from Κύριος. As Rev. iv. 11. Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν: in other MSS, Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν ὁ ἅγιος, λαβεῖν τὴν δόξαν. 1 Cor. xi. 27. — τὸ ποτήριον τȣ̃ Κυρίȣ ἀναξίως, others with an addition, τὸ ποτήριον τȣ̃ Κυρίȣ ἀναξίως τȣ̃ Κυρίȣ. 1 Cor. xiv. 37. the vulgar edition — ὅτι τȣ̃ Κυρίȣ εἰσὶν ἐντολαὶ, the Complutensis, ὅτι Κυρίȣ. So where we usually read Χριστὸς, divers ancient MSS have Κύριος. Lastly, it is observable that even in these words of the Creed, which we now expound, Κύριος is spoken expressly of Christ without an article; for so we read it, Καὶ εἰς Ἰησȣ̃ν Χριστὸν, τὸν υἱὸν αὐτȣ̃ τὸν μονογενῆ, Κύριον ἡμῶν. ART. II.

Pag. 246. (y)

For the right understanding of this double title involved in the word *redemption*, it will be necessary to take notice of the ways by which human dominion is acquired, and servitude introduced. Servi aut nascuntur, aut fiunt, saith the civilian, *Justinian, lib.* i. *tit.* 3. but in theology we say more, Servi et nascuntur, et fiunt. Man is born the servant of God his Maker, man is made the servant of his Redeemer, Two ways in general they observed, by which they came to serve, who were not born slaves. Fiunt aut jure gentium, id est, captivitate; aut jure civili, cum liber homo major viginti annis ad pretium participandum sese venundari passus est. Two ways then also there were by which dominion over those servants was acquired, by conquest or by purchase, and both these were always accounted just. Dionysius Halicarnassæus, an excellent historian, a curious observer of the Roman customs, and an exact judge of their actions, being a Grecian, justifieth the right which the masters in Rome claimed over their servants upon these two grounds. Ἐπιγχανον δὴ τοῖς Ῥωμαίοις αἱ τῶν θεραπόντων κτήσεις κατὰ τὰς δικαιοτάτας

ART. II. δικαιοτάτας γινόμεναι τρόπας· ἢ γὰρ ὠνησάμενοι παρὰ τῆ δημοσίᾳ τὰς ὑπὸ δόρυ πωληθείσας ἐκ τῶν λαφύρων, ἢ τῆ στρατηγῆ συγχωρήσαντος ἅμα ταῖς ἄλλαις ὠφελείαις καὶ δορυαλώτας τοῖς λαβοῦσιν ἴσχειν, ἢ πριάμενοι παρ' ἑτέρων κατὰ τοὺς αὐτοὺς τρόπας κυρίων γενομένων ἐκέκτηντο τὰς ὅλας. *Hist. lib.* iv. Where it is alſo farther to be obſerved, that the ſame perſons were made ſlaves by conqueſt, and poſſeſſed by purchaſe; by conqueſt to the city of Rome, by purchaſe to the Roman citizen. The general firſt took and ſaved them, and ſo made them his, that is, reduced them to the will and power of the ſtate from which he received his commiſſion, and in whoſe name and for whoſe intereſt he fought. This ſtate expoſed their intereſt to ſale, and ſo whatever right had been gained by the conquering ſword, was devolved on the Roman citizen for a certain ſum of money paid to the ſtate to defray the charges of that war. Thus every lord or maſter of a ſlave ſo taken had full power over him, and poſſeſſion of him, by right of purchaſe, unto which he was firſt made liable by conqueſt. And though not exactly in that manner, yet by that double right is Chriſt become our Lord, and we his ſervants.

Pag. 247. (z)

Δοῦλος κτῆμά τι ἔμψυχον· καὶ ὥσπερ ὄργανον πρὸ ὀργάνων, πᾶς ὁ ὑπηρέτης. *Ariſtot. Pol. lib.* i. *cap.* 4. Τί, τε γὰρ σῶμά ἐστιν ὄργανον σύμφυτον, καὶ τῷ δεσπότῃ ὁ δοῦλος, ὥσπερ μόριον καὶ ὄργανον ἀφαιρετόν· τοῦ ὄργανον ὥσπερ δοῦλος ἄψυχος. *Id. Eth. Eudem. lib.* vii. *cap.* 9. And again more expreſsly, Τίς μὲν οὖν ἡ φύσις τῷ δούλῳ, καὶ τίς ἡ δύναμις, ἐκ τούτων δῆλον· ὁ γὰρ μὴ αὑτοῦ φύσει, ἀλλ' ἄλλου, ἄνθρωπος δὲ, οὗτος φύσει δοῦλός ἐστιν· ἄλλου δ' ἐστὶν ἄνθρωπος, ὃς ἂν κτῆμα ᾖ, ἄνθρωπος ὤν. *Id. Polit. lib.* i. *cap.* 4. So that the definition of a ſervant according to Ariſtotle is, He, who being a man, is notwithſtanding the poſſeſſion of a man. And although all relatives be predicated of each other in obliquo, as Pater eſt filii pater, et filius patris filius, dominus eſt ſervi dominus, et ſervus domini

mini servus; yet he observes a difference in this, that a servant is not only servus domini, but simply domini, but the master is not simply servi, but dominus servi. Ὁ μὲν δεσπότης, τοῦ δούλου δεσπότης μόνον, ἐκείνου δ' οὐκ ἔστιν· ὁ δὲ δοῦλος, οὐ μόνον δεσπότου δοῦλός ἐστιν, ἀλλὰ καὶ ὅλος ἐκείνου. *Ibid.* The servant then is so wholly in the possession and for the use of his master, that he is nothing else but a living tool or instrument; insomuch, says he, that if all tools were like those of Dædalus, or the Tripods of Vulcan, which the poets feigned to move of themselves, artificers would need no under workmen, nor masters servants. ART. II.

Pag. 247. (*a*)

So Aristotle, *Eth. lib.* iv. πρὸς ἄλλον ζῆν δουλικὸν, and in the first of his Rhetorics on the contrary, Ἐλευθέρου τὸ μὴ πρὸς ἄλλον ζῆν.

Pag. 247. (*b*)

Τὸ ζῆν ὡς βούλεταί τις, τῆς ἐλευθερίας ἔργον· εἴπερ τοῦ δούλου ὄντος, τὸ ζῆν μὴ ὡς βούλεται *Aristot. Pol. lib.* vi. *cap.* 2. Quid est libertas? potestas vivendi ut velis. *Cic. Parad.*

ARTICLE

ARTICLE III.

Which was conceived by the Holy Ghoſt, born of the Virgin Mary.

Pag. 252. (*c*)

ART. III. DEUM Judæi ſic prædicant ſolum, ut negent. filium ejus; negent ſimul cum eo unum eſſe qui natus eſt de Spiritu Sancto ex Maria Virgine. *Novatian.* Qui natus eſt de Spiritu Sancto ex Maria Virgine. *Ruffin. in Symb.* Natus de Spiritu Sancto et Maria Virgine, *S. Auguſt. Enchir. ad Laurent. cap.* 34, 37, *et* 38. as alſo the Council of Francford in Sacroſyllabo. Natus eſt per Spiritum Sanctum ex Virgine Maria. *S. Auguſt. de Fide et Symb.* Nonne de Spiritu Sancto et Virgine Maria Dei filius unicus natus eſt? *S. Auguſt. de Prædeſt. Sanct. cap.* 15. Et paulo poſt, Quia natus eſt de Spiritu Sancto ex Maria Virgine. Qui natus eſt de Spiritu Sancto ex Maria Virgine. *S. Leo Epiſt.* x. *cap.* 2. *Maximus Taurin. Chryſol. Etherius Uxam. Author Symb. ad Catechum.* So alſo Venantius Fortunatus. From whence Fulgentius *de Fide ad Petrum Diaconum:* Natum de Spiritu Sancto ex Maria Virgine, in ſymbolo acceptum, et corde ad juſtitiam credit, et ore ad ſalutem ſancta eccleſia confitetur. Item prædicandum eſt quomodo Filius Dei incarnatus eſt de Spiritu Sancto ex Maria ſemper Virgine. *Capitul. Caroli* 82. and Alcuinus, *de Trin. lib.* iii. *cap.* 1. Dicitur in ſymbolo Catholicæ fidei, quod Chriſtus de Spiritu Sancto et ex Maria Virgine ſit natus. In the ancient MS tranſcribed by the learned Archbiſhop of Armagh, Τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. So Paulus Samoſatenus in his fifth propoſition; Ἰησοῦς ὁ γεννηθεὶς ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. Theſe, omitted in

in the Nicene Creed, were put in by the Council of Conſtantinople, upon the occaſion of the Apollinarian hereſy, as was obſerved by Diogenes Biſhop of Cyzicum in the Council of Chalcedon; Οἱ γὰρ ἅγιοι πατέρες οἱ μετὰ ταῦτα, τὸ ἐσαρκώθη, ὃ εἶπον οἱ ἅγιοι ἐν Νικαίᾳ πατέρες, ἐσαφήνισαν εἰπόντες, ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. In the ſeveral expoſitions among the ſermons *de Tempore*, falſely attributed to St. Auguſtin, Qui conceptus eſt de Spiritu Sancto, natus ex Virgine Maria. So Euſebius Gallicanus, *Homil. de Symbolo.* And from thence it hath ſo continued, as we now read it, *Which was conceived by the Holy Ghoſt, born of the Virgin Mary.* ART. III.

Pag. 253. (*d*)

Huic, quem dudum de Patre natum ineffabiliter didiciſti, nunc a Spiritu Sancto templum fabricatum intra ſecreta uteri virginalis intellige. *Ruffin.*

Pag. 253. (*e*)

The hereſy of the Patripaſſians ſeems only to have relation to the ſuffering of our Saviour, becauſe the word ſignifies no more than the paſſion of the Father. But it is founded in an error concerning the incarnation, it being out of queſtion that he which was made man did ſuffer. Epiphanius obſerves, Noetus was the firſt which taught this hereſy, who lived 130 years before him, more or leſs; and when he was queſtioned for it, he denied it; διὰ τὸ μηδένα πρὸ αὐτοῦ ἐξευρεῖν τοῦτο τὸ πονηρόν. *Haer.* lvii. §. 1. But certainly this hereſy was ancienter than Noetus; for the Patripaſſiani are named by St. Cyprian, *Ep.* 73. and Tertullian his maſter chargeth it upon Praxeas: Duo negotia Diaboli Praxeas Romae procuravit, Prophetiam expulit, et Hereſim intulit; Paracletum fugavit, et Patrem crucifixit. *Adv. Prax. cap.* 1. And expreſſing the abſurdity of that opinion; Itaque poſt tempus Pater natus et Pater paſſus, ipſe Deus Dominus omnipotens Jeſus Chriſtus prædicatur. *Cap.* 2. And

ART. III. *Præſcr. ad Hæret.* Poſt hos omnes etiam Praxeas quidam Hæreſim introduxit, quam Victorinus corroborare curavit. Hic Deum Patrem omnipotentem Jeſum Chriſtum eſſe dicit, hunc crucifixum paſſumque contendit et mortuum; præterea ſeipſum ſibi ſedere ad dextram ſuam, cum profana et ſacrilega temeritate proponit. *cap.* 53. After Praxeas Noetus taught the ſame; Ἐτόλμησε λέγειν τὸν πατέρα πεπονθέναι, ſays Epiphanius: and being queſtioned for it, he anſwered, Τί γὰρ κακὸν πεποίηκα; ἵνα θεὸν δοξάζω, ἵνα ἐπίσαμαι, καὶ οὐκ ἄλλον πλὴν αὐτοῦ γεννηθέντα, πεπονθότα, ἀποθανόντα. He thought the Father and the Son to be the ſame perſon, and therefore if the Son, the Father to be incarnate. Υἱοπάτορα τὸν Χριστὸν ἐδίδαξε, τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα. *S. Epiph. Anaceph.* After the Noetiani followed the Sabelliani. So Philaſtrius; Sabellius diſcipulus ejus, qui ſimilitudinem ſui doctoris itidem ſecutus eſt, unde et *Sabelliani* poſtea ſunt appellati, qui et *Patripaſſiani*, et *Praxeani* a Praxea, et *Hermogeniani* ab Hermogene, qui fuerunt in Africa, qui et iſta ſentientes abjecti ſunt ab Eccleſia Catholica. So St. Auguſtin, *Sabelliani* dicti ſunt quidam Hæretici, qui vocantur et *Patripaſſiani*, qui dicunt ipſum Patrem paſſum eſſe. *Tract.* 36. *in Joh.* This I confeſs is denied by Epiphanius, who acknowledged Sabellius to have followed Noetus in many things, but not in the incarnation or paſſion of the Father. Σαβελλιανοὶ οἱ τὰ ὅμοια ἀνοήτως (l. ἀνοήτοις, id eſt, Νοητιανοῖς, vel ἀνοήτῳ, id eſt, Νοητῷ, as St. Auguſtin, *Novato*) δοξάζοντες παρὰ τοῦτο μόνον· λέγουσι γὰρ μὴ πεπονθέναι τὸν πατέρα. This St. Auguſtin wonders very much at in Epiphanius: *Sabelliani*, inquit, *ſimilia Noeto dogmatizantes, præter hoc quod dicunt Patrem non eſſe paſſum*; Quomodo de Sabellianis intelligi poteſt, cum ſic innotuerint dicere Patrem paſſum, ut Patripaſſiani quam Sabelliani ſæpius nuncupentur? *S. Auguſt. de Hæreſ.* 41. Indeed the Latin Fathers generally call the Sabellians Patripaſſians; and not only ſo, but Theodoret doth

ſo

ſo deſcribe them as profeſſing one perſon, ἐν μὲν τῇ παλαιᾷ, ὡς πατέρα νομοθετῆσαι, ἐν δὲ τῇ καινῇ, ὡς υἱὸν ἐνανθρωπῆσαι. *lib.* ii. *cap.* 9. ART. III. After the Sabelliani ſucceeded in the ſame hereſy the Priſcillianiſtæ, as appeareth by Pope Leo, who ſhews they taught but one Perſon of the Father, Son, and Holy Ghoſt: Quod blaſphemiæ genus de Sabellii opinione ſumpſerunt, cujus diſcipuli etiam Patripaſſiani merito nuncupantur: quia ſi ipſe eſt Filius qui et Pater, crux Filii Patris eſt paſſio, et quicquid in forma ſervi Filius Patri obediendo ſuſtinuit, totum in ſe Pater ipſe ſuſcepit. *Epiſt.* xciii. *cap.* 1. Thus the Patripaſſian hereſy, beginning from Praxeas and Hermogenes, was continued by Noetus, Sabellius, and Priſcillianus, and mingled with all their ſeveral hereſies, the ſum and ſubſtance of which is thus well ſet down by Victorinus; Patripaſſiani Deum ſolum eſſe dicunt quem nos Patrem dicimus; ipſum ſolum exſiſtentem et effectorem omnium, et veniſſe non ſolum in mundum, ſed et in carnem, et alia omnia quæ nos Filium feciſſe dicimus.

Pag. 254. (*f*)

It appeareth plainly that Tertullian confuted Praxeas, by reducing him to theſe words of the Creed. For when he had firſt declared, Nos unicum quidem Deum credimus (which was the objection of Praxeas) ſub hac tamen diſpenſatione, quam οἰκονομίαν dicimus, ut unici Dei ſit et Filius ſermo ipſius, qui ex ipſo proceſſerit, per quem omnia facta ſunt, et ſine quo factum eſt nihil. Then he ſubjoineth, Hunc miſſum a Patre in Virginem, et ex ea natum hominem et Deum, filium hominis et filium Dei, et cognominatum Jeſum Chriſtum. Hunc paſſum, hunc mortuum et ſepultum ſecundum Scripturas, et reſuſcitatum a Patre, et in cœlos reſumptum, ſedere ad dextram Patris, venturum judicare vivos et mortuos. And that we may be aſſured that he uſed theſe words out of the Creed, it followeth, Hunc regulam ab

ART. III. initio Evangelii decucurriſſe, &c. *Adv. Prax. cap.* 2. This is yet farther evident out of Epiphanius, who tells us the eaſtern doctors confuted Noetus in the ſame manner, by reducing him to the words of the Creed. Ἕνα Θεὸν δοξάζομεν καὶ αὐτοὶ, (juſt as Tertullian; Nos unicum quidem Deum credimus,) ἀλλ' ὡς οἴδαμεν δικαίως δοξάζειν· καὶ ἕνα Χριϛὸν ἔχομεν, ἀλλ' ὡς οἴδαμεν ἕνα Χριϛὸν υἱὸν Θεοῦ, παθϛὸν καθὼς ἔπαθεν, ἀποθανόνϛα καθὼς ἀπέθανεν, ἀναϛάνϛα, ἀνελθόνϛα εἰς τὸν οὐρανὸν, ὄνϛα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον κρῖναι ζῶνϛας καὶ νεκρούς. *Hæreſ.* lvii. §. 1. And when the argument of Tertullian againſt Praxeas, and the Greeks againſt Noetus drawn from the Creed, did not ſufficiently convince the Patripaſſians, the Church of Aquileia, to exclude them wholly, added theſe two words to the firſt Article, *inviſibilem*, and *impaſſibilem*. *Inviſibilem*, to ſhew he was not incarnate; *impaſſibilem*, to ſhew he was not crucified. So Ruffinus in the concluſion of his expoſition upon theſe words, *Credo in Deum Patrem omnipotentem*, addeth, His additur *inviſibilem* et *impaſſibilem*: and then gives the reaſon, Sciendum quod duo iſti ſermones in Eccleſiæ Romanæ ſymbolo non habentur Conſtat autem apud nos additos hæreſeos cauſa Sabellii, illius profectò quæ a noſtris *Patripaſſiana* appellatur, id eſt, quæ Patrem ipſum vel ex Virgine natum dicit, et viſibilem factum, vel paſſum affirmat in carne. Ut ergo excluderetur talis impietas de Patre, videntur hæc addidiſſe majores, et inviſibilem Patrem atque impaſſibilem dixiſſe. Conſtat enim Filium, non Patrem, in carne et ex carne natum, et ex nativitate carnis Filium viſibilem et paſſibilem factum.

Pag. 255. (*g*)

Marcion, ut carnem Chriſti negaret, negavit etiam nativitatem; aut, ut nativitatem negaret, negavit et carnem: ſcilicet, ne invicem ſibi teſtimonium redderent et reſponderent nativitas et caro; quia nec nativitas ſine carne, nec caro ſine nativitate. *Tertul. de Carne Chriſti, cap.* 1.

Pag.

Pag. 255. (*h*)

Simon Magus firſt made himſelf to be Chriſt; and what he feigned of himſelf, that was attributed by others unto Chriſt. Dixerat ſe in monte Sina Legem Moſi in Patris perſona dediſſe Judæis, tempore Tiberii in Filii perſona putative apparuiſſe. *S. Auguſt.* So St. Cyril repreſents him, Οὐκ ἐν σαρκὶ, ἀλλὰ δοκήσει, ὡς Χριστὸν Ἰησοῦν φανέντα. *Catech.* 6. From this δοκήσις of his invention aroſe the hereſy of the Δοκηταί. For Saturnilus or Saturninus followed his diſciple Menander with his putative tantum hominem, as Irenæus, and in phantaſmate tantum veniſſe, as Tertullian, ſpeaks. After him Valentinus and his followers, Epiphanes, Iſidorus, and Secundus; then the Marcoſians, Heracleonitæ and Ophitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. Thoſe were the Δοκηταὶ or Φανταστιαζαὶ, all conſpiring in this, that Chriſt was not really what he appeared, nor did truly ſuffer what he ſeemed to endure. This early hereſy appeareth by the oppoſition which St. Ignatius made unto it in his Epiſtles. ART. III.

Pag. 256. (*i*)

Of this kind two ſeveral ſects were moſt remarkable, the Arians and the Apollinarians. Arius taught that Chriſt had nothing of man but the fleſh, and with that the Word was joined. Ἄρειος δὲ σάρκα μόνην πρὸς ἀποκρυφὴν τῆς θεότητος ὁμολογεῖ· ἀντὶ δὲ τοῦ ἔσωθεν ἐν ἡμῖν ἀνθρώπῳ, τετέχθαι τῆς ψυχῆς, τὸν λόγον ἐν τῷ σώματι λέγει γεγονέναι. *S. Athanaſ. de Adv. Chriſti.* So Felicianus the Arian, in *Vigilius de Unitate Trin. cap.* 17. Ita enim a majoribus noſtris ſemper eſt traditum, quod Chriſti corpus ad vicem animæ communis ipſius Filii Dei habitus animarit; nec acceſſione animalis ſpiritus indigens fuerit, cui inhabitans fons vitæ potuit conferre quod vixit. Eunomius followed him in this particular: Ἄρειος δὲ καὶ Εὐνόμιος σῶμα μὲν αὐτὸν ἀνθρώπου λέγουσι, θεότητα δὲ ψυχῆς ὑπηρκέναι τὴν χρείαν. *Theod. hist. Hæret. lib.* v. *cap.* 11. Apollinaris diſtinguiſhed between the

ART. III. the soul and the mind, the ψυχὴ and the νοῦς, and acknowledged that the Word assumed the body and the soul or ψυχὴ of man, but not the mind or spirit, or the νοῦς, but the Word itself was in the place of that. Apollinaristas Apollinaris instituit, qui de anima Christi ab Ecclesia Catholica dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In quæstione testimoniis Evangelicis victi, mentem, qua rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum verbum in ea fuisse, dixerunt. This was then the clear difference betwixt the Arian and Apollinarian heresy: Apollinaristæ quidem carnis et animæ naturam sine mente assumpsisse Deum credunt, Ariani vero carnis tantummodo. *Facun. lib.* ix. So that two things are to be observed in the Apollinarians, their philosophy and their divinity: their philosophy, in making man consist of three distinct parts, the body, the soul, and the mind; their divinity, in making the human nature of Christ to consist but of two, the body and the soul, and the third to be supplied by the Word. Which is excellently expressed by Nemesius *de Nat. Hom.* in respect of his philosophy: Τινὲς μὲν, ὧν ἐςὶ καὶ Πλωτῖνος, ἄλλην εἶναι τὴν ψυχὴν, καὶ ἄλλον τὸν νοῦν δογματίσαντες, ἐκ τρίων τὸν ἄνθρωπον συνεςάναι βούλονται, σώματος, καὶ ψυχῆς, καὶ νοῦ. Οἷς ἠκολούθησε καὶ Ἀπολλινάριος ὁ τῆς Λαοδικείας γενόμενος ἐπίσκοπος· τοῦτον γὰρ πηξάμενος τὸν θεμέλιον τῆς οἰκείας δόξης, καὶ τὰ λοιπὰ προσῳκοδόμησε κατὰ τὸ οἰκεῖον δόγμα. And by Theodoret in respect of his divinity: Σαρκωθῆναι δὲ τὸν Θεὸν ἔφησε λόγον, σῶμα καὶ ψυχὴν ἀνειληφότα οὐ τὴν λογικὴν, ἀλλὰ τὴν ἄλογον, ἣν φυσικὴν, ἤγουν ζωτικὴν, τινὲς ὀνομάζουσι. τὸν δὲ νοῦν ἄλλό τι παρὰ τὴν ψυχὴν εἶναι λέγων, οὐκ ἔφησεν ἀνειλῆφθαι, ἀλλ' ἀρκέσαι τὴν θείαν φύσιν εἰς τὸ πληρῶσαι τοῦ νοῦ τὴν χρείαν.

Pag. 256. (*k*)

Quid a Patre Christus acceperat, nisi quod et induerat? hominem sine dubio, carnis animæque texturam.

ram. *Tertul. de Reſur. Carnis, cap.* 34. Hoc toto credente jam mundo, puto quod et Dæmones confiteantur Filium Dei natum de Maria Virgine, et carnem naturæ humanæ atque animam ſuſcepiſſe. *S. Hieron. Apol.* 2. *adv. Ruffinum.* ART. III.

Pag. 257. (*l*)

Νῦν δὴ ἐπεφάνη ἀνθρώποις αὐτὸς ἔτος ὁ λόγος, ὁ μόνος ἄμφω, Θεός τε καὶ ἄνθρωπος. *S. Clem. Alex. adv. Gentes.*

Pag. 257. (*m*)

Abſit ita credere, ut conflatili quodam genere duas naturas in unam arbitremur redactas eſſe ſubſtantiam; hujuſmodi enim commixtio partis utriuſque corruptio eſt. Deus enim qui capax eſt, non capabilis, penetrans, non penetrabilis, implens, non implebilis, qui ubique ſimul totus, et ubique diffuſus eſt per infuſionem potentiæ ſuæ, miſericorditer naturæ mixtus eſt humanæ, non humana natura naturæ eſt mixta Divinæ. *Leporius Libel. Emend.*

Pag. 258. (*n*)

In that propoſition, Ὁ λόγος σὰρξ ἐγένετο, there hath been ſtrange force uſed by men of contrary judgments, and for contrary ends, as to the word ἐγένετο. The Socinians endeavouring to prove it can have no other ſenſe than ſimply *fuit*, the Word *was* fleſh: the Flandrian Anabaptiſts ſtretching it to the higheſt ſenſe of *factum eſt*, the Word *was made* fleſh. It is confeſſed that the verb γίνεσθαι in the uſe of the Greek language is capable of either interpretation. it is alſo acknowledged that the moſt ancient interpreters were divided in their renditions. For the Syriac rendered it ומלתא בסרא הוא *Et verbum caro fuit*, the ancient Latin, *Et verbum caro factum eſt*. It cannot be denied but in the Scriptures it hath been uſed indifferently in either ſenſe. And the ſame old vulgar tranſlation in ſome places renders it, as the Syriac doth here, Matth. x. 16. Γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις,

ART. III. ὄφεις, *Eſtote ergo prudentes ſicut ſerpentes*; and 25. Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, *Sufficit diſcipulo ut ſit ſicut magiſter ejus.* From whence it is evident that they placed not the force in the ſignification of the word γίνεσθαι, but in the circumſtance of the matter in which it was uſed. Howſoever, neither of theſe interpretations prove either of theſe opinions. For if it be acknowledged that the Word was fleſh, and it hath been already proved and preſuppoſed by St. John in his precedent diſcourſe, that the Word had a former being antecedent to his being fleſh; it followeth, that he which was before the Word, and was not fleſh, if after he were fleſh, muſt be made ſuch. And ſo the Socinian obſervation falls. Again, if he which was made fleſh was the Word, and after he was made ſuch was ſtill the Word, as certainly he was, and is ſtill the ſame; then his being made or becoming fleſh can no way evacuate that nature in which he did before ſubſiſt. And ſo the Flandrian interpretation is of no validity.

Pag. 258. (*o*)

This was the proper opinion of Eutyches, as appeareth by his own confeſſion in the council of Chalcedon. Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἑνώσεως, μετὰ δὲ τὴν ἕνωσιν μίαν φύσιν ὁμολογῶ. *Act.* 1. Two diſtinct natures he confeſſed at firſt; but when the union was once made, he acknowledged but one. But when that union was made he expreſſed not, nor could his followers agree; ſome attributing it to the conception, ſome to the reſurrection, others to the aſcenſion. Howſoever, when they were united, his opinion clearly was, that the human nature was ſo abſorpt into the divine, ſo wholly made the ſame, that it ceaſed wholly to be what it was, and ſo there was but one, that is, the divine nature remained. This is ſufficiently expreſſed by St. Leo, who was the ſtrongeſt oppoſer of him, and ſpeaketh thus of his opinion,

Serm.

Serm. 8. *de Nativ.* Hic autem recentioris ſacrilegii profanus aſſertor unitionem quidem in Chriſto duarum confeſſus eſt naturarum; ſed ipſa unione id dixit effectum, ut ex duabus una remaneret, nullatenus alterius exſiſtente ſubſtantia. And the Eraniſtes in the Dialogue of Theodoret arguing for that opinion, being urged to declare whether in that union one nature was made of them both, or one remaining, the other did not ſo, anſwered plainly, Ἐγὼ τὴν θεότητα λέγω μεμενηκέναι, καταποθῆναι δὲ ὑπὸ ταύτης τὴν ἀνθρωπότητα. ART. III.

Pag. 259. (*p*)

There can be no time in which we may obſerve the doctrine of the ancients ſo clearly, as when they write profeſſedly againſt an hereſy evidently known, and make uſe generally of the ſame arguments againſt it. Now what the hereſy of Eutyches was is certainly known, and the nature of the ſacrament was generally made uſe of as an argument to confute it. Gelaſius Biſhop of Rome hath written an excellent book againſt Eutyches, *De duabus naturis in Chriſto*, in which he propoundeth their opinion thus: Eutychiani dicunt unam eſſe naturam, id eſt, divinam; and, Sola exiſtente deitate, humanitas illic eſſe jam deſtitit. That then which he diſputes againſt is the tranſubſtantiation of the human nature into the divine. The argument which he makes uſe of againſt it is drawn from the euchariſt: Certe ſacramenta quæ ſumimus corporis et ſanguinis Chriſti divina res eſt, propter quod et per eadem divinæ efficimur conſortes naturæ: et tamen eſſe non deſinit ſubſtantia vel natura panis et vini. Et certe imago et ſimilitudo corporis et ſanguinis Chriſti in actione myſteriorum celebrantur. Satis ergo nobis evidenter offenditur, hoc nobis in ipſo Chriſto Domino ſentiendum, quod in ejus imagine profitemur, celebramus, et ſumimus, ut ſicut in hanc ſcilicet, in divinam tranſeant, Sancto Spiritu perficiente ſubſtantiam,

Permanente

ART. III. permanente tamen in ſuæ proprietate naturæ; ſic illud ipſum myſterium principale, cujus nobis efficientiam virtutemque veraciter repræſentant, ex quibus conſtat proprie permanentibus, unum Chriſtum, quia integrum verumque, permanere demonſtrant. In which words it is plain he affirms the union of the human nature of Chriſt to be the principal myſtery, the repreſentation of that myſtery to be in the ſacrament of the euchariſt: he concludes from thence, that as in the repreſentation the ſubſtance of the bread and wine remaineth in the propriety of their own nature, ſo the human nature of Chriſt in the greater myſtery doth ſtill remain. In the margin of this place in the *Bibliotheca Patrum* there is printed Caute, as if there could be any danger in obſerving the ſenſe of the Fathers, when they ſpeak ſo expreſsly and conſiderately. In the ſame manner we find a diſputation between an Heretic and a Catholic in the ſecond Dialogue of Theodoret, where Eraniſtes, as an heretic, aſks Orthodoxus by what names he calls the bread and wine after conſecration; who anſwers, the body and blood of Chriſt: from whence Eraniſtes argues, Ὥσπερ τοίνυν τὰ σύμβολα τοῦ δεσποτικοῦ σώματός τε καὶ αἵματος ἄλλα μὲν εἰσὶ πρὸ τῆς ἱερατικῆς ἐπικλήσεως, μετὰ δέ γε τὴν ἐπίκλησιν μεταβάλλεται καὶ ἕτερα γίνεται· οὕτω τὸ δεσποτικὸν σῶμα μετὰ τὴν ἀνάληψιν εἰς τὴν οὐσίαν μετεβλήθη τὴν θείαν. *As the ſymbols of the body and blood of Chriſt are one thing before conſecration, and after that change their name, and become another; ſo the body of Chriſt after his aſcenſion is changed into the Divine ſubſtance.* To this Orthodoxus anſwers, Ἑάλως αἷς ὕφηνες ἄρκυσιν, *You are taken in your own nets.* Οὐδὲ γὰρ μετὰ τὸν ἁγιασμὸν τὰ μυστικὰ σύμβολα τῆς οἰκείας ἐξίσταται φύσεως, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἴδους, καὶ ὁρατά ἐστι καὶ ἁπτά, οἷα καὶ πρότερον ἦν. *The bread and wine even after conſecration leave not their own nature, but remain in their former ſubſtance, ſhape, and form.* In the ſame manner, καὶ ἐκεῖνο τὸ σῶμα τὸ μὲν πρότερον εἶδος ἔχει καὶ σχῆμα

σχήμα καὶ περιγραφὴν, καὶ ἁπαξαπλῶς εἰπεῖν, τὴν τῦ σώματος ἐσίαν. *The body of Chriſt hath the ſame form, figure, and ſhape, and indeed, the ſame bodily ſubſtance.* And when Eraniſtes ſtill objects, that the bread is called the body, and not bread, Orthodoxus anſwers that he is miſtaken; Οὐ γὰρ σῶμα μόνον, ἀλλὰ καὶ ἄρτος ζωῆς ὀνομάζεται, οὕτως αὐτὸς ὁ Κύριος προσηγόρευσε, καὶ αὐτὸ δὲ σῶμα θεῖον ὀνομάζομεν σῶμα. *For it is not only called the body, but alſo bread of life, and the body itſelf we call the Divine body.* Who ſees not then that Theodoret believed no more that the bread is converted into the body, than that the body is converted into the Divinity of Chriſt? Who perceives not that he thought the bread to be as ſubſtantially and really bread after the conſecration, as the body of Chriſt is really a body after his aſcenſion? The ſame argument is uſed by St. Chryſoſtom upon the ſame occaſion againſt the Apollinarians in his Epiſtle *ad Ceſarium*, not yet publiſhed in Greek, and by Ephraimus *in Photii Bibliotheca* againſt the Eutychians. As therefore all the μεταστοιχείωσις of the ſacramental elements maketh them not ceaſe to be of the ſame nature which before they were; ſo the human nature of Chriſt joined to the Divine, loſeth not the nature of humanity, but continueth with the Divinity as a ſubſtance in itſelf diſtinct; and ſo Chriſt doth ſubſiſt not only *ex*, but *in duabus naturis*, as the Council of Chalcedon determined againſt Eutyches. ART. III.

Pag. 260. (*q*)

This hereſy doth moſt formally contradict theſe words of the Creed, becauſe it immediately denies this truth, that the eternal Son of God was conceived and born. And in vain did Neſtorius ſeek not only to avoid it in the Nicene Creed, but to make uſe of the words of the Creed even againſt the unity of the Perſon of Chriſt. St. Cyril had well objected the ſeries, order, and conſequence of that confeſſion: Ἔφη ἡ ἁγία καὶ μεγάλη Σύνοδος, αὐτὸν τὸν

ART. III. τὸν ἐκ Θεοῦ Πατρὸς κατὰ φύσιν υἱὸν μονογενῆ, τὸν ἐκ Θεοῦ ἀληθινὸν Θεὸν ἀληθινόν, τὸ φῶς τὸ ἐκ τοῦ φωτὸς, τὸν δι' οὗ τὰ πάντα ἐποίησεν ὁ Πατὴρ, κατελθεῖν, σαρκωθῆναί τε καὶ ἐνανθρωπῆσαι, παθεῖν, ἀναστῆναι τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθεῖν εἰς οὐρανούς. The ſtrength of this objection lies in this, that Chriſt, the only-begotten Son, begotten of the Father before all worlds, was incarnate. The anſwer of Neſtorius was in this manner: Πιστεύομεν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ· σκόπησον ὅπως Ἰησοῦς, Χριστὸς, καὶ μονογενὴς, καὶ υἱὸς, πρότερον θέντες, τὰ κοινὰ τῆς θεότητος καὶ ἀνθρωπότητος, ὡς θεμελίους, ὀνόματα, τότε τὴν τῆς ἐνανθρωπήσεως, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως, ἐποικοδομοῦσι παράδοσιν. And the ſtrength, or rather the weakneſs, thereof is this: that firſt the Council placed the names of Jeſus, Chriſt, and the only-begotten Son, names common to the divinity and humanity of Chriſt; and then upon them built the doctrine of his Incarnation. Whereas it is evident that, ſuppoſing the *only-begotten* a term common to the humanity and Divinity, yet the Council clearly expounds it of the eternal generation, adding immediately, *begotten of his Father before all worlds*; neither is there any word between that expoſition and the *Incarnation*, but ſuch as ſpeak wholly of Chriſt as God. Therefore that only-begotten Son, who was *begotten of his Father before all worlds*, deſcended from heaven, and was incarnate. Thus St. Cyril in his ſecond Epiſtle to Neſtorius, and Neſtorius in his ſecond to him. Which miſtake of his ſeems yet more ſtrange to me, when I conſider in the ſame Epiſtle of Neſtorius that fundamental truth aſſerted, which of itſelf ſufficiently, nay, fully confutes his hereſy: for he acknowledgeth the name of *Chriſt* to be ἀταθοῦς καὶ παθητῆς οὐσίας ἐν μοναδικῷ προσώπῳ συμφυσηγορίαν σημαντικὴν, and conſequently Chriſt himſelf to be a ſingle perſon in a double nature, paſſible and impaſſible: which once granted, it evidently followeth, that he which was born from eternity was alſo born in time, for by thoſe ſeveral nativities

nativities he had thoſe ſeveral natures; that he which was impaſſible as God, might and did ſuffer as man, becauſe the ſame perſon was of an impaſſible and a paſſible nature; impaſſible as God, paſſible as man. Wherefore by that which Neſtorius hath confeſſed, and notwithſtanding that which he hath objected, it is evident out of the Nicene Creed, that the Son of God, begotten of his Father before all worlds, was incarnate and made man; and as evident out of the Apoſtles' Creed, eſpecially expounded by the Nicene, that the ſame only-begotten Son was conceived by the Holy Ghoſt, and born of the Virgin Mary. ART. III.

Pag. 261. (*r*)

Indeed in our tranſlation, *whom* may relate to both, as well as one, and to Joſeph as well as Mary; but in the original it evidently belongs to Mary; Τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς.

Pag. 263. (*s*)

As, conceptus de Spiritu Sancto, natus ex Maria Virgine. St. Auguſtine indeed hath delivered a diſtinction between *de* and *ex*, after this manner, ſpeaking to thoſe words of the Apoſtle, *Quoniam ex ipſo, et per ipſum, et in ipſo, ſunt omnia. Ex ipſo* non hoc ſignificat quod *de ipſo*. Quod enim de ipſo eſt, poteſt dici ex ipſo; non autem omne quod ex ipſo eſt, recte dicitur de ipſo. Ex ipſo enim cœlum et terra, quia ipſe fecit ea; non autem de ipſo, quia non de ſubſtantia ſua. Sicut aliquis homo ſi gignat filium, et faciat domum, ex ipſo filius, ex ipſo domus; ſed filius de ipſo, ſicut domus de terra et ligno. *De Nat. Boni adv. Manich. cap.* 27. This diſtinction having no foundation in the Latin tongue, is ill made uſe of for the illuſtration of this Article, becauſe in the Greek language of the Teſtament there is no ſuch diverſity of prepoſitions; for as we read of Mary, ἐξ ἧς ἐγεννήθη ὁ Ἰησοῦς, ſo alſo of the Holy Ghoſt, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου, and τὸ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός

ART. III. ματός ἐστιν ἁγίου. It is therefore said as well ἐκ πνεύματος, as ἐκ Μαρίας. Again, the vulgar obſerveth no ſuch difference, as rendering for the one, *de qua natus eſt Jeſus*, and for the other, *in utero habens de Spiritu Sancto*. Correſpondently in the Greek Creeds, συλληφθέντα ἐκ πνεύματος, γεννηθέντα ἐκ Μαρίας, or as in the Nicene, ἐκ πνεύματος καὶ Μαρίας. And the Latin not only de Spiritu Sancto ex Maria Virgine, but ſometimes de Spiritu Sancto et Maria Virgine, and de Maria Virgine, Chryſologus and St. Auguſtin often *de Trinitate*. Wherefore in vain have the Schools firſt accepted of St. Auguſtin's diſtinction, and then applied it to Chriſt's conception, firſt taking the preposition *de* to ſignify no leſs than a proceſſion from the ſubſtance of the cauſe, and then acknowledge Chriſt ſo begotten of the Holy Ghoſt, becauſe the eternal Son, who was ſo begotten, was of the ſame ſubſtance with the Holy Ghoſt. Thus Thomas Aquinas has delivered the ſubtilty, *Sum. p.* iii. *q.* 32. *a.* 2. In Spiritu Sancto duplex habitudo conſideratur reſpectu Chriſti. Nam ad ipſum filium Dei, qui dicitur eſſe conceptus, habet habitudinem conſubſtantialitatis; ad corpus autem ejus habet habitudinem cauſæ efficientis. Hæc autem præpoſitio *de* utramque habitudinem deſignat, ſicut cum dicimus hominem aliquem eſſe de ſuo patre. Et ideo convenienter dicere poſſumus Chriſtum eſſe conceptum de Spiritu Sancto hoc modo, quod efficientia Spiritus Sancti referatur ad corpus aſſumptum, conſubſtantialitas vero ad perſonam aſſumentem. But this diſtinction of conſubſtantiality and effective cauſality can make nothing for the propriety of the phraſe; for the preposition *de* ſignifieth the material cauſe as well as the efficient, it muſt do ſo in reſpect of that which is the effect, if it require that the thing which is made be made of the ſubſtance of that de quo eſt: then muſt Chriſt, according unto that which is made, be made of the ſubſtance of the Holy Ghoſt; or, to ſpeak in the words of the Scripture, Quod in ea natum eſt,

eſt, de Spiritu Sancto eſt. Where either that which was conceived in the Virgin muſt be acknowledged of the ſubſtance of the Holy Ghoſt, or elſe the prepoſition *de* muſt not be taken in St. Auguſtin's ſenſe. However, being there is but one prepoſition ἐκ, common to both in the original Greek; being the vulgar tranſlation uſeth *de* indifferently for either; being where they have diſtinguiſhed *de* and *ex*, they have attributed *ex*, which doth not ſignify conſubſtantiality, to the Virgin, of whom they confeſs he did aſſume the ſubſtance of his body, and *de*, which ſignifieth (as they ſay) conſubſtantiality, to the Holy Ghoſt, of whoſe ſubſtance he received nothing; it followeth, that the difference in the prepoſitions can no way declare the different concurrence of the Spirit and the Virgin in Chriſt's conception. ART. III.

Pag. 264. (*t*)

As Chryſologus, *Serm.* 57. Ubi Spiritus generat, Virgo parturit, totum divinum geritur, nihil humanum. Et *Serm.* 62. Stupenti mundo ſolus aperit quid eſt, quod Spiritus generat, Virgo concipit, Virgo parit.

Pag. 264. (*u*)

Deus ipſemet ad ſanguinem Mariæ addidit aliam materiam, ex quibus deinde Chriſtus conceptus et natus eſt. *Smalcius, de vero et naturali Dei Filio, cap.* 2. Verum manet generationem et hanc dici poſſe, quatenus in Deum ea cadere poteſt, ſi ad ſanguinem Mariæ addita ſit ex parte Dei materia, ex qua cum ſanguine Mariæ juncta natus ſit Chriſtus. *Ibid. cap.* 3. What this was thus added to the ſubſtance of the Virgin, he elſewhere explains: Nos Dei virtutem in Virginis uterum aliquam ſubſtantiam creatam vel immiſiſſe aut ibi creaſſe affirmamus, ex qua, juncto eo quod ex ipſius Virginis ſubſtantia acceſſit, verus homo generatus fuit. This he doth not only without any authority affirm, but ground upon it the Sonſhip of Chriſt. For ſo it follows: Alias enim

ART. III. homo ille Dei filius a conceptione et nativitate proprie non fuiſſet. And again, Neceſſitas magna fuit ut Chriſtus, ab initio vitæ ſuæ eſſet Dei Filius, qualis futurus non fuiſſet, niſi Dei virtute aliquid creatum fuiſſet, quod ad conſtituendum Chriſti corpus una cum Mariæ ſanguine concurrit. Thus while they deny the eternal generation of the Son, they eſtabliſh a temporal in ſuch manner as is not conſonant with that word which they pretend wholly to follow, and have made a body of Chriſt partly deſcending from the Father, partly not; and whereas as man he is like to us in all things, ſin only excepted; they have invented a body, partly like ours, partly not, and ſo in no part totally like. Indeed ſome of the ancients did ſpeak ſo as to make the Holy Ghoſt the ſemen Dei: as Tertullian; Ergo jam Dei filius ex Patris Dei ſemine, i. e. Spiritu, ut eſſet hominis filius, caro ei ſola erat ex hominis carne ſumenda ſine viri ſemine. Vacabat enim viri ſemen apud habentem Dei ſemen. *De carne Chriſti, cap.* 18. And St. Hilary calls it ſementivam ineuntis Spiritus efficaciam. *de Trin. lib.* ii. *cap.* 26. But in this they only underſtood the operation of the Spirit, loco ſeminis. And whoſoever ſpake of any proper *ſemen* they abhorred; as appears by the 191ſt ſermon *de Tempore*; Nec, ut quidam ſceleratiſſimi opinantur, Spiritum Sanctum dicimus pro ſemine fuiſſe, ſed potentia et virtute Creatoris operatum. I know not whether be the greateſt folly; to make the Holy Ghoſt the Father, as theſe men have done, by creating part of his body by way of ſeminal conjunction; or to make the ſame Spirit Mother of Chriſt, as the Nazarenes did. In Evangelio Hebræorum quod lectitant Nazaræi, Salvator inducitur loquens, *Modo me arripuit mater mea, Spiritus Sanctus.* There is only this difference, that one is founded upon no authority of Scripture, the other upon the authority of a pretended, but no Scripture: the one maketh the Holy Ghoſt a partial, the other a total, mother.

Pag.

Pag. 265. (*x*) ART. III.

Illud unum peccatum, quod tam magnum in loco et habitu tantæ felicitatis admiſſum eſt, ut in uno homine originaliter, atque, ut ita dixerim, radicaliter, totum genus humanum damnaretur, non ſolvitur ac diluitur, niſi per unum Mediatorem Dei et hominum, hominem Chriſtum Jeſum, qui ſolus potuit ita naſci, ut ei opus non eſſet renaſci. *S. Auguſt. Enchir. cap.* 48.

Pag. 265. (*y*)

In quo non eſt peccatum, ipſe venit auferre peccatum. Nam ſi eſſet in illo peccatum, auferendum eſſet illi, non ipſe auferret. *S. Auguſt.*

Pag. 265. (*z*)

By St. Auguſtin: Ex hoc, quod de Spiritu Sancto eſt ſecundum hominem nativitas Chriſti, quid aliud quam ipſa gratia demonſtratur? *Enchir. cap.* 37.

Pag. 265. (*a*)

Modus iſte quo natus eſt Chriſtus de Spiritu Sancto non ſicut filius, et de Maria Virgine ſicut filius, inſinuat nobis gratiam Dei, qua homo, nullis præcedentibus meritis, in ipſo exordio naturæ ſuæ quo eſſe cœpit, Verbo Dei copularetur in tantam perſonæ unitatem, ut idem ipſe eſſet filius Dei qui filius hominis, et filius hominis qui filius Dei: ac ſic in humanæ naturæ aſſumptione fieret quodammodo ipſa gratia naturalis, quæ nullum peccatum poſſet admittere. Quæ gratia propterea per Spiritum Sanctum fuerat ſignificanda, quia ipſe proprie ſic eſt Deus, ut etiam dicatur Dei donum. *S. Auguſt. Enchir. cap.* 40.

Pag. 266. (*b*)

Cum ad naturam Dei non pertineat natura humana, ad perſonam tamen unigeniti Filii Dei per gratiam pertinet humana natura; et tantam gratiam, ut nulla ſit major, nulla prorſus æqualis. Neque enim illam

ART. III. ſuſceptionem hominis ulla merita præceſſerunt, ſed ab illa ſuſceptione merita ejus cuncta cœperunt. *S. Auguſt. Tract.* 82. *in Joan.*

Pag. 266. (*c*)

Ea gratia fit ab initio fidei ſuæ homo quicunque Chriſtianus, qua gratia homo ille ab initio ſuo factus eſt Chriſtus. De ipſo Spiritu et hic renatus, de quo eſt ille natus. Eodem Spiritu fit in nobis remiſſio peccatorum, quo Spiritu factum eſt ut nullum haberet ille peccatum. *S. Auguſt. de Prædeſt. Sanct. cap.* 15.

Pag. 266. (*d*)

Nolite deſperare; quod ſemel natum eſt ex Maria, quotidie et in nobis naſcitur. *S. Hieron. Com. in* Pſal. lxxxiv.

Pag. 267. (*e*)

For ſome have thought the dignity of the Virgin to be denoted in her name. As Gregorius Nyſſenus (or rather his interpolator,) *Homil. in Natal. Chriſti:* Ἐπειδὴν ἐτέχθη τὸ παιδίον, ὠνόμασε μὲν αὐτὴν Μαρίαν, ὡς ἂν καὶ διὰ τῆς ἐπωνυμίας τὸ θεόδοτον διασημανθείη τῆς χάριτος· miſtaking, as I conceive, the origination of *Mary* for that of *Anna*, her Mother, חנה. Thus he thought *Grace*, others *Dominion*, to be contained in her name. Ἡ Μαρία ἑρμηνεύεται κυρία, ἀλλὰ καὶ ἐλπίς. Κύριον γὰρ ἔτεκε τὴν ἐλπίδα τῷ παντὶ κόσμῳ Χριστόν. *Author Homil. de Laudibus B. Mariæ, ſub nomine Epiphanii.* Τίνα τοσαρῶν ἡ χάρις (τοῦτο γὰρ ἡ Ἄννα ἑρμηνεύεται) τὴν κυρίαν· τοῦτο γὰρ σημαίνει τῆς Μαρίας τὸ ὄνομα. *Damaſc. Orthod. Fid. lib.* iv. *cap.* 15. Sciendum quod *Maria* ſermone Syro Domina nuncupatur. *S. Hieron. de Nom. Hebraicis:* So Chryſologus; Dignitas Virginis annunciatur ex nomine: nam *Maria* Hebræo ſermone, Latine Domina nuncupatur. Vocat ergo Angelus Dominam, ut Dominatoris genitricem trepidatio deſerat ſervitutis, quam naſci et vocari Dominam ipſa ſui germinis fecit et impetravit autoritas. *Serm.* 142. Sermone Syro *Maria*, Domina nuncupatur, et pulchre, quia

quia Dominum genuit. *Iſidor. Hiſpal. Orig. lib.* vii. *cap.* 10. The ſame Iſidore, with others, gives another etymology: *Maria*, illuminatrix, ſive ſtella maris; genuit enim lumen mundi. *Ibid.* And Bernard, *Homil.* 2. *ſuper Miſſus eſt*, Loquemur pauca et ſuper hoc nomine, quod interpretatum *maris ſtella* dicitur, et matri Virgini valde convenienter aptatur. Ipſa namque aptiſſime ſideri comparatur, quia ſicut ſine ſui corruptione ſidus ſuum emittit radium, ſic abſque ſui læſione Virgo parturit filium. So far not amiſs. But when from a bad etymology he makes worſe divinity, calling her the *Star of Jacob*, and attributing unto her the light of our minds, the life of our graces, and extirpation of our vices, (the work of the Spirit of Chriſt,) when in the midſt of all our temptations, horrors of conſcience, and depths of deſpair, he adviſeth us immediately to a Reſpice Stellam, Mariam cogita, Mariam invoca; his interpretation can warrant no ſuch devotion. This etymology alſo deſcendeth from St. Jerom, who in his interpretation of the names in Exodus, as from Philo, *Maria*, illuminatrix mea, vel, illuminans eos, aut ſmyrna maris, vel ſtella maris. And again, on the names in St. Matthew, *Mariam* plerique exiſtimant interpretari, illuminant me iſti, vel illuminatrix, vel ſmyrna maris; ſed mihi nequaquam videtur. Melius autem eſt ut dicamus ſonare eam ſtellam maris, ſive amarum mare. Ἑρμηνεύεται πάλιν ἡ Μαρία σμυρνα θαλάσσης. *Homil. de Laudibus B. Mariæ.* Dictæ ſunt et ante Mariæ multæ: nam et Maria ſoror Aaron dicta fuit, ſed illa Maria amaritudo maris vocabatur. *S. Ambroſ. Inſtit. Virg. cap.* 5. Indeed that *ab amaritudine*, without the adjection of *mare*, is the etymology obſerved by the Jews, as appears by the author of the *Life of Moſes*, who relating how Amram took Jochebed to wife, and of her begat a daughter, addeth, ותקרא שכדה מרי כי בערת ההיא החלי הכיצרי בני חם למרור חיי בני ישראל: *She was called Miriam, becauſe at that time the Egyptians, who were the offspring of Cham, made*

ART. III.

ART. III. *made the lives of the ſons of Iſrael bitter.* And in the like manner *Sedar Olam*, נקרא שמה מרי על שם מירור.

Pag. 268. (*f*)

This is to be obſerved, by reaſon of ſome learned men, who make the name of the Virgin different from that of others called Mary in the Goſpel, upon two grounds, in reſpect of the accent, and the termination; the one being Μαριὰμ, the other Μαρία; the firſt with an Hebrew termination, indeclinable, and the accent *in ultima*; the latter with a Greek termination, declinable, and the accent *in penultima*. As, Ὄνομα τῆς παρθένου Μαριὰμ, Luke i. 27. in the nominative; Ἀπογράψασθαι σὺν Μαριὰμ, Luke ii. 5. in the dative; Μὴ φοβηθῇς παραλαβεῖν Μαριὰμ, Matt. i. 20. in the accuſative; and Μὴ φοβοῦ, Μαριὰμ, Luke i. 30. in the vocative caſe. All which belong to the Virgin, who is never named Μαρία; as none of the reſt by any of the Evangeliſts is ever called Μαριάμ. But notwithſtanding this obſervation, we find the ſame Virgin's name declined: as, Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας, Matt. i. 18. and, Σὺν γυναιξὶ καὶ Μαρία τῇ μητρὶ τοῦ Ἰησοῦ, Acts i. 14. both which muſt come from the Greek termination Μαρία *in recto*. And, on the contrary, that Mary which St. Paul mentioneth hath the ſame Hebrew termination with the Virgin, Ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. Rom. xvi. 6. Beſide, the Syriac tranſlation makes no difference between the name of theſe and of the Virgin; as, מרים מגדליתא ומרים אמה דיעקוב Mark xv. 40. So again, מרים מגדליתא ומרים אחרתא Matt. xxviii. 1. And therefore there can be no ſufficient foundation for any ſuch diſtinction.

Pag. 268. (*g*)

For whereas we firſt read, Exod. xv. 20. מרים הנביאה the LXX tranſlate it, Μαριὰμ ἡ προφῆτις, and the vulgar Latin, *Maria prophetiſſa*. The Hebrew firſt was מִרְיָם *Mirjam*; the Syriac altering the pronunciation,

nunciation, not the letters, מַרְיָם *Marjam*, as for מִגְרוֹל, מַגְרַל. And becauſe the Greek language admitteth no *jod* conſonant, they pronounced it Μαριάμ. Though ſometimes indeed even the Greeks did uſe the barbarous pronunciation in the barbarous words, as Lucian with the Latins makes Ἰουδαῖος of three ſyllables; ART. III.

Ἰουδαῖος ἕτερον μῶρον ἐξάδει λαβών. *Tragop. v.* 172.

Again, becauſe no Greek word endeth in μ, to make it current in that language, it was neceſſary to alter the termination, according to their cuſtom; as for Annibal Ἀννίβας, Aſdrubal Ἀσδρούβας, Amilcar Ἀμίλκας, and Κάϊν, Κάϊς. This was to be done ſometimes by addition; as Νὼχ Νῶχος, Ἀβὶλ Ἄβελος, Λαμὶχ Λάμεχος, Ἰαρὶδ Ἰάρεδος, Ἐνὼς Ἔνωσος, Σὴθ Σῆθος, Ἀδὰμ Ἄδαμος, Ἀβραὰμ Ἄβραμος, and Ἀβραάμης. And ſo for Μαριὰμ, Μαριάμμη or Μαριάμνη. Joſephus, Μαριάμη τῇ παιδὸς ἀδελφὴ, of Miriam the ſiſter of Moſes; whom in another place he calls ἀδελφὴν αὐτῆ Μαριάμνην. Therefore he thought the name of *Mariamne* to be the ſame with *Miriam*. And as the Greeks were wont to add their own terminations to exotic words, ſo did they at other times leave out the exotic terminations, if thereby their own were left. As for אביה and חנה Ἀβία and Ἄννα, for אסה and זרה Ἀσὰ and Ζαρὰ, for תרח Θαρὰ, for Μαριὰμ Μαρία. Wherefore from the Hebrew *Mirjam* came, by variety of pronunciation, at firſt the Syriac *Marjam*, and from the Syriac *Marjam*, at firſt, only by the variation of pronunciation, Μαριὰμ, then, for the propriety of termination, Μαρία.

Pag. 268. (*h*)

For though that interpretation *Domina* may ſeem to come conveniently enough from מרא, yet that being rather from the Chaldees, cannot ſo well agree with *Miriam*; nor is the מ ſo properly added at the end, as to the beginning of an Hebrew word, where it is uſually in words of ſimple ſignification Hee-

ART. III. mantical. Again, though מר ים may ſignify *Smyrna maris*, or *Illuminatrix*, which St. Jerom rejected; and *Stella* (or rather *Stilla*, which is properly מר) *maris*, or *amarum mare*, which he rather embraced; yet theſe compoſitions are not ſo proper, or probable at all, eſpecially in a name diſſyllable. Though the Jews themſelves deduce it from מרר, to ſignify the *bitterneſs* of the Egyptian bondage, as we read in *Midraſh* ויושע, beſide the two authors before quoted, נקראת מרים שמררו המצרים את חיי הם· yet ſtill the addition of the final *mem* is not proper; or if that ſhould ſtand for הם, there were no good account to be given of the *jod*. Whereas if we deduce it from the *radix* רום, with the addition of the Heemantic *mem*, the notation is evident, and the ſignification clear, as of one exalted above others.

Pag. 269. (*i*)

I call this a *tradition*, becauſe not in the written word; and *obſcure*, becauſe the firſt mention we find of it was in the fourth century. Epiphanius firſt informs us, who, ſpeaking of Joſeph, ſays he knew thus much: Γυναῖκα μὲν ἤδει αὐτὴν τῇ πλάσει, καὶ θήλειαν τῇ φύσει, καὶ ἐκ μητρὸς Ἄννης, καὶ ἐκ πατρὸς Ἰωακείμ. *Hæreſ.* lxxviii. §. 17. Again, Εἰ ἀΐγέλας προσκυνεῖσθαι ἀ θέλει, πόσῳ μᾶλλον τὴν ἀπὸ Ἄννης γεγεννημένην, τὸν ἐκ τᾶ Ἰωακεὶμ τῇ Ἄννᾳ ὀεδωρημένην; *Hæreſ.* lxxix. §. 5. Where he makes mention of the hiſtory of Mary, and the traditions concerning her nativity. Ἡ τᾶς Μαρίας ἱςορία, καὶ παραδόσεις ἔχουσιν, ὅτι ἐῤῥέθη τῷ πατρὶ αὐτῆς Ἰωακεὶμ ἐν τῇ ἐρήμῳ, ὅτι ἡ γυνή σε συνελήφυῖα, &c. *Damaſc. Orthod. Fid. lib.* iv. *cap.* 15. et *Orig. cont. Celſ. de Panthera.* What this hiſtory of Mary was, or of what authority thoſe traditions were, we cannot learn out of Epiphanius. What the interpolator of Gregory Nyſſen's Homily produceth, he confeſſeth taken from apocryphal writings. And divers of the like relations deſcended from the prime and greateſt heretics. The Gnoſtics had a book among them, which

was

was called Γέννα Μαρίας. *S. Epiph. Hæreſ.* xxvi. §. 12. Amongſt the Manichees Seleucus wrote the hiſtory of the Virgin. And the *Protevangelium Jacobi* deceived many in relations of this nature; among which, many being certainly falſe, it is not now eaſy (if at all poſſible) to diſtinguiſh what part of them or particular is true. Quod de generatione Mariæ Fauſtus poſuit, quod patrem habuerit ex tribu Levi ſacerdotem quendam nomine Joachim, quia canonicum non eſt, non me conſtringit, ſaith St. Auguſtin, *cont. Fauſt.* lib. xxiii. cap. 9. ART. III.

Pag. 269. (*k*)

Τίς ποτε, ἢ ἐν ποίᾳ γενεᾷ τετόλμηκε καλεῖν τὸ ὄνομα Μαρίας τῆς ἁγίας, καὶ ἐρωτώμενος οὐκ εὐθὺς ἐπήνεγκε τὸ παρθενον; Ἐξ αὐτῶν γὰρ τῶν ἐπιθέτων ὀνομάτων καὶ τῆς ἀρετῆς ὑποφαίνει τὰ τεκμήρια. Ἀξιώματα μὲν γὰρ ὀνομασιῶν εἰλήφασιν οἱ δίκαιοι ἑκάστῳ πρεπόντως, καὶ ὡς ἥρμοζε. Καὶ τῷ μὲν Ἀβραὰμ προσετέθη τὸ, φίλος Θεῦ, καὶ οὐ διαλυθήσεται· τῷ δὲ Ἰακὼβ, τὸ Ἰσραὴλ καλεῖσθαι, καὶ οὐκ ἀλλοιωθήσεται, καὶ τοῖς Ἀποστόλοις, τὸ βοανεργὲς, τουτέστιν, υἱοὶ βροντῆς, καὶ οὐκ ἀποκαταλειφθήσεται· καὶ τῇ ἁγίᾳ Μαρίᾳ τὸ παρθενος, καὶ διατηρήσεται. *S. Epiph. Hæreſ.* lxxviii. §. 6.

Pag. 270. (*l*)

For it is not to be denied that the proper ſignification of סבב is *circumdare*, or *cingere*. R. Judah has obſerved but one interpretation of this verb, כולם ענין אחד; and Kimchi teſtifieth that all words which come from the root סבב ſignify *incompaſſing*, or *circuition*. Therefore thoſe words, נקבה תסובב גבר muſt literally import no leſs than that *a woman ſhall encompaſs*, or *encloſe a man*, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. Eſpecially conſidering that the ancient Jews did acknowledge this ſenſe, and did apply it determinately to the Meſſias: as appeareth in *Bereſhit Rabba Paraſh.* 89. where ſhewing that God doth heal with that with which he woundeth, he ſaith, as he puniſhed Iſrael in a virgin

to

ART. III. ſo would he alſo heal them with a Virgin, according to the Prophet, *The Lord hath created a new thing on the earth, a woman ſhall compaſs a man.* By the teſtimony of R. Huna in the name of R. Idi, and R. Joſuah the ſon of Levi, זה מלך המשיח שנ' היום ילדתיך *This is Meſſiah the King, of whom it is written,* (Pſal. ii. 7.) *This day have I begotten thee.* And again in *Midraſh Tillim*, upon the 2d Pſalm, R. Huna in the name of R. Idi, ſpeaking of the ſufferings of the Meſſiah, ſaith, That when his hour is come, God ſhall ſay, עלי לבראתו ברית חדשה וכן הוא אומר אני היום ילדתיך: *I muſt create him with a new creation. And ſo* (by virtue of that new creation) *he ſaith, This day have I begotten thee.* From whence it appeareth that this ſenſe is of itſelf literally clear, and that the ancient Rabbins did underſtand it of the Meſſias; whence it followeth that the later interpretations are but to avoid the truth which we profeſs, that Jeſus was born of a Virgin, and therefore is the Chriſt.

Pag. 270. (*m*)

How ſoon theſe objections were made uſe of by the Jews, will appear by Juſtin Martyr, the firſt writer which made any conſiderable explication and defence of the Chriſtian religion; who, in his Dialogue with Trypho the Jew, ſhews us what were the objections of the Rabbins: Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν, μηδὲ εἰρῆσθαι ἐν τῇ προφητείᾳ τῷ Ἡσαΐου, Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει, ἀλλ', Ἰδοὺ, ἡ νεᾶνις ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν· §. 43. and Tertullian, whoſe works are full of the divinity of Juſtin; Si quando ad dejiciendos aliquos ab hac divina prædicatione, vel convertere ſingulos ſimplices quoſque geſtitis, mentiri audetis, quaſi non Virginem, ſed juvenculam, concepturam et parituram Scriptura contineat. *Adv. Jud. cap.* 9. *et adv. Marcion. lib.* iii. *cap.* 13.

Pag. 270. (*n*)

And as they ſoon began, ſo did they go on with this

this objection: Hodie, toto jam credente mundo, argumentantur Judæi, Esaia docente de Maria et virginitate ejus, *Ecce virgo in utero concipiet, et pariet filium*, in Hebræo *juvenculam* scriptum esse, non *virginem*, id est, *halma*, non *bethula*. ART. III.

Pag. 270. (*o*)

Dicunt Judæi, Provocemus istam prædicationem Esaiæ, et faciamus comparationem, an Christo, qui jam venit, competat illi primo nomen quod Esaias prædicavit, et insignia ejus quæ de eo nunciavit. Equidem Esaias prædicat eum Emmanuelem vocari oportere, dehinc virtutem sumpturum Damasci et spolia Samariæ adversus regem Assyriorum. Porro, inquiunt, iste qui venit, neque sub ejusmodi nomine est dictus, neque re bellica functus. *Tertul. adv. Jud. cap.* 9.

Pag. 270. (*p*)

So Justin testifieth of the Jews, speaking to Trypho, and in him to them: Ἐξηγεῖσθε τὴν προφητείαν ὡς εἰς Ἐζεκίαν τὸν γενόμενον ὑμῶν βασιλέα. *Dial. cum Tryph.* §. 43. And Trypho replies again to Justin, Ἴδωμεν ὡς ἐκεῖνον εἰς Χριστὸν τὸν ὑμέτερον ἀποδεικνύεις εἰρῆσθαι· ἡμεῖς γὰρ εἰς Ἐζεκίαν αὐτὴν λέγομεν πεπροφητεῦσθαι. *Ibid.* §. 77.

Pag. 270. (*q*)

The LXX, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται. It is true, the rest of the interpreters, concurring with the objection of the Jews, translated it, Ἰδοὺ ἡ νεᾶνις, i. e. *adolescentula*, or *juvencula*. But as their antiquity, so their authority is far short of the LXX, especially in this case. I shall not need to shew how the origination of עלמה from עלם proves no less. We know the affinity of the Punic tongue with the Hebrew; and by the testimony of St. Jerom, Lingua Punica, quæ de Hebræorum fontibus manare dicitur, proprie virgo *alma* appellatur.

Pag. 271. (*r*)

It is the known saying of Hillel, recorded in *Sanhedrin*

ART. III. *hedrin c. Chelek,* אין להם משיח לישראל שכבר אכלהו ביכי הזקיהו: *There is no Meſſias to the Iſraelites, becauſe they have already enjoyed him in the days of Hezekiah.* Divers of the later Rabbins endeavour to mollify theſe words of Hillel by their ſeveral expoſitions, but in vain. And R. Joſeph underſtood him better, who thought he took away all expectation of a Meſſias, and therefore fairly prayed for him, Condonet Dominus hoc R. Hillel. Howſoever it appears that from two principles, whereof one was falſe, he gathered that falſe concluſion. For firſt, he thought thoſe words in Iſaiah were ſpoken of the Meſſias: which propoſition was true. Secondly, he conceived that thoſe words were ſpoken of Hezekiah, and fulfilled in him, which propoſition was falſe. From hence he inferred, that the Iſraelites were not to expect a Meſſias after Hezekiah: which concluſion was alſo falſe.

Pag. 272. (*s*)

Hæc eſt Virgo quæ in utero concepit, Virgoque peperit filium. Sic enim ſcriptum eſt, *Ecce Virgo in utero concipiet, et pariet filium.* Non enim concepturam tantummodo Virginem, ſed et parituram Virginem dixit. *S. Ambroſ. Epiſt.* 7. *ad Siricium.* So he argued from the prophecy, and St. Auguſtin from the Creed: Si vel per naſcentem corrumperetur ejus integritas, non jam ille de Virgine naſceretur; eumque falſo, quod abſit, *de Virgine natum* tota confiteretur Eccleſia, quæ, imitans ejus matrem, quotidie parit membra, et virgo eſt. *Enchir. cap.* 34. As alſo St. Ambroſe in the ſame Epiſtle: Quæ potuit Virgo concipere, potuit Virgo generare; quum ſemper conceptus præcedat, partus ſequatur. Sed ſi doctrinis non creditur ſacerdotum, credatur oraculis Chriſti, credatur monitis angelorum, credatur ſymbolo Apoſtolorum, quod Eccleſia Romana intemeratum ſemper cuſtodit et ſervat. And St. Baſil upon occaſion of the ſame prophecy: Ἡ αὐτὴ γυνὴ καὶ παρθένος καὶ μήτηρ, καὶ ἐν τῷ ἁγιάσματι τῆς παρθενίας μένασα, καὶ τὸν

τῆς

τῆς τεκνογονίας εὐλογίαν κληρονομῆσα. *Homil.* 25. Virgo peperit, quia Virgo concepit. *Vigil. de Unitate Trin. cap.* 10. ART. III.

Pag. 272. (*t*)

Μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας ἀναγκαία ἡ παρθενία, τὸ δ' ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τῆ μυστηρίῳ καταλείψωμεν. *S. Basil. Homil. de Nativ. Dom.*

Pag. 272. (*u*)

For ſo the Greek Church always called her ἀειπάρθενος, and from them the Latins *Semper Virgo.*

Pag. 272. (*x*)

Firſt we read in the time of Origen, that ſome did maintain the Virginity of Mary no longer than to Chriſt's nativity. In tantam neſcio quis prorupit inſaniam, ut aſſereret negatam fuiſſe Mariam a Salvatore, eo quod poſt nativitatem illius juncta fuerit Joſeph. *Homil.* 7. *in Lucam.* Tertullian himſelf was produced as an aſſertor of the ſame opinion; nor does St. Jerom deny it, though I think he might have done it. Apollinaris, or at leaſt his followers, delivered the ſame, ſays Epiphanius, and Eunomius with his, τὸν Ἰωσὴφ μετὰ τὴν ἄφραστον κυοφορίαν συνάπτειν ἐ περιέχασι τῇ παρθένῳ, as Photius out of Philoſtorgius. Not that theſe words in Photius were the words of Philoſtorgius, for he was clearly an Eunomian, and therefore would never expreſs their opinions with an ἐ περιέχασι. And as he always commended Eunomius, ſo he was not commended but by an Eunomian, that is, a man of his own ſect. As that Epigram,

Εὐνομιανῦ.

Ἰσορίην ἐτέλεσσα Θεῦ χαριτεσσι σοφῆσι·

Which I therefore mention, becauſe Gotofred hath made an unneceſſary emendation in the verſe, ἐτέλεσσ' ἀοιδὴ, and a worſe interpretation in the inſcription, taking the Eunomian to be a Catholic, and the name of the ſect for the name of a man; and

confirm-

ART. III. confirming this error by a greater miſtake, ſaying Eunomianus was the name of a man, twice ſpoken of in Suidas, once in Εὐνομιανὸς, and again in ἔλαστε. It is true indeed Suidas ſaith expreſsly, Εὐνομιανὸς, ὄνομα κύριον, and immediately adds theſe words, τὸν δὲ Εὐνομιανὸν ἔλαστε Βελισάριος τὸ θεῖον λαυτρὸν, as if Beliſarius had baptized one whoſe name was Eunomianus. But the words are taken out of Procopius *in Hiſt. Arcana, pag.* 2. from whence it appears that he who was baptized was by name Theodoſius, and by ſect an Eunomian. And whatſoever his name was who wrote that epigram on the hiſtory of Philoſtorgius, he was certainly by ſect an Eunomian, and that was intended in the inſcription, written without queſtion by ſome Catholic, who thought no man could commend the hiſtory of Philoſtorgius but one of his own opinion. Theſe contradictors of the perpetual Virginity of the mother of our Lord afterwards increaſed to a greater number, whom Epiphanius calls by a general name, *Antidicomarianitæ*. And from him St. Auguſtin, *Antidicomarianitæ* appellati ſunt hæretici, qui Mariæ Virginitati uſque adeo contradicunt, ut affirment eam poſt Chriſtum natum viro ſuo fuiſſe commixtam, *de Hæreſ.* 56. condemned under that name by the ſixth General Council, *Act.* 2. The ſame were called by the Latins, *Helvidiani*, from Helvidius, (a diſciple of Auxentius the Arian,) whoſe name is moſt made uſe of, becauſe refuted by St. Jerom. He was followed by Jovinian, a monk of Milan, as St. Jerom teſtifieth; though St. Auguſtin delivereth his opinion otherwiſe, Virginitatem Mariæ deſtruebat, dicens eam pariendo fuiſſe corruptam. And Bonoſus, a Biſhop in Macedonia, referred by the Council of Capua to the judgment of Anyſius Biſhop of Theſſalonica, was condemned for the ſame, as appeareth by the 79th Epiſtle of St. Ambroſe, written to Theophilus and Anyſius: Sane non poſſumus negare de Mariæ filiis jure reprehenſum, meritoque veſtram ſanctitatem abhorruiſſe, quod ex eodem utero

utero virginali, ex quo ſecundum carnem Chriſtus natus eſt, alius partus effuſus ſit. This is the catalogue of thoſe by the ancients accounted heretics for denying the perpetual Virginity of the Mother of our Lord. ART. III.

Pag. 272. (*y*)

For in the word ἕως there is no ſuch force. Τὸ ἕως ἐ πάντως ἀντιδιαιρεῖται τῷ μέλλοντι, ἀλλὰ τὸ μέχρι μὲν τῇδε τίθησι, τὸ μετὰ τᾶτο δὲ ἐκ ἀναίρεται. *S. Greg. Naz. Orat.* 2. *de Filio.* Τὸ ἕως πολλαχᾶ χρόνε μέν τινα δοκεῖ περιορισμὸν ὑποφαίνειν, κατὰ δὲ τὴν ἀληθείαν τὸ ἀόριςον δείκνυσιν. *S. Baſil. Homil. de Nativ. Dom.* Ἔθος τῇ γραφῇ τὴν ῥῆσιν ταύτην μὴ ἐπὶ διωρισμένε τιθέναι χρόνε. *S. Chryſoſt.* Τὸ ἕως πολλάκις καὶ ἐπὶ τᾶ διηνεκῶς ἐν τῇ θεία γραφῇ εὑρίσκομεν κείμενον. *Iſidor. Peleuſ. lib.* i. *Epiſt.* 18. Τὸ ἕως πολλαχᾶ ἐκ ἐπὶ χρόνε λέγει, ἀλλ' ἐπὶ τᾶ αὐτᾶ πράγματος. *Adrian. Iſag. in S. S.* Τὸ ἕως ἐνίοτε μὲν πρὸς ἀντιδιαζολὴν τᾶ ἐφεξῆς χρόνε παραλαμβάνεται, ἐνίοτε δ' ἂν ἐπὶ δηλώσει μεγάλων μὲν ἔργων καὶ θεοπρεπῶν· καθάπερ καὶ νῦν, ἐ μὲν πρὸς ἀντιδιάζολην ἑτέρε χρόνε τινός, ἀλλὰ καὶ ἐναντίον εἰς ὑποδήλωσιν ἀπεράντε διαρήματος. *Phot. Epiſt.* 30. In the ſame manner it is obſerved by the Greek grammarians of πρὶν, that if any one declared that he did it not πρὶν *before* ſuch a thing were done, it followeth not that he did it when or after that thing was done. As when Helena ſaw and knew Ulyſſes a ſpy in Troy, ſhe promiſed upon oath that ſhe would diſcover him to none till he was ſafe returned to the Grecian fleet:

——Καὶ ὤμοσα καρτερὸν ὅρκον,
Μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
Πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι.
Ὀδ. δ'. υ. 253.

And yet it is not likely, ſays Euſtathius, that Helena did ever diſcover Ulyſſes to the Trojans after he was returned. Ἐν δὲ τῷ, Μὴ πρὶν Ὀδυσσέα Τρωσὶν ἀναφῆναι, πρὶν αὐτὸν εἰς νῆας ἐκέσθαι, εἴπερ μὴ δοκεῖ πιθανὸν ἢ ἐλόγιςον τὸ ἀναφῆναι ὅλως τὸν Ὀδυσσέα τοῖς Τρωσὶν, ἐνθυμητέον τὴν δύναμιν τᾶ, μὴ πρὶν ποιῆσαι τοῦδε τι πρὶν ἂν τόδε γένηται,

ART. III. γένηται, (ἥτις ἐν τῇ ἀ ῥαψῳδίᾳ τῆς Ἰλιάδος κεῖται,) καὶ φανεῖται ἐκεῖθεν, ὡς ἐκ εἰκὸς τὴν Ἑλένην εἰπεῖν τοῖς Ἰλιεῦσι περὶ τῦ Ὀδυσσέως ἐδὲ ὅτε εἰς νῆας καὶ κλίσιας ἀφίκετο αὐτός. A negation anteceding πρὶν or ἕως, is no affirmation following them.

Pag. 273. (z)

For I ſhall not deny that Chriſt was called the *firſt-born* in reſpect of his Mother, though Epiphanius thought that a ſufficient anſwer: Οὐκ εἶπεν ὅτι ἐγέννησε τὸν πρωτότοκον αὐτῆς, ἀλλ' ἐκ ἔγνω αὐτὴν ἕως ὅτε ἐγέννησε τὸν υἱὸν αὐτῆς· καὶ ἐκ εἶπε, τὸν πρωτότοκον αὐτῆς, ἀλλὰ τὸν πρωτότοκον. Ἐπὶ μὲν γὰρ τῷ υἱῷ αὐτῆς ἐσήμανεν, ἐξ αὐτῆς κατὰ σάρκα γεγεννῆσθαι· ἐπὶ δὲ τῇ τῦ πρωτοτόκυ ἐπωνυμίᾳ, ἐκέτι τὸ αὐτῆς ἴδιον, ἀλλὰ πρωτότοκον μόνον. *Hæreſ.* lxxviii. §. 16. As if her Son the firſt-born were not her firſt-born Son. Οὐ πάντως ὁ πρωτότοκος πρὸς τὰς ἐπιγινομένας ἔχει τὴν σύγκρισιν, ἀλλ' ὁ πρῶτον διανοίγων μήτραν πρωτότοκος ὀνομάζεται. *S. Baſil. Homil. de Nativ. Dom.* Primogenitus eſt non tantum poſt quem et alii, ſed ante quem nullus. *S. Hieron. adv. Helvid.* It is obſerved by Servius, to that of Virgil's Æneid. i. *v.* 5. *Trojæ qui primus ab oris*, that *primus* is, poſt quem nullus.

Pag. 273. (*a*)

Thus St. Jerom makes his plea: Quid me in unius menſis ſtringis articulo? quid primogenitum vocas, quem an ſequantur fratres ignoro? Exſpecta donec naſcatur ſecundus: nihil debeo ſacerdoti, niſi et ille fuerit procreatus, per quem is qui ante natus eſt incipiat eſſe primogenitus. *Adv. Helvid.*

Pag. 274. (*b*)

Definivit ſermo Dei quid ſit *Primogenitum*; *Omne*, inquit, *quod aperit vulvam. S. Hieron. adv. Helvid.*

Pag. 274. (*c*)

Origen firſt delivereth it on St. Matthew, and Euſebius ſheweth his opinion, ſpeaking of St. James the brother of our Lord. *Hiſt. Eccleſ. lib.* ii. *cap.* 1. Τότε δῆτα

ἅτα καὶ Ἰάκωβον τὸν τοῦ κυρίου λεγόμενον ἀδελφὸν, ὅτι δὴ καὶ ἄτος τοῦ Ἰωσὴφ ὠνόμασο παῖς· τοῦ δὲ Χριςοῦ πατὴρ ὁ Ἰωσήφ. ART. III.

So we read, as it is ſet forth by R. Stephanus; but in my book collated with an ancient MS, Ὅτι δὲ καὶ ἄτος υἱὸς ἦν τοῦ Ἰωσὴφ τοῦ νομιζομένου οἰονεὶ πατρὸς τοῦ Χριςοῦ· which is much more plain; for ὠνόμασο παῖς is nothing ſo pertinent in this particular, as υἱὸς ἦν. So St. Epiphanius, Ἦν γὰρ ὁ Ἰάκωβος ἄτος υἱὸς τοῦ Ἰωσὴφ ἐκ γυναικὸς τοῦ Ἰωσὴφ, ἐκ ἀπὸ Μαρίας· *Hæreſ.* xxix. §. 4. and, ſpeaking of the reſt, he calls them, τοὺς υἱοὺς Ἰωσὴφ ἐκ τῆς ὄντως αὐτοῦ ἄλλης γυναικός. *Hæreſ.* xlii. *Refut.* 12. Thus St. Hilary, Homines praviſſimi hinc præſumunt opinionis ſuæ authoritatem, quod plures Dominum noſtrum fratres habuiſſe ſit traditum, quaſi Mariæ illi fuiſſent, et non potius Joſeph ex priore conjugio ſuſcepti. *Com. in Matth. cap.* 1. Thus alſo St. Ambroſe *de Virg.* and generally all the Fathers to that time, and the Greeks afterwards, St. Chryſoſtom, St. Cyril, Euthymius, Theophylact, Œcumenius, and Nicephorus. Theſe all ſeem to have followed an old tradition, which is partly ſtill continued, in St. Epiphanius: Ἔσχε δὲ ἄτος ὁ Ἰωσὴφ τὴν μὲν πρώτην αὐτοῦ γυναῖκα ἐκ τῆς φυλῆς Ἰούδα, καὶ κυΐσκει αὐτῷ αὖτη παῖδας τὸν ἀριθμὸν ἓξ, τέσσαρας μὲν ἄῤῥενας, θηλείας δὲ δύο. *Hæreſ.* lxxviii. §. 7. The firſt of theſe ſix children was James: μεθ' αὐτὸν δὲ γίνεται παῖς Ἰωσῆ καλούμενος, εἶτα μετ' αὐτὸν Συμεὼν, ἔπειτα Ἰούδας καὶ δύο θυγατέρες, ἡ Μαρία, καὶ ἡ Σαλώμη καλουμένη. §. 8. Thus had the Greeks a diſtinct relation of the ſons and daughters of Joſeph, and of the order of their generation. Whoſe authority I ſhall conclude with that of Jobius; Ἔδει πατέρα καὶ ἀδελφὰς ἐπὶ γῆς ὀνομάσαι τὸν ἀπάτορα· ἐκ ἐκ τῶν λῃςῶν καὶ πονηρῶν τέκνας ἐξελέξατο, ἀλλὰ τὰς ἐν δικαιοσύνῃ διαλάμπουσας· τοιοῦτος γὰρ Ἰωσὴφ, καὶ οἱ τέκνα παῖδες. *Œcon lib.* ix. *in Phot. Biblioth.* 222. and that of Amphilochius Junior; Ἠπίσησαν δέ ποτε καὶ οἱ τοῦ Ἰωσὴφ υἱοὶ, καθὼς μαρτυρεῖ ὁ Εὐαγγελιςὴς, καὶ τῇ πείρᾳ διδαχθέντες τὸ ἀληθὲς, γεγραφήκασιν Ἰάκωβος καὶ Ἰούδας πάντι τῷ κοσμῷ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριςοῦ δοῦλος ἑαυτὸς εἶναι. *Orat. in Deip.*

ART. III.

Pag. 275. (*d*)

The firſt, I conceive, who returned this anſwer, was St. Jerom, in a Tractate written in his youth at Rome againſt Helvidius; wherein, after a long diſcourſe of ſeveral acceptions of *brethren* in the Scriptures, he thus concludes: Reſtat igitur, ut—fratres eos intelligas appellatos, cognatione, non affectu, non gentis privilegio, non natura: quo modo Lot Abrahæ, quo modo Jacob Laban eſt appellatus frater. And as for the other opinion of thoſe which went before him, he ſays it was grounded merely upon an apocryphal hiſtory; Quidam fratres Domini de alia uxore Joſeph filios ſuſpicantur, ſequentes deliramenta Apocryphorum, et quandam Eſcham mulierculam confingentes. *Com. in Matt. cap.* xii. 49. Indeed Origen himſelf, followed in this particular by the Greek Church, did confeſs no leſs; who tells the authors from whom that interpretation firſt aroſe; Fratres autem Jeſu putabant nonnulli eſſe (ex traditione Hebræorum ſumptâ occaſione, ex evangelio quod titulum habet *juxta Petrum*, aut ex libro Jacobi) filios Joſeph ex priore uxore, quæ convixerat ipſi antequam duceret Mariam. *In Matt.* xiii. 55. This Jacobus mentioned by Origen is the ſame with him whom Euſtathius mentions in *Hexaemero*; Ἄξιον δὲ τὴν ἱστορίαν ἣν διέξεισι περὶ τῆς ἁγίας Μαρίας Ἰάκωβός τις ἐπελθεῖν. Where he reckons Joſeph inter τὰς χηρευούσας, and Epiphanius calls Ἰάκωβος Ἑβραῖος. *Lib. de Vitâ B. Mariæ Virg.* St. Jerom therefore obſerving that the former opinion of Joſeph's ſons was founded merely upon an apocryphal writing, and being ready to aſſert the virginity of Joſeph as well as Mary, firſt invented the other ſolution in the kindred of Mary, as founded not only in the language, but alſo teſtimony of the Scriptures. Quidam fratres Domini de alia uxore Joſeph filios ſuſpicantur, ſequentes deliramenta Apocryphorum, et quandam Eſcham mulierculam confingentes. Nos autem, ſicut in libro quem contra Helvidium ſcripſimus continetur, fratres Domini non filios

filios Joſeph, ſed conſobrinos Salvatoris, Mariæ liberos intelligimus materteræ Domini, quæ eſſe dicitur mater Jacobi minoris et Joſeph et Judæ, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem conſobrinos dici omnis Scriptura demonſtrat. *S. Hieron. in Matt.* xii. 49. After St. Jerom St. Auguſtin embraced this opinion: Conſanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim conſuetudinis Scripturarum appellare fratres, quoſlibet conſanguineos et cognationis propinquos. *Tract.* 28. *in Joan. item Tract.* 10. *et cont. Fauſt. lib.* xxii. *cap.* 35. Although therefore he ſeem to be indifferent in his Expoſition of the Epiſtle to the Galatians, i. 15. Jacobus Domini frater, vel ex filiis Joſeph de alia uxore, vel ex cognatione Mariæ matris ejus, debet intelligi: yet becauſe this Expoſition was written while he was a preſbyter, and thoſe before mentioned after he was made a biſhop, therefore the former was taken for his undoubted opinion, and upon his and St. Jerom's authority hath been generally ſince received in the Latin Church. ART. III.

Pag. 275. (*e*)

From this place Helvidius argued, Hæc eadem vocabula in alio loco nominari, et eoſdem eſſe fratres Domini, filios Mariæ. And from the next he concluded, Ecce Jacobus et Joſes, filii Mariæ, quos Judæi fratres appellârunt. *S. Hieron. adv. Helvid.*

Pag. 275. (*f*)

Here Helvidius exclaiming triumphed, Quam miſerum erit et impium de Maria hoc ſentire, ut cum aliæ fœminæ curam ſepulturæ Jeſu habuerint, matrem ejus dicamus abſentem! *S. Hieron. adv. Helvid.*

Pag. 276. (*g*)

Jacobus qui appellatur frater Domini, cognomento Juſtus, ut nonnulli exiſtimant, Joſeph ex alia uxore, ut autem mihi videtur, Mariæ ſororis matris Domini,

ART. III. cujus Joannes in libro ſuo meminit, filius. *S. Hieron. in Catal. Script. Eccleſ.* 2. Sicut in ſepulchro ubi poſitum eſt corpus Domini, nec antea nec poſtea mortuus jacuit: ſic uterus Mariæ nec antea nec poſtea quicquam mortale ſuſcepit. *S. Auguſt. Tract.* 28. *in Joan.*

Pag. 277. (*h*)

Tantum ad nativitatem carnis ex ſe dedit, quantum ex ſe fœminæ edendorum corporum ſuſceptis originibus impendunt. *S. Hilar. de Trin. lib.* x. *cap.* 15.

Pag. 277. (*i*)

That is, by a proper conception, Συλλαβεῖν ἐν γαστρὶ, the Syriac in one word בטן, ac ſi diceres, *ventreſcere.* So the LXX tranſlated the ſimple הרה, ἐν γαστρὶ λήψεται. As therefore ἐν γαστρὶ ἔχειν expreſſeth a proper gravidation, ſo doth ἐν γαστρὶ συλλαβεῖν a proper conception. According to that expreſſion of Gregory Nazianzen, Θεϊκῶς μὲν, ὅτι χωρὶς ἀνδρὸς, ἀνθρωπικῶς δὲ, ὅτι νόμῳ κυήσεως. *Epiſt.* 1. *ad Cledon.*

Pag. 277. (*k*)

Πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα ἐκ γένους Δαβὶδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θέλημα καὶ δύναμιν Θεοῦ, γεγεννημένον ἀληθῶς ἐκ παρθένου. *S. Ignat. Epiſt. ad Smyrn.*

Pag. 278. (*l*)

Veri et proprii filii quis niſi abſurdiſſimus neget vere et proprie eſſe matrem? *Facund. lib.* i. *cap.* 4. Hoc et ad credendum difficile, et dignum controverſiâ videbatur, utrum Deum illa Virgo genuerit: cæterum quod vere et proprie genuerit, quicquid eſt ille quem genuit, nulli dignum diſceptationis apparet. *Ibid.*

Pag. 278. (*m*)

Πῶς γὰρ ὁ Θεοτόκος ἡ Θεὸν υἱὸν ἔχουσα; *Theod. Abucara. Diſput.* 12.

Pag.

Pag. 278. (*n*) ART. III.

This name was firſt in uſe in the Greek Church, who, delighting in the happy compoſitions of that language, called the bleſſed Virgin Θεοτόκον. From whence the Latins in imitation ſtyled her Virginem Deiparam et Deigenitricem. Meurſius in his Gloſſary ſets the original of this title in the time of Juſtinian: Inditum hoc nomen eſt matri Domini ac Servatoris noſtri Jeſu Chriſti a Synodo V. Conſtantinopolitana tempore Juſtiniani. Whereas this was not the original, but the confirmation, of that title. In hac Synodo Catholice eſt inſtitutum, ut beata Maria ſemper virgo Θεοτόκος diceretur: quia, ſicut Catholica fides habet, non hominem ſolum, ſed vere Deum et hominem, genuit. *Paul. Warnef. de Geſt. Longobard. lib.* vi. *cap.* 14. So ſpeaketh he of the ſame Synod: and it is true, for the ſeventh Canon of the ſame runneth thus, Εἴ τις κατὰ ἀναφορὰν ἢ καταχρηστικῶς Θεοτόκον λέγει τὴν ἁγίαν, ἔνδοξον, ἀειπαρθένον Μαρίαν—ἀλλὰ μὴ κυρίως καὶ κατ' ἀλήθειαν Θεοτόκον αὐτὴν ὁμολογεῖ—ὁ τοιοῦτος ἀνάθεμα ἔστω. Otherwiſe in this Council was but confirmed what had been determined and ſettled long before: and therefore Photius ſays thereof, *Epiſt.* 1. Αὕτη ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος Νεστορίου πάλιν τὰ μιαρὰ παραφυόμενα δόγματα εἰς τὸ παντελὲς ἐξεθέριστε, that it utterly cut off the hereſy of Neſtorius, which then began to grow up again. Now part of the hereſy of Neſtorius was the denial of this Θεοτόκος, and the whole was nothing elſe but the ground of that denial. And therefore being he was condemned for denying of it, that title muſt be acknowledged authentic, which he denied, from the time of the Council of Epheſus; in which thoſe Fathers, ſaith Photius expreſsly, τὴν πανάχραντον καὶ ἀειπαρθένον (Χριστὸν) μητέρα κυρίως καὶ ἀληθῶς καλεῖσθαι καὶ ἀνευφημεῖσθαι Θεοτόκον παραδεδώκασι. *Epiſt.* 1. And that it was ſo then is manifeſt, becauſe by the denial of this the Neſtorian hereſy was firſt diſcovered, not in Neſtorius himſelf, but in his preſbyter Anaſtaſius, who firſt in a ſermon magiſte-

ART. III. rially delivered, Θεοτόκον τὴν Μαρίαν καλεῖτω μηδείς. *Socrat. Hiſt Eccleſ. lib.* vii. *cap.* 32. and *Liberat. Breviar. cap.* 4. as alſo Evagrius and Nicephorus. Upon which words ariſing a tumult, Neſtorius took his preſbyter's part, teaching the ſame doctrine conſtantly in the Church, καὶ πανταχῇ τὴν λέξιν τῇ Θεοτόκος ἐκβάλλων. And hereupon the tumult grew ſo great, that a general Council for that reaſon was called by Theodoſius Junior, τῇ Νεςορίᾳ τὴν ἁγίαν Μαρίαν εἶναι Θεοτόκον ἀρνουμένῃ, as Juſtinian teſtifieth, *Epiſt. ad V. Syn.* In which, when all things ſeemed clearly to be carried againſt Neſtorius and his faction, he hoped to have reconciled all by this feigned acknowledgment, Λεγέσθω καὶ Θεοτόκος ἡ Μαρία, καὶ παυσάσθω τὰ λυπηρά. *Socrat. Hiſt. Eccleſ. lib.* vii. *cap.* 34. *Liberat. Breviar. cap.* 6. It is plain then that the Council of Epheſus, which condemned Neſtorius, confirmed this title Θεοτόκος; I ſay, confirmed it; for it is evident that it was before uſed in the Church, by the tumult which aroſe at the firſt denial of it by Anaſtaſius; and ſo confirmed it as received before, becauſe they approved the Epiſtles of St. Cyril, who proved it by the uſage of thoſe Fathers which preceded him. Where by the way it is obſervable, that while St. Cyril produceth nine ſeveral Fathers for the uſe of this word, and both before and after he produceth them affirmeth that they all did uſe it, there are but three of them who expreſsly mention it, Athanaſius, Antiochus, and Ammon: *Epiſt. ad Reginas.* And it is ſomething to be admired that he ſhould ſo name the other ſix, and recite thoſe places out of them which had it not, when there were before him ſo many beſide them that uſed it. As Gregory Nazianzen, Εἴ τις ἐ Θεοτόκον τὴν Μαρίαν ὑπολαμβάνει, χώρις ἐςὶ τ θεότητος. *Epiſt.* 1. *ad Cledon.* and in his firſt Oration *de Filio*, ſpeaking of the difference of his generation from that of others, Πῶ γὰρ ἐν τοῖς σοῖς ἔγνως Θεοτόκον παρθένον; and St. Baſil aſſerteth, μὴ καταδέχεσθαι τῶν φιλοχρίςων τὴν ἀκοὴν, ὅτι ποτὲ ἐπαύσατο εἶναι παρθένος ἡ Θεοτόκος.

Θεοτόκος. *Homil. de Nativ. Chriſti.* And that in the time of St. Baſil and St. Gregory this term was uſual, appeareth by the objection of Julian, who derided the Chriſtians for thinking God could be born of a woman; Θεοτόκον δὲ ὑμεῖς ἡ παῦσασθε Μαρίαν καλοῦντες. *S. Cyril. Alex. cont. Julian. lib.* vii. Before both theſe Euſebius ſpeaketh of Helena, who built a church at Bethlehem; Ἡ βασιλὶς ἡ θεοσεβεστάτη τῆς Θεοτόκου τὴν κύησιν μνήμασι θαυμασίοις κατεκόσμει. *De vita Conſtant. lib.* iii. *cap.* 43. And before Euſebius, Alexander Biſhop of Alexandria; Ἀπαρχὴ γέγονεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, σῶμα φορέσας ἀληθῶς, καὶ ἐ δοκήσει, ἐκ τῆς Θεοτόκου Μαρίας. *Epiſt. ad Alex. apud Theodoret. Hiſt. Eccleſ. lib.* i. *cap.* 4. Before him Dionyſius Alexandrinus calls our Saviour τὸν σαρκωθέντα ἐκ τῆς ἁγίας παρθένου καὶ Θεοτόκου Μαρίας. *Epiſt. ad Paulum Samoſat.* And ſpeaking of the words of Iſaiah, *A Virgin ſhall conceive*, Δείκνυσιν ὅτι ἡ Θεοτόκος τινὰ συνέλαβεν, ἡ παρθένος δηλονότι. *Reſp. ad Quæſt.* 5. And in the anſwer to the ſame queſtion, Πνεύματι ἁγίῳ ἥδρασαι, καὶ σκέπεται τῇ δυνάμει τοῦ ὑψίστου ἡ ἀείμνηστος σκηνὴ τοῦ Θεοῦ, Μαρία ἡ Θεοτόκος, καὶ παρθένος. And again, Οὕτως οἶδε καὶ περὶ τοῦ γεννηθέντος ἐκ τῆς Θεοτόκου. In the anſwer to the ſixth queſtion, Διὰ τὸ φεύγειν εἰς Αἴγυπτον τὸν Ἰωσὴφ ἅμα τῇ Θεοτόκῳ Μαρίᾳ ἐν ἀγκάλαις φερούσῃ τὴν καταφυγὴν ἡμῶν, and ſo often. Nay yet before him Origen did not only uſe, but expound at large the meaning of that title Θεοτόκος, in his firſt tome on the Epiſtle to the Romans, as Socrates and Liberatus teſtify. Well therefore did Antiochus Biſhop of Antioch urge the ancient Fathers againſt Neſtorius, calling it πρόσφορον ὄνομα καὶ τετριμμένον πολλοῖς τῶν πατέρων. And again, Πολλοῖς τῶν πατέρων καὶ συντιθὲν, καὶ γραφὲν, καὶ ῥηθέν. Τοῦτο γὰρ τὸ ὄνομα, ſays he, οἴδεις τῶν ἐκκλησιαστικῶν διδασκάλων παρήτηται· οἵ τε γὰρ χρησάμενοι αὐτῷ πολλοὶ καὶ ἐπίσημοι, οἵ τε μὴ χρησάμενοι οὐκ ἐπελάβοντο τῶν χρησαμένων. *Concil. Epheſ. par.* 1. *cap.* 25.

ART. III.

Pag. 278. (o)

Although Θεοτόκος may be extended to ſignify as much as the *Mother of God*, becauſe τίκτειν doth

ART. III. ſometimes denote as much as γεννᾶν, and therefore it hath been tranſlated *Dei genitrix*, as well as *Deipara*; yet thoſe ancient Greeks which called the Virgin Θεοτόκος, did not call her μητέρα τῦ Θεῦ. But the Latins tranſlating Θεοτόκος *Dei genitrix*, and the Greeks tranſlating *Dei genitrix* Θεῦ μήτηρ, they both at laſt called her plainly the *Mother of God*. The firſt which the Greeks obſerved to ſtyle her ſo was Leo the Great, as was obſerved by Ephraim Patriarch of Theopolis, whoſe words have been very much miſtaken by two learned men, Dionyſius Petavius and Leo Allatius, who have produced them to prove that Leo Magnus was the firſt man which ever uſed the word Θεοτόκος. A ſtrange error this muſt needs appear in ſo great a perſon as a Patriarch, and that of the Greek Church; and indeed not imaginable, conſidering how well he was verſed in thoſe controverſies, and how he compared the words of Leo with thoſe of the ancient Greek Fathers, and particularly of St. Cyril. His words are theſe in his Epiſtle *ad Zenobium*, Πρῶτος ἐν ἁγίοις Λέων ἰδικῶς εἶπεν αὐταῖς λέξεσιν, ὡς μήτηρ Θεῦ ἐστὶν ἡ ἁγία Θεοτόκος, τῶν πρὸ αὐτῦ πατέρων διαπρυσίοις ῥήμασι μὴ τέτο φαμένων. That is, *Leo was the firſt who in plain terms called the* Θεοτόκος (that is, Mary) *the* Mother of God; *whereas the Fathers before him ſpake not the ſame in expreſs words.* Petavius and Allatius have clearly miſtaken the propoſition, making the ſubject the predicate, and the predicate the ſubject, as if he had firſt called the *Mother of God* Θεοτόκος, whereas he is ſaid firſt to call the Θεοτόκος *Mother of God*, as appeareth by the article added to the ſubject, not to the predicate. But if that be not ſufficient, his meaning will appear by another paſſage to the ſame purpoſe, in his Epiſtle *ad Syncleticum*; Ὅτι μητέρα Θεῦ πρῶτον μὲν ἡ Ἐλισάβετ ἀνεῖπεν, ἐν οἷς λέγει, Καὶ πόθεν μοι τῦτο, ἵνα ἡ μήτηρ τῦ Κυρίε με ἔλθῃ πρός με; σαφέστερον δὲ τῶν ἄλλων μετὰ ταῦτα τὴν λέξιν πρῶτος ὁ ὅσιος Λέων ὁ Πάπας προήνεγκε. Therefore as he took the *Lord* and *God* to be ſynonymous; ſo he thought Elizabeth

Elizabeth firſt ſtyled Mary the *Mother of God*, becauſe ſhe called her the *Mother of her Lord*; and after Elizabeth, Leo was the firſt who plainly ſtyled her ſo, that is, the *Mother of God*. And that we may be yet farther aſſured of his mind, he produceth the words of Leo the Pope in his Epiſtle to Leo the Emperor: Ἀναθεματιζέσθω Νεϛόριος, ὁ τὴν μακαρίαν καὶ Θεοτόκον Μαρίαν ἐχὶ τῦ θεῦ, ἀνθρώπε δὲ μόνον, πιϛεύων εἶναι μητέρα. The ſentence which he tranſlates is this, Anathematizetur ergo Neſtorius, qui beatam Virginem Mariam non Dei, ſed hominis tantummodo, credidit genitricem. *Epiſt.* xcvii. *cap.* 1. Where plainly *genitrix Dei* is tranſlated μήτηρ Θεῦ, and Θεοτόκος is added by Ephraim out of cuſtom in the ſubject, being otherwiſe not at all in Leo's words. It is therefore certain that firſt in the Greek Church they termed the bleſſed Virgin Θεοτόκος, and the Latins from them *Dei genitrix*, and *mater Dei*, and the Greeks from them again μήτηρ Θεῦ, upon the authority of Leo, not taking notice of other Latins who ſtyled her ſo before him. ART. III.

Pag. 278. (*p*)

Non æquanda eſt mulieribus cunctis, quæ genuit majeſtatem. *Author lib. de ſingular. Clericorum.*

Pag. 278. (*q*)

Eliſabet et Zacharias nos docere poſſunt, quanto inferiores ſunt beatæ Mariæ matri Domini ſanctitate, quæ conſcia in ſe habitantis Dei libere proclamat, *Ecce ergo ex hoc beatam me dicent omnes generationes.* *S. Hieron. adv. Pelag. lib.* i.

Pag. 278. (*r*)

Abſit ut quiſquam S. Mariam divinæ gratiæ privilegiis et ſpeciali gloria fraudare conetur.

Pag. 278. (*s*)

Ἡ Μαρία ἐν τιμῇ, ὁ Κύριος ϖροσκυνείσθω. Ἐν τιμῇ ἔϛω Μαρία, ὁ δὲ Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα ϖροσκυνείσθω· τὴν

ART. III. τὴν Μαρίαν μηδεὶς προσκυνείτω. *S. Epiph. Hæres.* lxxix. §. 7. Εἰ καλλίστη ἡ Μαρία, καὶ ἁγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι. *Ibid.* Ἡμεῖς δὲ τῶν μὲν ὁρωμένων θεολογοῦμεν οὐδεν· τῶν δὲ ἀνθρώπων τοὺς ἐν ἀρετῇ διαπρέψαντας ὡς ἀνθρώπους ἀρίστους γεραίρομεν· μόνον δὲ τὸν τῶν ὅλων προσκυνοῦμεν Θεὸν καὶ Πατέρα, καὶ τὸν ἐκείνου γε λόγον, καὶ τὸ πανάγιον Πνεῦμα. *Theodoret. Therap. Serm.* 2.

Pag 279. (*t*)

Under that notion did the ancient Jews expect him, as appeareth by the Targum. Cantic. viii. 1. ובההיא זמנא אתגלי מלכא משיחא לכנשתא דישראל ויימרון ליה בני ישראל אתא תהא עמנא לאח׳ *When the Messias shall reveal himself, the sons of Israel shall say unto him, Thou shalt be unto us a brother.*

Pag. 279. (*u*)

Hominis liberatio in utroque sexu debuit apparere. Ergo, quia virum oportebat suscipere, qui sexus honorabilior est, conveniens erat ut fœminei sexus liberatio hinc appareret, quod ille vir de fœmina natus est. *S. August. lib. de divers quæst.* lxxxiii. *quæst.* 11. Nolite vos ipsos contemnere, viri, filius Dei virum suscepit: nolite vos ipsas contemnere, fœminæ, filius Dei natus ex fœmina est. *Idem de Agone Christi.*

Pag. 279. (*x*)

Non eum in peccatis mater ejus in utero aluit; quem Virgo concepit, Virgo peperit, *S August. Tract.* 4. *in Joan.* Ergo ecce Agnus Dei. Non habeat iste traducem de Adam; carnem tantum sumpsit de Adam, peccatum non assumpsit. *Ibid.* Verbum caro factum in similitudine carnis peccata omnia nostra suscepit, nullum reatus vitium ferens ex traduce prævaricationis exortum. *Joan. IV. Epist. ad Constant.*

Pag. 279. (*y*)

Levi in lumbis Abrahæ fuit, secundum concupiscentiam carnalem, Christus autem secundum solam substantiam

ſubſtantiam corporalem. Cum enim ſit in ſemine et viſibilis corpulentia et inviſibilis ratio, utrumque cucurrit ex Abraham, vel etiam ex ipſo Adam, uſque ad corpus Mariæ, quia et ipſum eo modo conceptum et exortum eſt: Chriſtus autem viſibilem carnis ſubſtantiam de carne Virginis ſumpſit; ratio vero conceptionis ejus non a ſemine virili, ſed longe aliter ac deſuper venit. *S. Auguſt. de Geneſ. ad lit. lib.* x. *cap.* 20. ART. III.

Pag. 281. (z)

Atquin hinc magis Chriſtum intelligere debebis ex David deputatum carnali genere, ob Mariæ Virginis cenſum. De hoc enim promiſſo juratur in Pſalmo ad David, *Ex fructu ventris tui collocabo ſuper thronum tuum. Tertul. adv. Marcion. lib.* iii. *cap.* 20.

ARTICLE IV.

Suffered under Pontius Pilate, was crucified, dead, and buried.

Pag. 282. (*a*)

ART. IV. CRUCIFIXUS ſub Pontio Pilato, et ſepultus. *Ruffin. in Symb. Caſſian. de Incarn. Domini.* Credimus in eum qui ſub Pontio Pilato crucifixus eſt et ſepultus. *S. Auguſt. de Fide et Symb. cap.* 5. *et de Trin. lib.* i. *cap.* 14. Caput noſtrum Chriſtus eſt, crucifixum et ſepultum, reſuſcitatum aſcendit in cœlum. *Idem in Pſal.* cxxxii. Qui ſub Pontio Pilato crucifixus eſt et ſepultus. *Max. Taurin. Chryſol. Euſeb. Gallic.* Τὸν ἐπὶ Ποντίᾳ Πιλάτῳ σταυρωθέντα, ταφέντα. Qui ſub Pontio Pilato crucifixus eſt et ſepultus. *MSS Armach.* And beſides theſe, a witneſs without exception, Leo the Great; Unigenitum Filium Dei crucifixum et ſepultum, omnes etiam in Symbolo confitemur. *Epiſt.* x. *cap.* 5. Afterwards the paſſion was expreſſed: Paſſus ſub Pontio Pilato, crucifixus et ſepultus: *Etherius Uxam.* and the death: Paſſus ſub Pontio Pilato, crucifixus, mortuus, et ſepultus. *Author lib. de Symb. ad Catechum.* Not but both theſe were expreſſed before in the rule of Faith by Tertullian, but without particular mention of the crucifixion. "Hunc paſſum, hunc mortuum, et ſepultum. *Adv. Prax. cap.* 2. As Optatus, Paſſus, mortuus, et ſepultus reſurrexit. *lib.* i. Paſſus, ſepultus, et tertia die reſurrexit. *Capitul. Caroli* 82. And generally the ancients did underſtand determinately his crucifying by that more comprehenſive name of his ſuffering. For as Marcellus and St. Cyril have σταυρωθέντα καὶ ταφέντα, Euſebius and the Nicene Council to the ſame purpoſe have παθόντα only

only in their Creeds. As St. Clemens Alexandrinus, ART. IV.
Τὴν εἰς τὸν Θεὸν πίστιν, τὴν εἰς τὸν παθόντα ὁμολογίαν. *Pæd. lib.* ii. *cap.* 3. Which was farther enlarged afterwards by the Council of Conſtantinople into σταυρωθέντα, καὶ παθόντα, καὶ ταφέντα.

Pag. 284. (*b*)

Vol. ii. pag. 97. not. (*u*) we ſhewed by the authority of the Targum, the *Bereſhith Rabba*, and the *Midraſh* upon Ruth, and by the confeſſion of Solomon Jarchi and Moſes Alſhech, that the ancient Rabbins did interpret that chapter of the Meſſias; which might ſeem a ſufficient acknowledgment. But becauſe this is the moſt conſiderable controverſy between us and the Jews, it will not ſeem unneceſſary to prove the ſame truth by farther teſtimonies. In the Talmud, *Cod. Sanhedrin*, to the queſtion, *What is the name of the Meſſias?* it is anſwered, חיורא *the Leper.* And the reaſon of the name is there rendered, שנאמר *becauſe it is ſpoken in this*, Iſa. liii. 4. *Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken*, i. e. נגוע. And becauſe הנגע is uſed of the leproſy, Levit. xiii. 13. therefore from נגוע they concluded his name to be a *Leper*, and conſequently did interpret that place of the Meſſias. In the *Peſikta* it is written, הוציא ה׳ברה נשמת המשיח *God produced the ſoul of the Meſſias, and ſaid unto him, Wilt thou redeem my ſons after* 6000 *years? He anſwered, I will. Wilt thou bear the chaſtiſements, to take away their ſins?* ההוא דכתיב אכן חליינו הוא נשא *As it is written*, Iſa. liii. 4. *Surely he hath borne our griefs. And he anſwered, I will bear them with joy.* Which is a clear teſtimony, conſidering the opinion of the Jews that all ſouls of men were created in the beginning, and ſo the ſoul of the Meſſias to ſuffer for the reſt. The ſhift of the Jews, turning theſe expreſſions off from the Meſſias, and attributing of them to the people as to one, is ſomething ancient: for we find that Origen was urged with that expoſition in a diſputation with the Jews. Μέμνημαι δέ ποτε ἐν τινι πρὸς τὰς

ART. IV. τὰς λεγομένας παρὰ Ἰουδαίοις σοφὰς ἐκζητήσει ταῖς προφητείαις ταύταις χρησάμενος· ἐφ' οἷς ἔλεγεν ὁ Ἰουδαῖος, ταῦτα περὶ προφητεύσθαι ὡς περὶ ἑνὸς τοῦ ὅλου λαοῦ καὶ γενομένου ἐν τῇ διασπορᾷ, καὶ πληγέντος, ἵνα πολλοὶ προσήλυτοι γένωνται, τῇ προφάσει τοῦ ἐπεσπάρθαι Ἰουδαίους τοῖς πολλοῖς ἔθνεσι. Thus the Jew interpreted thoſe places, Iſa. lii. 14. *His viſage was ſo marred more than any man*; lii. 15. *That which had not been told them they ſhall ſee*; liii. 3. *A man of ſorrow, and acquainted with grief:* and applied them to the people of Iſrael in their diſperſions. But Origen did eaſily refute him, by retorting other places of the ſame Prophecy, as liii. 4. *Surely he hath borne our griefs and carried our ſorrows*; verſe 5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and with his ſtripes are we healed.* Σαφῶς γὰρ, ſays he, οἱ ἐν ταῖς ἁμαρτίαις γενόμενοι, καὶ ἰαθέντες, ἐκ τοῦ τὸν σωτῆρα πεπονθέναι, εἴτ' ἀπὸ τοῦ λαοῦ ἐκείνου, εἴτε καὶ οἱ ἀπὸ τῶν ἐθνῶν, ταῦτα λέγουσι. But eſpecially he confounded the Jew with thoſe words of the 8th verſe, *He was cut off out of the land of the living; for the tranſgreſſions of my people was he ſtricken.* Μάλιστα δὲ ἐδόξαμεν θλίβειν, ἀπὸ τῆς φασκούσης λέξεως τὸ, Ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον. Εἰ γὰρ ὁ λαὸς κατ' ἐκείνους εἰσὶν οἱ προφητευόμενοι, πῶς ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ τοῦ Θεοῦ λέγεται ἦχθαι εἰς θάνατον ἄτος, εἰ μὴ ἕτερος ὢν παρὰ τὸν λαὸν τοῦ Θεοῦ; τίς δ' ἄτος εἰ μὴ Ἰησοῦς Χριστός; *Orig. cont. Celſ. lib.* i.

Pag. 284. (*c*)

So indeed the Jews expect a double Meſſias, one, משיח בן יוסף *Meſſias the ſon of Joſeph*, the other, משיח בן דוד *Meſſias the ſon of David.* So the Targum expreſsly upon Canticles iv. 5. תרין פריקיך דעתידין למפרקך משיח בר דוד ומשיח בר אפרים: *Two are thy deliverers which ſhall deliver thee, Meſſias the ſon of David, and Meſſias the ſon of Ephraim:* and in the ſame manner, chap. vii. 3. This that Paraphraſt, nothing ſo ancient as the reſt, is conceived to have taken out of the Talmud in *Maſſecheth Succa*, where,

cap.

cap. 5. inſcribed החליל, God ſaith to Meſſias the ſon of David, שאל מה אתה מבקש *Aſk what thou wilt* (according to the ſecond Pſalm,) *and I will give it thee.* בין שרואה למשיח בן יוסף שנהרג *Who ſeeing Meſſias the ſon of Joſeph which was ſlain, aſked of God nothing but life.* Thus from the Talmud and the latter Targum the Rabbins have generally taught a double Meſſias, one the ſon of David, the other of Joſeph. As Solomon Jarchi, Iſa. xxiv. 18. Zach. xii. 10. Aben Ezra, Zach. ix. 9. Malach. iii. 1. Kimchi, Zach. xii. 10. whom the latter Jews conſtantly follow. And this Marcion the heretic ſeems to have learned of the Jews, and to have taught with ſome alteration in favour of his own opinion. Conſtituit Marcion alium eſſe Chriſtum, qui Tiberianis temporibus a Deo quondam ignoto revelatus ſit in ſalutem omnium gentium; alium, qui a Deo creatore in reſtitutionem Judaici ſtatus ſit deſtinatus, quandoque venturus. *Tertul. adv. Marcion. lib.* iv. *cap.* 6. ART. IV.

Pag. 287. (*d*)

Thoſe which were called by the Greeks Δοκηταὶ and Φαντασιαςαὶ, who taught that Chriſt was man only putative, and came into the world only in phantaſmate, and conſequently that he did only putative pati. Theſe were called Δοκηταὶ, not from their author, but from their opinion, that Chriſt did all things only ἐν δοκήσει, *in appearance*, not reality. As Clemens Alexandrinus, Τῶν αἱρεσεων αἱ μὲν ἀπὸ δογμάτων ἰδιαζόντων προσαγορεύονται, ὡς ἡ τῶν Δοκητῶν. *Strom. lib.* vii. *viz.* οἱ δοκήσει Χριςὸν πεφανερῶσθαι ὑπέλοβον. *Idem, lib.* vi. Neque in phantaſia, id eſt, abſque carne, ſicut Valentinus aſſerit, neque de theſi, putative imaginatum, ſed verum corpus. *Gennad. de Eccleſ. Dogm. cap.* 2. Where for de theſi, I ſuppoſe we ſhould read δοκήσει. The original of this train of heretics is to be fetched from Simon Magus, whoſe aſſertion was, Chriſtum nec veniſſe, nec a Judæis quicquam pertuliſſe. *S. Auguſt. Hæreſ.* 1. Wherefore

ART. IV. fore making himſelf the Father, Son, and Holy Ghoſt, he affirmed, ſe in Filii perſona putative apparuiſſe, and ſo that he ſuffered as the Son amongſt the Jews; ἀληθείᾳ μὴ πεπονθέναι δὲ, ἀλλὰ δοκήσει μόνον. *Damaſc. de Hæreſ.* Now what Simon Magus ſaid of himſelf, when he made himſelf the Son, that thoſe who followed affirmed of Chriſt. As Saturninus, who taught, Chriſtum in ſubſtantia corporis non fuiſſe, et phantaſmate tantum quaſi paſſum fuiſſe. *Tertul. de Præſcr. adv. Hæret. cap.* 46. *Vide Epiph. mutilum, Hæreſ.* xxiii. §. 1. And Baſilides, who delivered, εἶναι τὸν Χριστὸν φαντασίαν ἐν τῷ φαίνεσθαι, μὴ εἶναι δὲ ἄνθρωπον, μηδὲ σάρκα εἰληφέναι—ἀχὶ Ἰησοῦν φάσκων πεπονθέναι, ἀλλὰ Σίμωνα τὸν Κυρηναῖον. *S. Epiph. Hæreſ.* xxiv. §. 3. A Judæis non credunt Chriſtum crucifixum, ſed Simonem Cyrenenſem, qui angariatus ſuſtulit crucem ejus. *S. Auguſt. Hæreſ.* 4. Thus the Valentinians, particularly Marcus, the Father of the Marcoſian heretics: Marcus etiam neſcio quis hæreſim condidit, negans reſurrectionem carnis, et Chriſtum non vere, ſed putative, paſſum aſſeverans. *S. Auguſt. Hæreſ.* 14. Thus Cerdon: Chriſtum in ſubſtantia carnis negat, in phantaſmate ſolo fuiſſe pronunciat, nec omnino paſſum, ſed quaſi paſſum. *Tertul. de Præſcr. Hæret. cap.* 51. Chriſtum ipſum neque natum ex fœmina, neque habuiſſe carnem, nec vere mortuum vel quicquam paſſum, ſed ſimulaſſe paſſionem. *S. Auguſt. Hæreſ.* 21. And the Manichees, who taught, Chriſtum non fuiſſe in carne vera, ſed ſimulatam ſpeciem carnis ludificandis humanis ſenſibus præbuiſſe; ubi non ſolum mortem, verum etiam reſurrectionem, mentiretur. *Idem, Hæreſ.* 46. Whom therefore Vincentius Lirinenſis calls Phantaſiæ prædicatores, *cap.* 20.

Pag. 290. (*e*)

This is that inſeparabilis connexio in the Creed, which Caſſianus urgeth ſo much againſt Neſtorius, *de Incarn. lib.* vi.

Pag.

Pag. 290. (*f*) ART. IV.

Dominum paſſum ſymboli tenet authoritas, et Apoſtolus tradidit, dicens, *Si enim cognoviſſent, nunquam Dominum gloriæ crucifixiſſent. Vigil. adv. Eutych. lib.* ii.

Pag. 292. (*g*)

Ὁ λόγος σὰρξ ἐγένετο—ἵνα καὶ ὁ λόγος ἀεὶ ᾖ λόγος, καὶ σάρκα ἔχῃ ὁ λόγος, ἐν ᾗ τὸ πάθος καὶ τὸν θάνατον ἀνεδείξατο ἐν μορφῇ τῇ ἀνθρωπίνῃ, μέχρι τάφου, καὶ ᾅδου ἐπιβάς. *S. Athanaſ. de Incarn. Dom. Cont. Apol. lib.* i. *cap.* 12.

Pag. 292. (*h*)

Adeo ſalva eſt utriuſque proprietas ſubſtantiæ, ut et Spiritus res ſuas egerit in illo, id eſt, virtutes et opera et ſigna; et caro paſſiones ſuas functa ſit, eſuriens ſub Diabolo, ſitiens ſub Samaritide, flens Lazarum, anxia uſque ad mortem, denique et mortua eſt. *Tertul. adv. Prax. cap.* 27. *S. Clem. Alex. Paed. lib.* i. *cap.* 5.

Pag. 292 (*i*)

Τὸ γὰρ φύσει ἄφθαρτον καὶ ἀναλλοίωτον ἀεὶ τοιοῦτόν ἐστιν, ἃ συναλλοιούμενον τῇ ταπεινῇ σαρκὶ, ὅταν ἐν ἐκείνῃ κατ' οἰκονομίαν γίνηται. *S. Greg. Nyſſ. Epiſt. ad Euſtath.*

Pag. 292. (*k*)

Ὡς δ' ἡλιακὴ φωτὸς πάθοιέν τι ἀκτῖνες τὰ πάντα πληρώσαι, καὶ σωμάτων νεκρῶν καὶ ἃ καθαρῶν ἐφαπτόμεναι· πολὺ πλέον ἡ ἀσώματος τοῦ Θεοῦ δύναμις ἔτ' ἂν πάθοι τὴν ἰδίαν, ἃ δ' ἂν βλαβείη σώματος ἀσωμάτως ἐπαφωμένη. *Euſeb. Dem. Evang. lib.* iv. *cap.* 13.

Pag. 293. (*l*)

This danger is the rather to be unfolded, becauſe it is not generally underſtood. The hereſy of Arius, as it was condemned by the Council of Nice, is known to all. But that he made the nature of the Word to ſuffer in the fleſh, is not ſo frequently or plainly delivered. This Phœbadius (the firſt of the Latin Church who wrote againſt the Arians) charg-

ART. IV. eth them with. Duplicem hunc ſtatum, non conjunctum, ſed confuſum, vultis videri; ut etiam unus veſtrum, id eſt epiſtola Potami, quæ ad orientem et occidentem tranſmiſſa eſt, qua aſſerit, carne et ſpiritu Chriſti coagulatis per ſanguinem Mariæ, et in unum corpus redactis, paſſibilem Deum factum. Hoc ideo, ne quis illum ex eo crederet, quem impaſſibilem ſatis conſtat. *Lib. adv. Arianos, cap.* 7. And again; Non ergo ſit ſpiritus caro, nec caro ſpiritus, quod iſti volunt egregii doctores, ut factus ſit ſcilicet Dominus et Deus noſter ex hac ſubſtantiarum permixtione paſſibilis. Ideo autem paſſibilem volunt dici, ne ex impaſſibili credatur. *cap.* 8. Μάτην ἂν Ἀρειανοὶ φαντάζονται σάρκα μόνην ὑποτιθέμενοι ἀνειληφέναι τὸν Σωτῆρα, τὴν δὲ τῆ ϖαθὲς νόησιν ἐπὶ τὴν ἀπαθῆ θεότητα ἀναφέροντες ἀσεβῶς. *S. Athanaſ. de Incarn. Dom. Cont. Apol. lib.* i. *cap.* 15. Of this St. Hilary is to be underſtood: Sed eorum omnis hic ſenſus eſt, ut opinentur metum mortis in Dei Filium incidiſſe, qui aſſerunt non de æternitate eſſe prolatum, neque de infinitate paternæ ſubſtantiæ exſtitiſſe, ſed ex nullo per eum qui omnia creavit effectum; ut aſſumptus ex nihilo ſit, et cœptus ex opere, et confirmatus ex tempore. Et ideo in eo doloris anxietas, ideo ſpiritus paſſio cum corporis paſſione. *Com. in Mat. cap.* 31. Where clearly he argues againſt the Arians. The right underſtanding whereof is the only true way to reconcile thoſe harſh ſayings of his, which ſo troubled the Maſter of the Sentences, and the whole Schools ever ſince.

Pag. 293. (*m*)

Per indiſſolubilem unitatem Verbi et carnis, omnia quæ carnis ſunt aſcribuntur et Verbo, quomodo et quæ Verbi ſunt prædicantur in carne. *Orig. in Epiſt. ad Rom. lib.* i. *cap.* 1. Διὰ τὴν ἀκριβῆ ἑνότητα τῆς τε προσληφθείσης σαρκὸς, καὶ τῆς προσλαβομένης θεότητος, ἀλλιμεθίσανλαι τὰ ὀνόμαλα· ὥσε καὶ τὸ ἀνθρώπινον τῷ θείῳ, καὶ τὸ θεῖον τῷ ἀνθρωπίνῳ, καλονομάζεσθαι. *S. Greg. Nyſſ. Epiſt. ad Theoph.*

Xρ'

Χρὴ μέντοι εἰδέναι ὡς ἡ ἕνωσις κοινὰ ποιεῖ τὰ ὀνόματα. *Theodoret. Dial.* iii. *cap.* 17. ART. IV.

Pag. 294. (*n*)

Called by the Schools ordinarily Communicatio idiomatum; by the ancient Greek divines Ἀντίδοσις, and ſometimes Ἀντιμετάσασις.

Pag. 296. (*o*)

Qui ſuſcepit animam, ſuſcepit animæ paſſionem. *S. Ambroſ. de Fide, lib.* ii. *cap.* 3.

Pag. 297. (*p*)

The words in the original are three, λυπεῖσθαι, ἐκθαμβεῖσθαι, and ἀδημονεῖν. Λυπεῖσθαι, the firſt, is of a known and ordinary ſignification, but in this caſe it is to be raiſed to the higheſt degree of its poſſible ſignificancy, as appears by the words which follow, Περίλυπός ἐστιν ἡ ψυχή μου. For, as the ancient grammarians obſerve, Ἡ (περὶ) πρόθεσις ἐπίτασιν δηλοῖ· and again, Ἡ (περὶ) πρόθεσις λαμβάνεται ἀντὶ τῆς (ὑπὲρ) κατὰ λόγον ὑπερθέσεως καὶ περιττότητος, and therefore περίλυπος of itſelf muſt ſignify a man poſſeſſed with an exceſſive grief; as in Æſchylus, περίβαρυ κῆδος, that is, according to the Scholiaſt, περισσῶς βαρύ. But beſides this Greek notation, here is to be obſerved a reference to the words of David, Pſal. xlii. 5. Τί ἀτὶ περίλυπος εἶ ἡ ψυχή μου; מה־תשתוחחי. So that it doth not only ſignify an exceſs of ſorrow ſurrounding and encompaſſing the ſoul; but alſo ſuch as brings a conſternation and dejection of mind, bowing the ſoul under the preſſure and burden of it. And if neither the notation of the word, nor the relation to that place in the Pſalms did expreſs that ſorrow, yet the following part of our Saviour's words would ſufficiently evidence it; ἕως θανάτου, it was a ſorrow which like *the pangs of death* compaſſed him, and like *the pains of hell got hold upon* him. Pſal. cxvi. 3. The ſecond word uſed by St. Mark alone, is ἐκθαμβεῖσθαι, which with the vulgar Latin is *pavere*, but in the

ART. IV. language of the Greeks bears a higher ſenſe. Θάμβος σημαίνει τὴν ἔκπληξιν, ſays Etymologus: and Heſychius, Θάμβος, θαῦμα, ἔκπληξις. *Gloſſ. Vet.* Θάμβος, *ſtupor.* Philoponus, preſerved by Euſtathius Ἰλ. μ΄. Θάμβος μὲν ἡ ἔκπληξις· θαμβὸς δὲ καθ' ὀξεῖαν τάσιν ὁ ἐκπλαγείς. From whence the verb θαμβεῖν, in termination active, in ſignification paſſive, *perculſum eſſe*, in Homer, Ἰλ. ά. υ. 199. Θάμβησεν δ' Ἀχιλεύς· where it is the obſervation of Euſtathius, Τὸ ἐθάμβησεν ἐνεργητικὸν ἡ νεωτέρα χρῆσις οὐκ ἔχει· θαμβέμενοι γὰρ, καὶ ἐθαμβήθη, καὶ τεθάμβημαι, φασὶν οἱ μεθ' Ὅμηρον· but not univerſally true. For (as to our purpoſe) we have both the uſe and ſenſe of this word in the Old Teſtament. As 1 Sam. xiv. 15. ותרגז הארץ καὶ ἐθάμβησεν ἡ γῆ, *and the earth quaked.* And Pſal. xlviii. 5. תמהו. Aquila, ἐθαμβήθησαν, Symmachus, ἐξεπλάγησαν, as Pſal. xxxi. 22. Ἐγὼ δὲ εἶπα ἐν τῇ ἐκςάσει μου, Aquila, θαμβήσει, Symmachus, ἐκπλήξει. The like is alſo in the paſſive termination: as Daniel expreſſes his fear in a viſion, Ἐθαμβήθην, καὶ πίπτω ἐπὶ πρόσωπον μου, Dan. viii. 17. and the wicked are deſcribed by the Wiſe Man, Θαμβέμενοι δεινῶς, καὶ ἐνδάλμασιν ἐκταραςσόμενοι, Sap. xvii. 3. From whence it appeareth that θαμβεῖσθαι of itſelf ſignifieth a high degree of fear, horror, and amazement. Θαμβέομαι, *Obſtupeo, ſtupeo, paveſco. Gloſſ. Vet.* And by the addition of the prepoſition ἐξ the ſignification is augmented. Ἐκθαμβος, ἔκπληκτος, *Heſych.* paſſively; Θηρίον—φοβερὸν καὶ ἔκθαμβον, Dan. vii. 7. actively, *i. e.* ἐκπληκτικόν. Such an augmentation in this word is juſtifiable by that rule left us in Euſtathius *ad* Ἰλ. ε΄. Ἡ (ἐξ) πρόθεσις ὲ μόνον τὴν ἔξω δηλοῖ σχέσιν, ἀλλὰ ὕψωμα πολλάκις σημαίνει. Of which he gives an example in ἐκνομίως, uſed by Ariſtophanes in *Pluto*, though not named by him. And again, *ad* Ἰλ. ν΄. Ἡ (ἐξ) πρόθεσις ἐπίτασιν δηλοῖ, ὁποίαν καὶ τὸ μάλιςα· Ἐκθαμβεῖσθαι therefore is μάλιςα θαμβεῖσθαι, to be ſurpriſed with horror in the higheſt degree, even unto ſtupefaction. Ἐκθαμβέομαι, *obſtupeſco, Gloſſ. Vet.* The third word is ἀδημονεῖν, *tædere, Vulg. Lat.* in

St.

St. Mark, *mœstus esse* in St. Matthew: but it hath yet a farther sense. Ἀδημονῶ, ἀκηδιῶ, ἀγωνιῶ, says Hesychius; Ἀδημονῶ, τὸ λίαν λυπέμαι. *Suid.* It signifieth therefore grief and anguish in excess, as appeareth also by the origination of it. For, as Eustathius observes, Τῷ ἀδημονεῖν πρωτότυπον ἀδήμων ἀδήμονος, ὁ ἐκ λύπης ὡς οἷα καί τινος κόρου, ὃς ἄδος λέγεται, ἀναπεπτωκώς. Ἰλ. λ'. From ἀδῶ, ἀδήσω, ἀδήμων, from ἀδήμων, ἀδημονῶ. It hath therefore in it the signification of ἄδην or λίαν, *satiety*, or *extremity*. From whence it is ordinarily so expounded, as if it contained the consequence of the greatest fear or sorrow, that is, anxiety of mind, disquietude and restlessness. Ἀδημονεῖν, ἀλύειν καὶ ἀπορεῖν, ἀμηχανεῖν, *Etymol.* As Antony is expressed by Plutarch, after the loss of eight thousand men, being in want of all things necessary for the rest, Κλεοπάτραν περιέμενε, καὶ βραδυνέσης ἀδημονεῖν ἤλυε. *Vit. Anton. cap.* 51. So where the Heb. תשוכם is by the LXX translated ἐκπλαγῆς, by Symmachus it is rendered ἀδημονῆς, Eccles. vii. 16.

ART. IV.

Pag. 302. (*q*)

Ἐπὶ Ποντίᾳ Πιλάτῳ. Which words are capable of a double construction. First, as they are used by St. Paul, 1 Tim. vi. 13. Ἰησοῦ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίᾳ Πιλάτῳ τὴν καλὴν ὁμολογίαν, *Who before Pontius Pilate witnessed a good confession:* that is, standing before him as before a judge. As of the same person, Matt. xxviii. 14. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, *If this come to be tried before the procurator.* Thus Festus propounded it to St. Paul, Acts xxv. 9. Θέλεις—κρίνεσθαι ἐπ' ἐμοῦ; and St. Paul answered in the same propriety of speech, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι. Thus Christ tells his Apostles, Mark xiii. 9. Ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε. And in this sense ἐπὶ is often used by the Greeks. Secondly, ἐπὶ Πιλάτου is *under Pilate*, that is, in the time of his government, when and while he was procurator of Judæa: as ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, Luke iii. 2. and ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως. Mark ii. 26. Which is also according

ART. IV. cording to the cuſtom and language of the Greeks: as Κατακλυσμὸς ἐπὶ Δευκαλίωνος ἐγένετο, *Marm. Arundel.* Οὗτοι ἦσαν ἐπὶ τȣ̃ Λαομέδοντος ἐξαναςάντων Τρώων, *Platon. Epiſt. ad Archytam*; and ἐπὶ τȣ́τȣ βασιλεύοντος, *in this king's reign*, is the common phraſe of Pauſanias. Thus the Athenians among their nine Ἄρχοντες had one who was called Ἐπώνυμος, becauſe his name was uſed for the denotation of that year; and the phraſe was uſually, ἐπὶ τȣ̃ δεῖνα, or ἐπὶ τȣ̃ δεῖνα ἄρχοντος, as I find it thrice in one place. Ὁ μὲν γὰρ (Ἰσοκράτης) ἐπὶ Λυσιμάχȣ, Πλάτων δὲ ἐπὶ Ἀμεινίȣ γέγονεν, ἐφ' ȣ̃ Περικλῆς ἐτελεύτησεν. *Diog. Laert. in Platone.* In the ſame manner did the Lacedæmonians make their hiſtorical accounts by their Ephori, and the Argivi by the prieſteſſes of Juno: Ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμένης, καὶ Αἰνησίȣ ἐφόρȣ ἐν Σπάρτῃ, καὶ Πυθοδώρȣ ἔτι δύο μῆνας ἄρχοντος Ἀθηναίοις. *Thucyd. lib.* ii. *cap.* 2. And as the Greeks thus referred all actions to the times of theſe governors, ſo did the Jews under the Roman government to the procurators of Judæa; as appeareth by Joſephus, who, mentioning the firſt of that office, Coponius, preſently relates the inſurrection of Judas Galilæus in this manner: Ἐπὶ τȣ́τȣ (Κωπωνίȣ) τὶς ἀνὴρ Γαλιλαίας, Ἰȣ́δας ὄνομα, εἰς ἀπόςασιν ἐνῆγε τȣ̀ς ἐπιχωρίȣς· *De Bell. Jud. lib.* ii. *cap.* 12. then names his ſucceſſor Ambivius, ἐφ' ȣ̃ Σαλώμη Ἰαμνιὰν καταλείπει· after him Rufus, ἐφ' ȣ̃ δὴ καὶ τελευτᾷ Καῖσαρ. *Antiq. Jud. lib.* xviii. *cap.* 3. And in the ſame manner in the Creed, παθόντα ἐπὶ Ποντίȣ Πιλάτȣ, our Saviour *ſuffered under Pontius Pilate*: that is, at the time when he was procurator of Judæa; as Ignatius fully, ἐν καιρῷ τῆς ἡγεμονίας Ποντίȣ Πιλάτȣ. *Epiſt. ad Magneſios.*

Pag. 303. (*r*)

Pauſanias ſpeaking of the Romans, ſaith, Τρία ὁπότε ᾖ ὀλίτιςα, καὶ ἔτι πλέονα ὀνόματα ἑκάςῳ τίθενται. *Achaic. cap.* 7. And although Diomedes and Plutarch have obſerved, that even among the Romans there were ſome διώνυμα, yet the prænomen was never omitted, as Priſcian affirmed;

affirmed; Ex illo tempore conſuetudo tenuit, ut nemo Romanus ſit abſque prænomine. *Lib.* ii. ART. IV.

Pag. 303 (*s*)

Pontius and *Pilatus* were his nomen and cognomen, in the ſame manner as *Julius* and *Cæſar* are deſcribed by Suetonius: Non Cæſare et Bibulo, ſed Julio et Cæſare, Coſſ. actum ſcriberent, bis eundem præponentes, nomine atque cognomine. *Lib.* i. *cap.* 20. Thus, without a prænomen or agnomen, he is only known to us by his nomen properly called, and his cognomen. The nature of which two is thus deſcribed by the ancients: Nomen proprium eſt gentilitium, id eſt, quod originem gentis vel familiæ declarat, ut Portius, Cornelius; cognomen eſt quod uniuſcujuſque proprium, et nominibus gentilitiis ſubjungitur, ut Cato, Scipio. *Diom. de Orat. lib.* i. p. 306. Nomen, quod familiæ originem declarat, ut Cornelius; cognomen, quod nomini ſubjungitur, ut Scipio. *Chariſ. lib.* ii. The firſt of theſe Dionyſius calls τὸ συγγενικὸν καὶ παλαιωνυμικὸν, Plutarch, οἰκίας ἢ γένους κοινὸν, and κοινὸν ἀπὸ συγγενείας· the ſecond he calls προσηγορικὸν ἐξ ἐπιθέτου. Thus *Pontius* was his nomen gentis or gentilitium, and *Pilatus* his cognomen. As therefore Pontius Aquila, Pontius Cominius, Pontius Herennius, Pontius Paulinus, &c. ſo alſo Pontius Pilatus. Wherefore in vain have ſome of the ancients endeavoured to give an etymology of theſe names, as they do of Greek and Hebrew names in the Scripture, and think thereby to expreſs the nature or actions of them that bare the names. As Iſidorus Hiſpalenſis, *Orig. lib.* vii. *cap.* 10. Pontius, *declinans conſilium*, utique Judæorum: accepta enim aqua lavit manus ſuas, dicens, *Innocens ego ſum a ſanguine hujus juſti.* And Eutychius patriarch of Alexandria deduced *Pontius* from an iſland called Ponta, near to Rome. And St. Jerom, Quod ſignificat nomen Pilati, i. e. *Malleatoris*, i. e. qui domat ferreas gentes, *ad Mat.* xv. Pilatus. *Os malleatoris*; quia dum Chriſtum ore

ART. IV. ſuo et juſtificat et condemnat, more malleatoris utrinque ferit. *Iſidor. Ibid.* Pontius, *declinans conſilium*; Pilatus, *Os malleatoris. S. Hieron. de nom. Hebraicis, in Luca, et rurſus in Actis.* Where he lets us underſtand that theſe etymologies were made from the Hebrew language; and makes an excuſe, becauſe the letter P is here taken for the Hebrew פ, to which the Latin F more properly anſwers. Sed ſciendum eſt quod apud Hebræos P litera non habetur, nec ullum nomen eſt quod hoc elementum ſonet: abuſive igitur accipienda, quaſi per F literam ſcripta ſint. Thus did they vainly ſtrive to find an Hebrew original, and that ſuch an one as ſhould repreſent the conditions of Pilate; when theſe two names are nothing elſe but the Roman nomen and cognomen of that perſon.

Pag. 303. (*t*)

Τῆς Ἀρχελάου ἐθναρχίας μεταπεσούσης εἰς ἐπαρχίαν. *Joſeph. de Bell. Jud. lib.* ii. *cap.* 13. Τῆς δὲ Ἀρχελάου χώρας ὑποτελοῦς προσνεμηθείσης τῇ Σύρων. *Antiq. Jud. lib.* xvii. *cap.* 15. Παρῆν δὲ Κυρήνιος εἰς τὴν Ἰουδαίην προσθήκην Συρίας γινομένην. *Ibid. lib.* xviii. *cap.* 1.

Pag. 303. (*u*)

Tacitus ſpeaking of the Chriſtians, Author nominis ejus Chriſtus, qui, Tiberio imperitante, per procuratorem Pontium Pilatum ſupplicio affectus eſt; *Annal. lib.* xv. *cap.* 44. and Tertullian, moſt ſkilful of their laws and cuſtoms, ſpeaks thus of our Saviour; Poſtremo oblatum Pontio Pilato, Syriam tunc ex parte Romana procuranti: *Apol. cap.* 21. Whom St. Cyprian follows: Hunc Magiſtri eorum—Pontio Pilato, qui tunc ex parte Romana Syriam procurabat, tradiderunt: *De Idol. Van.* Thus alſo Joſephus for the Jews: Πεμφθεὶς δὲ εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτος, *De Bell. Jud. lib.* ii. *cap.* 14. and Philo, Πιλάτος ἦν τῶν ὑπάρχων ἐπίτροπος ἀποδεδειγμένος τῆς Ἰουδαίας, *De Legat. ad Caium.* And therefore thoſe words of St. Luke, iii. 1. ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,

δαίας, were properly tranſlated by the old Interpreter, *procurante Pontio Pilato Judæam.* Thus Lucius Dexter *ad annum Chriſti* 28. Pontius Pilatus procurator Judææ a Tiberio mittitur in Judæam: and Juſtin Martyr moſt properly; τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου ἐν Ἰουδαίᾳ ἐπὶ χρόνοις Τιβερίου Καίσαρος ἐπιτρόπου· *Apol.* i. §. 13. and again, ſpeaking to the emperors by whom the procurators were ſent, ᾧ Πιλάτου τοῦ ὑμετέρου παρ' Ἰουδαίοις γενομένου ἐπιτρόπου· §. 40. and again, κατὰ τὸ ὄνόματος Ἰησοῦ Χριστοῦ, τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου ἐπιτρόπου τῆς Ἰουδαίας. *Dial. cum Tryph.* §. 30. As alſo Euſebius, Δωδεκάτῳ ἐνιαυτῷ τῆς Τιβερίου βασιλείας, ἐπίτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καθίσταται Πιλάτος· *Hiſt. Eccleſ. lib.* i. *cap.* 10. and St. Jerom's tranſlation of his Chronicon; Pilatus procurator Judææ a Tiberio mittitur. Thus it appears that Pilate of the equeſtrian order was properly procurator, as that office was ordinarily given to men of that order, as Tacitus teſtifies; Cn. Julius Agricola utrumque avum procuratorem Cæſarum habuit, quæ equeſtris nobilitas eſt; *in Vit. Jul. Agr. cap.* 4. which is to be underſtood concerning the imperial provinces: for into thoſe which were of the provinces of the people, the procurators ſent by Cæſar were of the Liberti. For the emperor ſent into all the provinces his procurators, but with this difference, as Dio obſerves; Εἰς πάντα ὁμοίως τὰ ἔθνη, τά τε ἑαυτοῦ δὴ καὶ τὰ τοῦ δήμου, τοὺς μὲν ἐκ τῶν ἱππέων, τοὺς δὲ καὶ ἐκ τῶν ἀπελευθέρων, πέμπει. *Hiſt. lib.* liii. *cap.* 15.

ART. IV.

Pag. 303. (*x*)

The Roman procurator is ordinarily in Greek authors expreſſed by their Ἐπίτροπος, as the Gloſſa Latino-Græca, procurator, Ἐπίτροπος. But yet they are not of the ſame latitude in their uſe; Ἐπίτροπος comprehending the notion of tutor, as well as procurator. Ἐπίτροπος, ὁ προστῶν χωρίων, καὶ ὕλης τῆς ἀσίας, καὶ ὀρφανῶν. *Heſych.* Ἐπίτροπος, *procurator, tutor. Gloſſ. Vet.* Ἐπιτροπος therefore was uſed by the Greeks in both notions, whereof procurator of the Latins

is

ART. IV. is but one: and in the language of the Romans he is a procurator which undertakes to manage the buſineſs of another man. Procurator ſi negotium ſuſcipit, ſaith Aſconius in *Divinat.* and Sex. Pompeius, *lib.* iii. Procurator abſentis nomine actor fit; he to whom the care of another man's eſtate or affairs was committed. Ἐντολὴ, *commiſſum*, et Ἐντολεὺς, *procurator. Gloſſ. Vet.* In correſpondence to theſe procurators of the affairs and eſtates of private perſons, there were made ſuch as did take care in every province of the imperial revenue; who, in reſpect of the perſon whom they ſerved, were called Procuratores Cæſaris, or Auguſtales; in reſpect of the countries where they ſerved, were termed procuratores provinciales. Their office is beſt deſcribed by Dion, *Hiſt. lib.* liii. *c.* 15. Τὺς ἐπιτρόπους, ἅτω γὰρ τὺς τάς τε κοινὰς προσόδους ἐκλέγοντας, καὶ προσεταγμένα σφίσιν ἀναλίσκοντας, ὀνομάζομεν. We call, ſays he, theſe Ἐπιτρόπους, that is, *procuratores*, which receive the public revenues, and diſpoſe of them according to the commands received from the emperor. For they acted in his name, and what was done by them was accounted as done by the emperor himſelf. Quæ acta geſta ſunt a procuratore Cæſaris, ſic ab eo comprobari ac ſi a Cæſare geſta eſſent. *Ulpian. lib.* i. *ff.* As we read in Tacitus of the Emperor Claudius; Sæpius audita vox Principis, parem vim rerum habendam a procuratoribus ſuis judicatarum, ac ſi ipſe ſtatuiſſet, *Annal. lib.* xii. *cap.* 60. and in Suetonius; Ut rata eſſent quæ procuratores ſui in judicando ſtatuerent, a ſenatu precario exegit. *lib.* vivap. 12. The proper office therefore of the provincial procurator was, to receive the imperial revenue, and diſpoſe of it as the emperor commanded, and to all intents and purpoſes to do ſuch things as were neceſſary thereunto, with ſuch authority as if the emperor himſelf had done them.

Pag. 304. (*y*)

This appeareth by Coponius, the firſt proper procurator

curator of Judæa, who was brought in by Quirinus Præſes of Syria, when he came to diſpoſe of the goods of Archelaus, and to reduce Judæa into the form of a province, and adjoin it to Syria. Of this Coponius Joſephus writeth after this manner; Κωπώνιός τε αὐτῷ (Κυρηνίῳ) συγκαταπέμπεται τάγματος τῶν ἱππέων ἡγησόμενος Ἰουδαίων τῇ ἐπὶ πᾶσιν ἐξουσίᾳ, *that being of the equeſtrian order, he was ſent with Quirinus to govern the Jews with the ſupreme power*; *Antiq. Jud. lib.* xviii. *cap* 1. and yet more expreſsly as to the time, occaſion, and extent of his power: Τῆς δὲ Ἀρχελάου χώρας εἰς ἐπαρχίαν περιγραφείσης, ἐπίτροπός τις ἱππικῆς παρὰ Ῥωμαίοις τάξεως, Κωπώνιος πέμπεται, μέχρι τοῦ κτείνειν λαβὼν παρὰ τοῦ Καίσαρος ἐξουσίαν. *Idem, de Bell. Jud. lib.* ii. *cap.* 11. When thoſe parts which were under the command of Archelaus were reduced into a province, Coponius was ſent thither by the emperor, and furniſhed with power of life and death. For although in the proconſular provinces the procurator of the emperor had no power but in thoſe things which belonged to the Exchequer, yet in thoſe provinces which were properly præſidiales, the procurator was often loco præſidis. From whence, in the ancient inſcriptions, we read of the ſame perſon, procurator et præſes Alpium, procurator et præſes provinciarum per orientem, procurator et præſes provinciæ Sardiniæ. It was often therefore ſo, that the procurator did præſidis partibus fungi: as Ulpian; In provinciam enim præſidum provinciarum, nec aliter procuratori Cæſaris hæc cognitio injungitur, quam præſidis partibus in provincia fungatur. *Lib.* viii. *de officio Proconſulis.* And this is very neceſſary to be obſerved, becauſe a procurator barely ſuch, not armed with the power of the præſes provinciæ, had not the power of the ſword. As Antoninus to Valerius; Procurator meus, qui vice præſidis non fungebatur, exilii tibi pœnam non potuit irrogare, *Lib.* ix. *Cod. de pœnis*: and to Heliodorus; Procurator meus, qui vice præſidis provinciæ non fungitur,

ART. IV.

ART. IV. fungitur, ſicut exigere pœnam deſertæ accuſationis non poteſt, ita judicare ut ea inferatur ſententia ſua non poteſt. *Lib.* iii. *C. Ubi cauſæ.* This was plain in the caſe of Lucilius Capito, procurator of Aſia Minor, who was called in queſtion for exceeding his power, and deſerted therein by Tiberius. Procurator Aſiæ Lucilius Capito, accuſante provincia, cauſam dixit, magna cum adſeveratione principis, non ſe jus niſi in ſervitia et pecunias familiares dediſſe: quod ſi vim prætoris uſurpaſſet, manibuſque militum uſus foret, ſpreta in eo mandata ſua, audirent ſocios, *Tacit. Annal. lib.* iv. *cap.* 15. and Dion upon the ſaid example obſerves in general, that the procurators had no ſuch power: Οὐ γὰρ ἐξῆν τότε τοῖς τὰ αὐτοκρατορικὰ χρήματα διοικοῦσι πλέον οὐδὲν ποιεῖν, ἢ τὰς νενομισμένας προσόδους ἐκλέγειν, καὶ περὶ τῶν διαφορῶν ἔν τε τῇ ἀγορᾷ καὶ κατὰ τὰς νόμους ἐξ ἴσου τοῖς ἰδιώταις δικάζεσθαι. *Hiſt. lib.* lvii. *cap.* 23. But although the ordinary procurators had no other power but to diſpoſe of the revenue, and determine private cauſes; yet he which was vice præſidis had the power of the præſes: and ſuch a procurator was Pontius Pilate in Judæa, as the others who preceded him alſo were.

Pag. 305. (z)

I ſay therefore the Jews anſwered that it was not lawful for them to put any man to death, becauſe that power was taken out of their hands. For although St. Auguſtin think they thought it not lawful in reſpect of the paſſover, Intelligendum eſt eos dixiſſe, non ſibi licere interficere quenquam, propter diei feſti ſanctitatem, quem celebrare jam cœperant, *Tract.* 14. *in Joan.* and St. Cyril be of the ſame opinion; yet others of the ancients deliver the true cauſe why they apply themſelves to Pilate, to be their want of power, as Ammonius moſt expreſsly; Τίνος ἕνεκεν αὐτὸν οὐκ ἀνεῖλον, ἀλλ' ἐπὶ τὸν Πιλάτον ἤγαγον; μάλιστα μὲν τὸ ποιὸν τῆς ἀρχῆς αὐτῶν καὶ τῆς ἐξουσίας ὑπετέμνετο, λοιπὸν ὑπὸ Ῥωμαίοις τῶν πραγμάτων κειμένων· and upon thoſe words in St. John, Ὡς ἐκπεσόντες τῆς ἀρχῆς, ἦσαν

ἦσαν γὰρ ὑπὸ Ῥωμαίους, εἶπον τοῦτο. So Theophylact, Ἄγουσιν αὐτὸν εἰς τὸ πραιτώριον, οὐ γὰρ εἶχον αὐτοὶ ἐξουσίαν ἀνελεῖν, ἅτε τῶν πραγμάτων ὑπὸ Ῥωμαίους κειμένων· *Com. in Joan. cap.* 18. and before him St. Chrysostom. ART. IV.

Pag. 306. (*a*)

So Philo testifieth of him: Ἦν γὰρ τὴν φυσὶν ἀκαμπῆς, καὶ μετὰ τοῦ αὐθάδους ἀμείλικτος. *De Legat. ad Caium.* And again: Οἷα οὖν ἐγκότως ἔχων καὶ βαρύμηνις ἄνθρωπος.

Pag. 306. (*b*)

For that which is observed by Philo upon the dedication of the shields at the first entrance into his government, must needs be much more true at this time of our Saviour's passion, when he had committed so many more insolencies, viz. that he feared the Jews should complain of him to Tiberius. Τὸ τελευταῖον τοῦτο μάλιστα αὐτὸν ἐξετράχυνε· καταδείσαντα μὴ τῷ ὄντι πρεσβευσάμενοι καὶ τῆς ἄλλης αὐτοῦ ἐπιτροπῆς ἐξελέγξωσι τὰς δωροδοκίας, τὰς ὕβρεις, τὰς ἁρπαγὰς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην ὠμότητα διεξελθόντες. *De Legat. ad Caium.*

Pag. 306. (*c*)

Cautissime qui symbolum tradiderunt, etiam tempus, quo hæc sub Pontio Pilato gesta sunt, designarunt, ne ex aliqua parte velut vaga et incerta gestorum traditio vacillaret. *Ruffin. in Symb.* Credimus itaque in eum qui sub Pontio Pilato crucifixus est et sepultus. Addendum enim erat judicis nomen propter temporum cognitionem. *S. August. de Fide et Symb. cap.* 5. Pilatus judex erat in illo tempore ab Imperatore positus in Judæa, sub quo Dominus passus est; cujus mentio ad temporis significationem, non ad personæ illius pertinet dignitatem. *Serm.* 131. *de Temp.* Irenæus speaking of St Paul, Evangelizabat Filium Dei Christum Jesum, qui sub Pontio Pilato crucifixus est: *Lib.* v. *cap.* 12. and to make the more certain character of time, Ignatius added to the

ART. IV. the name of Pilate that of Herod: Ἀληθῶς ἐπὶ Ποντίου Πιλάτου καὶ Ἡρῴδου τετράρχου καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκί. *Epiſt. ad Smyrn.*

Pag. 307. (*d*)

So Euſebius detected ſome of thoſe which lived not long before him: Οὐκοῦν σαφῶς ἀπελήλεγκται τὸ πλάσμα τῶν κατὰ τοῦ Σωτῆρος ἡμῶν ὑπομνήματα χθὲς καὶ πρώην διαδεδωκότων, ἐν οἷς πρῶτος αὐτὸς ὁ τῆς παρασημειώσεως χρόνος τῶν πεπλακότων ἀπελέγχει τὸ ψεῦδος. *Hiſt. Eccleſ. lib.* i. *cap.* 9.

Pag. 307. (*e*)

Ἐπὶ τῆς τετάρτης δ' οὖν ὑπατείας Τιβερίου, ἣ γέγονεν ἔτους ἑβδόμου τῆς βασιλείας αὐτοῦ, τὰ περὶ τὸ σωτήριον αὐτοῖς πάθος τολμηθέντα περιέχει· καθ' ὃν δείκνυται χρόνον, μήθ' ἑπτάς πω τῇ Ἰουδαίᾳ Πιλάτος. *Euſeb. Hiſt. Eccleſ. lib.* i. *cap.* 9.

Pag. 307. (*f*)

Divers of the Jews place the paſſion of Chriſt in the year of their account 3724, which is 69 years before our common account of the year in which he truly ſuffered. This invention of their own, grounded upon no foundation, and backed with not ſo much as the leaſt probability, they deliver as a tradition among them, continued in this rhythm,

בשנת ג׳אלפים תש״כד הנצרי נלכד
ובשנת תק׳לב בעץ נצלב׳

i. e. *In the year* 3724 *he of Nazareth was taken,*
And in the year 532 *he was crucified on a tree.*

Not that they thought him taken in one year, and crucified in another; but theſe two unequal numbers ſignify the ſame year; the leſſer number being a period of years which ſeven times numbered equalleth the greater. So that their meaning is, that after ſeven periods conſiſting of 532 years, in the year of the world 3724, Jeſus of Nazareth was crucified.

Pag. 307. (*g*)

Others of the Jews pretend another account, viz. that

that Jeſus was born in the year 3671, which was the fourth of Jannæus, and crucified in the year 3707, which was the third of Ariſtobulus; making him the diſciple of R. Joſuah the ſon of Perachiah, according to that uſual phraſe of theirs, כרבי יהושע בן פרחיה שדחפו לישו בשתי ידים: *Vide Sepher Juchaſin.* ART. IV.

Pag. 307. (*h*)

Nota quod in Pilato et uxore ejus, juſtum Dominum confitentibus, Gentilis populi teſtimonium eſt. *S. Hieron. in Matt.* xxvii.

Pag. 307. (*i*)

That Pontius Pilate wrote unto Tiberius of the death and reſurrection of our Saviour, is teſtified by Tertullian, who was beſt acquainted with the Roman hiſtory: Ea omnia ſuper Chriſto Pilatus, et ipſe jam pro ſua conſcientia Chriſtianus, Cæſari tum Tiberio nunciavit. *Apolog. cap.* 21. And again; Tiberius ergo, cujus tempore nomen Chriſtianum in ſeculum introivit, annunciatum ſibi ex Syria Palæſtina, quæ veritatem illius (Chriſti) divinitatis revelarat, detulit ad Senatum cum prærogativa ſuffragii ſui. *Ibid. cap.* 5. This is related by Euſebius out of Tertullian in his Eccleſiaſtical Hiſtory, *lib.* ii. *cap.* 2. and referred to the two and twentieth year of Tiberius in his Chronicon; Pilato de Chriſtianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter cætera ſacra reciperetur. The authority of this expreſs is grounded on the great reputation of Tertullian (as is obſerved alſo by the Author of the *Chronicon Alexandrinum*, who concludes the relation with theſe words, ὡς ἱστορεῖ Τερτυλλιανὸς ὁ Ῥωμαῖος;), and the general cuſtom by which all the governors of the provinces did give an account unto the emperor of all ſuch paſſages as were moſt remarkable: Παλαιᾷ κεκρατηκότος ἔθος τοῖς τῶν ἐθνῶν ἀρχηγοῖς, τὰ παρὰ σφίσι καινοτομούμενα τῷ τὴν βασιλείαν κρατοῦντι σημαίνειν, ὡς ἂν μηδὲν

ART. IV. μηδὲν αὐτὸν διαδιδράσκοι τῶν γινομένων. *Euſeb. Hiſt. Eccleſ. lib.* ii. *cap.* 2.

Pag. 308. (*k*)

The ancient Romans were very deſirous to preſerve the memory of all remarkable paſſages which happened in the city: and this was done either in their Acta Senatus, or Acta diurna populi; which were diligently made and carefully kept at Rome. In the ſame manner the governors in the provinces took care that all things worthy of remark ſhould be written in public tables, and preſerved as the Acta in their government. And agreeably to this cuſtom Pontius Pilate kept the memoirs of the Jewiſh affairs, which were therefore called *Acta Pilati*, in which an account was given of our bleſſed Saviour; and the primitive Chriſtians did appeal unto them in their diſputes with the Gentiles, as to a moſt undoubted teſtimony. Juſtin Martyr urged them even unto the Roman emperors: Καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων Ἄκτων· *Apol.* i. §. 35. and again; Ὅτι τὲ ταῦτα ἐποίησεν, ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων Ἄκτων μαθεῖν δύνασθε. *Ibid.* §. 48. And in the differences between the Chriſtians, they were cited by both parties. As the *Teſſareſdecatitæ* alleged them for their cuſtom of the obſervance of Eaſter, as St. Epiphanius teſtifieth of them: Ἀπὸ τῶν Ἄκτων δῆθεν Πιλάτου αὐχοῦσι τὴν ἀκρίβειαν εὑρηκέναι, ἐν οἷς ἐμφέρεται, τῇ πρὸ ὀκτὼ καλανδῶν Ἀπριλλίων τὸν Σωτῆρα πεπονθέναι· and Epiphanius urgeth the ſame Acta againſt them, but according to other copies: Ἔτι δὲ εὕρομεν ἀντίγραφα ἐκ τῶν (lege Ἄκτων) Πιλάτου, ἐν οἷς σημαίνει πρὸ δεκαπέντε καλανδῶν Ἀπριλλίων τὸ πάθος γεγενῆσθαι. *Hæreſ.* l. §. 1. Though the author of the eighth Homily *in Paſcha*, under the name of St. Chryſoſtom, agreeth in this reading with the *Teſſareſdecatitæ*: Ὁ μὲν χρόνος καθ' ὃν ἔπαθεν ὁ Σωτὴρ ἐκ πηγόνηται· τὰ γὰρ ὑπομνήματα τὰ ὑπὸ Πιλάτου πραχθέντα καὶ τὴν προθεσμίαν περιέχει τὸ

Πάσχα·

Πάσχα· ἱστορεῖται γοῦν, ὅτι τῇ πρὸ ὀκτὼ καλανδῶν Ἀπριλλίων ἔπαθεν ὁ Σωτήρ. ART. IV. These were also mentioned in the *Acta S. Tarachi, Probi et Andronici, cap.* 9. Præses dixit, Inique, non scis, quem invocas, Christum, hominem quidem fuisse factum, sub custodia Pontii Pilati, et punitum, cujus exstant Acta passionis? These Acta in the time of Maximinus were adulterated, and filled with many blasphemies against our Saviour; as appears by Eusebius, *Hist. Eccles. lib.* i. *cap.* 9. Οὐκοῦν σαφῶς ἀπελήλεγκται τὸ πλάσμα τῶν κατὰ τοῦ Σωτῆρος ἡμῶν ὑπομνήματα ψδῆς καὶ πρώην διαδεδωκότων· and *Lib.* ix. *cap.* 5. Πλασάμενοι δῆτα Πιλάτε καὶ τὲ Σωτῆρος ἡμῶν ὑπομνήματα, πάσης ἐμπλεα καλὰ τοῦ Χριστοῦ βλασφημίας· γνώμῃ τοῦ μείζονος ἐπὶ πᾶσαν διαπέμπονται τὴν ὑπ' αὐτὸν ἀρχήν.

Pag. 309. (*l*)

The ancient Fathers, following the steps of the Apostles, to prove all the particulars of our Saviour's death out of the Old Testament, have made use of those types and prophecies which did really and truly foreshew it; but, together with them, partly out of their own conceptions, partly out of too much credit to the translations, have urged those places which the Jews may most easily evade, and we can produce but with small or no pretence. As for the extending of the hands of Moses, they conceive it to be a perfect type; and Barnabas tells us, that the Spirit commanded Moses that he should make the similitude of a cross; Λέγει εἰς τὴν καρδίαν Μωσῆ τὸ πνεῦμα, ἵνα ποιήσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχειν· *Barnabæ Epist. cap.* 12. but the text assures us no more than that Moses held up his hand, which might be without any similitude of a cross; and when both were lifted up by Aaron and Hur, the representation is not certain. And yet after Barnabas, Justin tells us that Moses represented the cross, τὰς χεῖρας ἐκπετάσας, *Dial. cum Tryph.* §. 90. and Tertullian calls it habitum crucis. *Adv. Marcion. lib.* iii. *cap.* 18. In the same manner, with the strange Indian statue, which is

ART. IV. ſcribed by Bardiſanes as ἀνδριὰς ἑσὼς ὀρθὸς, ἔχων τὰς χεῖρας ἡπλωμένας ἐν τύπῳ ϛαυροῦ. *Porphyr. de Styge.* With leſs probability did they gather both the name of Jeſus, and the croſs of Chriſt, from the 318 ſervants of Abraham. Ἰῶτα δέκα, Ἦτα ὀκτὼ, ἔχεις Ἰησοῦν· ὅτι δὲ ϛαυρὸς ἐν τῷ Τ, ἐν οἷς ἔμελλεν ἔχειν τὴν χάριν· λέγει γὰρ τὲς τριακοσίες· δηλοῖ ἓν τὸν μὲν Ἰησᾶν ἐν τοῖς δυσὶ γράμμασι, καὶ ἐν ἑνὶ τὸν ϛαυρόν. *Barnabæ Epiſt. cap.* 9. As if I H ſtood for Jeſus, and T for the croſs. And yet Clemens Alexandrinus follows him: Φασὶν ἓν εἶναι τοῦ μὲν κυριακοῦ σημεῖα τύπον κατὰ τὸ σχῆμα τριακοσιοϛὸν ϛοιχεῖον· τὸ δὲ Ἰῶτα καὶ τὸ Ἦτα τοὔνομα σημαίνειν τὸ σωτήριον. *Strom. lib.* vi. As alſo St. Ambroſe; Nam et Abraham 318 duxit ad bellum, et ex innumeris trophæa hoſtibus reportavit, ſignoque Dominicæ crucis et nominis, &c. *Prol. ad lib.* i. *de Fide.* Eos adſciſcit quos dignos numero fidelium judicavit, qui in Domini noſtri Jeſu Chriſti paſſionem crederent. Trecentos enim T Græca litera ſignificat; decem et octo autem ſummum I H exprimit. *Idem de Abrah. lib.* i. *cap.* 3. And St. Auguſtin of another 300: Quorum numerus, quia trecenti erant, ſignum inſinuat crucis, propter literam T Græcam, qua iſte numerus ſignificatur. *Quæſt. in Heptat. lib.* vii. *quæſt.* 37. And Clemens Alexandrinus again of the 300 cubits in the Ark: Εἰσὶ δὲ οἳ τοὺς τριακοσίας πήχεις σύμβολον τοῦ κυριακοῦ σημείου λέγεσι. *Strom. lib.* vi. Sed ſicut ille non multitudine nec virtute legionum, ſed jam tum in ſacramento crucis, cujus figura per literam Græcam T numero trecentorum exprimatur, adverſarios principes debellavit: cujus myſterii virtute trecentis in longum texta cubitis ſuperavit arca diluvium, ut nunc Eccleſia hoc ſeculum ſupernavigat. *S. Paulinus Epiſt.* 2. As unlikely a type did they make Jacob's ladder. Ego puto crucem Salvatoris illam eſſe ſcalam quam Jacob vidit. *S. Hieron. Com. in Pſal.* xci. Scala uſque ad cœlum attingens crucis figuram habuit; Dominus innixus ſcalæ, Chriſtus crucifixus oſtenditur. *S. Auguſt. Serm. de Temp.* 79. Theſe, and many others,

others, by the writers of the ſucceeding ages were produced out of the Old Teſtament as types of the croſs, and may in ſome ſenſe be applied to it being otherwiſe proved, but prove it not. ART. IV.

Pag. 309. (*m*)

Trypho the Jew, in the Dialogue with Juſtin Martyr, when he had confeſſed many of the Chriſtian doctrines, would by no means be brought to this; Εἰ δὲ καὶ ἀτίμως ἔτως σαυρωθῆναι τὸν Χριστὸν (ſubaud. ἔδει) ἀποροῦμεν· ἐπικατάρατος γὰρ ὁ σαυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι· ὥστε πρὸς τοῦτο ἀκμὴν δυσπείστως ἔχω. §. 89. And afterwards granting his paſſion, urgeth him to prove his crucifixion; Ἡμεῖς γὰρ οὐδ' εἰς ἔννοιαν τάτε ἐλθεῖν δυνάμεθα. *Ibid.* So Tertullian deſcribes the Jews, negantes paſſionem crucis in Chriſtum prædicatam, et argumentantes inſuper non eſſe credendum, ut ad id genus mortis expoſuerit Deus Filium ſuum, quod ipſe dixit, *Maledictus omnis homo qui pependit in ligno. Adv. Jud. cap.* 10.

Pag. 310. (*n*)

This cuſtom is very conſiderable as to the explication of this type; and is to be therefore confirmed by the teſtimonies of the ancients, which are moſt expreſs. Βασαζειν τινὰ τῶν δαιμόνων χθονίων—κακέργῳ μὲν ἰδόντι σαυρὸν αὐτῷ σημαίνει· ἔοικε γὰρ ὁ σαυρὸς θανάτῳ, καὶ ὁ μέλλων προσηλᾶσθαι πρότερον αὐτὸν βασάζει. *Artemid. Oneirocr. lib.* ii. *cap.* 61. Τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος τῶν κακέργων ἐκφέρει τὸν αὐτῷ σαυρόν. *Plutarch. de his qui ſero puniuntur.* So theſe not long after our Saviour's death; and much before it, Plautus *in Carbonario*,

Patibulum ferat per urbem, deinde affigatur cruci.

Pag. 310. (*o*)

This is not only the obſervation of the Chriſtians, but the Jews themſelves have referred this type unto that cuſtom. For upon Gen. xxii. 6. *And Abraham took the wood of the burnt-offering, and laid it upon Iſaac*

ART. IV. *his ſon*, the leſſer *Bereſhith* hath this note, בוזה שמעון צלובו בכתפו : *as a man carries his croſs upon his ſhoulders.*

Pag. 310. (*p*)

The common phraſe by which that death was expreſſed. In crucem tolli: *Paul. lib.* v. *Sentent. tit.* 22, 23, *et* 25. As in the Chaldee זקיפורת by origination *elevatio*, by uſe is particularly *crucifixio.*

Pag. 310. (*q*)

Juſtin Martyr ſhews how the manner of the roaſting of the paſchal lamb did repreſent the affixing of a man unto the croſs, and thereby was a type of Chriſt. Τὸ κελευσθὲν πρόβατον ἐκεῖνο ὁπλὸν ὅλον γίνεσθαι, τῷ πάθει τῷ σαυρῷ δι' ὃ πάσχειν ἔμελλεν ὁ Χριστὸς, σύμβολον ἦν· τὸ γὰρ ὀπτώμενον πρόβατον, σχηματιζόμενον ὁμοίως τῷ σχήματι τοῦ σαυροῦ ὀπτᾶται. Εἷς γὰρ ὄρθιος ὀβελίσκος διαπερονᾶται ἀπὸ τῶν κατωτάτω μερῶν μέχρι τῆς κεφαλῆς, καὶ εἷς πάλιν κατὰ τὸ μετάφρενον, ᾧ προσαρτῶνται καὶ αἱ χεῖρες τῷ προβάτῳ. *Dial. cum Tryph.* §. 40. To which Arnoldus Carnotenſis alludeth: In veru crucis boni odoris aſſatio excoquat carnalium ſenſuum cruditatem. *De cœna Domini*, commonly attributed to St. Cyprian. Nor is this roaſting of the lamb any farfetched figure of the croſs; for other roaſting hath been thought a proper reſemblance of it: where the body of the thing roaſted hath limbs, as a lamb, there it bears the ſimilitude of a proper croſs, with an erect and tranſverſe beam; where the roaſted body is only of length and uniform, as a fiſh, there the reſemblance is of a ſtraight and ſimple σαυρός. As it is repreſented by Heſychius: Σκόλοψιν ὡς ὄπῖσινν· τὸ γὰρ παλαιὸν κακέργες ἀνεσκολόπιζον ὀξύνοντες ξύλον διὰ τῆς ῥάχεως καὶ τοῦ νώτου, καθάπερ τοὺς ὀπτωμένους ἰχθῦς ἐπὶ ὀβελίσκων.

Pag. 310. (*r*)

Although indeed it muſt be confeſſed, that the crurifragium and the crucifixion were two ſeveral puniſhments, and that they ordinarily made the croſs

croſs a lingering death; yet becauſe the Law of Moſes did not ſuffer the body of a man to hang upon a tree in the night, therefore the Romans, ſo fal to comply with the Jews, did break the bones of thoſe whom they crucified in Judæa conſtantly; whereas in other countries they did it but occaſionally. ART. IV.

Pag. 311. (*s*)

As Barnabas cites one of the Prophets whom we know not: Ὁμοίως πάλιν περὶ τοῦ σαυροῦ ὁρίζει ἐν ἄλλῳ προφήτῃ λέγοντι, Καὶ πότε ταῦτα συντελεσθήσεται; καὶ λέγει Κύριος, Ὅταν ξύλον κλιθῇ καὶ ἀναχῇ, καὶ ὅταν ἐκ ξύλου αἷμα σάξῃ, *Epiſt. cap.* 12. which words are not to be found in any of the Prophets. Thus Juſtin Martyr, to prove ὅτι μετὰ τὸ σαυρωθῆναι βασιλεύσει ὁ Χριστὸς, produceth a prophecy out of the 96th Pſalm, in theſe words; Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, *Dial. cum Tryph.* §. 73. and Tertullian, who advances all his conceptions, Age nunc, ſi legiſti penes Prophetam in Pſalmis, *Dominus regnavit a ligno*; exſpecto quid intelligas, ne forte lignarium aliquem regem ſignificari putetis, et non Chriſtum, qui exinde a paſſione Chriſti (lege *crucis*, for he himſelf hath it *ligni*, *Adv. Marcion. lib.* iii. *cap.* 19.) ſuperata morte regnavit, *Adv. Jud. cap.* 10. and in the place cited againſt Marcion: Etſi enim mors ab Adam regnavit uſque ad Chriſtum, cur Chriſtus non regnaſſe dicatur a ligno, ex quo crucis ligno mortuus, regnum mortis excluſit? Thus they, and ſome after them, make uſe of thoſe words, ἀπὸ ξύλου, *a ligno*, which are not to be found either in the Greek or Latin tranſlation, from whence they ſeem to produce them; nor is there any thing like them in the original, or any tranſlation extant, nor the leaſt mention or footſtep of them in the *Catena Græcorum Patrum*. Juſtin Martyr indeed accuſed the Jews for raſing the words ἀπὸ τοῦ ξύλου out of the text: Ἀπὸ τοῦ ἰουνικεσσοῦ πέμπτου ψαλμοῦ τῶν διὰ Δαβὶδ λεχθέντων λόγων, λέξεις βραχείας ἀφείλοντο ταύτας, ἀπὸ τοῦ ξύλου· ἑρμήνευε γὰρ τοῦ λόγου, Εἶπατε ἐν

ART. IV. ἐν τοῖς ἔθνεσιν, Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, ἀφῆκαν, Εἴπατε ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν. *Ibid.* But firſt he doth not accuſe them for raſing it out of the original Hebrew, for his diſcourſe is only to ſhew that they abuſed the LXX. Secondly, though the Jews had raſed it out of their own, it appeareth not how they ſhould have gotten it out of the Bibles in the Chriſtians' hands, in which thoſe words are not to be found.

Pag. 311. (*t*)

Theſe words of Zachary are clear in the original, והביטו אלי את אשר־דקרו, although the LXX have made another ſenſe, Ἐπιβλέψονται πρός με, ἀνθ' ὧν κατωρχήσαντο, by tranſlating את אשר ἀνθ' ὧν, *eo quod*; as alſo the Chaldee paraphraſe על די with the Arabic verſion; and the Syriac another yet, by rendering it *per eum quem*, as if they ſhould look upon one, and pierce another: yet the plain conſtruction of את אשר, is nothing elſe but *quem*, relating to the perſon in the affix of the precedent אלי, who, being the ſame with him who immediately before promiſeth to pour upon man the Spirit of grace, muſt needs be God. Which that the Jews might avoid, they read it not אלי, but אליו, not *on me*, but *on him*, to diſtinguiſh him whom they were to pierce, from him who was to give the Spirit of grace. But this fraud is eaſily detected, becauſe it is againſt the Hebrew copies, the Septuagint, and Chaldee paraphraſe, the Syriac and Arabic tranſlations. Nor can the Rabbins ſhift this place, becauſe it was anciently by the Jews interpreted of the Meſſias, as themſelves confeſs. So R. Solomon Jarchi upon the place, רז"ל פירשוהו על משיח בן יוסף: *Our maſters have expounded this of the Meſſias the ſon of Joſeph.* That they interpreted it therefore of the Meſſias, is granted by them; that any Meſſias was to be the ſon of Joſeph, is already denied and refuted: it remaineth therefore that the ancient Jews did interpret it of the true Meſſias, and that

that St. John did apply it to our Saviour according to the acknowledged expoſition. And in *Bereſhith Rabba*, we are clearly taught thus much; for unto that queſtion, *Who art thou, O great mountain?* Zach. iv. 7. he anſwereth, הר הגדול זה משיח בן דוד *The great mountain is the Meſſias the ſon of David.* And he proves it from, *Grace, grace unto it,* שהוא נותן חן *becauſe he giveth grace and ſupplications*; as it is written, Zach. xii. 10. ART. IV.

Pag. 311. (*x*)

This tranſlation indeed ſeems ſomething different from the Hebrew text as we now read it, כארי ידי ורגלי: *Sicut leo, manus meas et pedes meos.* But it was not always read as now it is. For R. Jacob the ſon of Chajim, *in Maſora magna,* מערכת אורת האלף *ordine* אר teſtifieth that he found בקצת ספרים מדויקים *in ſome correct copies,* כתוב, *written in the text* בארו, *but* קרי *read, and therefore written in the margin,* כארי. The ſame is teſtified by the *Maſorah* on Num. xxiv. 9. citing the words of this text, and adding כרו כתיב. And Johannes Iſaac Levita confirmeth it by his own experience, who had ſeen in an ancient copy כארו in the text, and כארי in the margin. It was anciently therefore without queſtion written כארו, as appeareth not only by the LXX, who tranſlated it ὤρυξαν, *foderunt*; and Aquila, who rendered it ἔσχυναν, *fœdarunt*, (in the ſame ſenſe with that of Virgil;

Obſcœnas pelagi ferro fœdare volucres.
Æneid. iii. *v.* 241.)

and the old Syriac, which tranſlated it בזעו *transfixerunt*; but alſo by the leſs, or marginal, *Maſorah*, which noteth that the word כארי is found written alike in two places; this and Iſaiah xxxviii. 13. but in divers ſignifications: wherefore being in Iſaiah it manifeſtly ſignifieth *ſicut leo*, it muſt not ſignify the ſame in this; and being the Jews themſelves

ART. IV. pretend to nothing elſe, it followeth that it be ſtill read as it was, כארו, and tranſlated *foderunt*. From whence it alſo appeareth, that this was one of the eighteen places which was altered by the Scribes.

Pag. 311. (*x*)

For the *Maſorah* in ſeveral places confeſſeth, that eighteen places in the Scriptures have been altered by the Scribes; and when they come to reckon the places, they mention but ſixteen: the other two without queſtion are thoſe concerning the crucifixion of the Meſſias, Pſal. xxii. 16. and Zach. xii. 10. For that of Zachary, a Jew confeſſed it to Mercerus; and that of David, we ſhewed before to be the other.

Pag. 311. (*y*)

That the ſoldiers did execute the ſentence of death given by the Roman magiſtrates in their provinces, and not only in the camp, is evident out of the hiſtorians of that nation.

Pag. 311. (*z*)

Sciendum eſt Romanis Pilatum legibus miniſtraſſe, quibus ſancitum eſt, ut qui crucifigitur prius flagellis verberetur. *S. Hieron. ad Matt.* xxvii. 26. To which Lucian alludes in his own condemnation: Ἐμοὶ μὲν ἀνεγκολοπίσθαι δοκεῖ αὐτὸν, νὴ Δία, μαστιγωθέντα γε πρότερον. *Lucian. in Piſcatore, cap.* 2. Multi occiſi, multi capti, alii verberati crucibus affixi, *Liv. lib.* xxxiii. *cap.* 36. So Curtius reports of Alexander, Omnes verberibus affectos ſub ipſis radicibus petræ crucibus juſſit affigi. *Lib.* vii. *cap.* 11. Thus were the Jews themſelves uſed, who cauſed our Saviour to be ſcourged and crucified: Μαστιγούμενοι καὶ προβασανιζόμενοι τοῦ θανάτου πᾶσαν αἰκίαν, ἀνεσταυροῦντο. *Joſeph. de Bell. Jud. lib.* v. *cap.* 28.

Pag. 312. (*a*)

This was obſerved both by the Jews and Romans, that

that their capital punishments were inflicted without their cities: and that particularly was observed in the punishment of crucifixion. Plautus; ART. IV.

"Credo ego isthoc exemplo tibi esse eundum actutum extra portam,
Dispessis manibus, patibulum cum habebis.——
Miles Glor. act. ii. *sc.* 4

Tully; Cum Mamertini more atque instituto suo crucem fixissent post urbem in via Pompeia. *Lib.* v. *in Verr. cap.* 66.

Pag. 312. (*b*)

Thieves and robbers were usually by the Romans punished with this death. Thus Cæsar used his pirates, Τὰς λῃσὰς ἅπαντας ἀνεσαύρωσε. *Plutarch. in Vita, cap* 2. Imperator provinciæ jussit latrones crucibus affigi. *Petron. Satyr.* Latronem istum, miserorum pignorum meorum peremptorem, cruci affigatis. *Apul. de Aur. Asin. lib.* iii. Latrocinium fecit aliquis, quid ergo meruit? ut suspendatur. *Sen. Epist.* 7. Where suspendi is as much as crucifigi, and is so to be understood in all Latin authors which wrote before the days of Constantine. Famosos latrones, in his locis ubi grassati sunt, furca figendos compluribus placuit. *Callist. lib.* xxxviii. *de pœnis.* Where furca figendos is put for crucifigendos; being so altered by Tribonianus, who, because Constantine had taken away the punishment, took also the name out of the Law.

Pag. 312. (*c*)

This was the peculiar heresy of Basilides, a man so ancient, that he boasted to follow Glaucias as his master, who was the disciple of St. Peter. And Irenæus hath declared this particularity of his: Quapropter neque passum eum: et Simonem quendam Cyrenæum angariatum portasse crucem ejus pro eo; et hunc secundum ignorantiam et errorem crucifixum, transfiguratum ab eo, uti putaretur ipse esse Jesus; et ipsum autem Jesum Simonis accepisse formam,

ART. IV. mam, et ſtantem irriſiſſe eos; *Adv. Hæreſ. lib.* i. *cap.* 23. and Tertullian, of the ſame Baſilides: Hunc (Chriſtum) paſſum a Judæis non eſſe, ſed vice ipſius Simonem crucifixum eſſe: unde nec in eum credendum eſſe qui ſit crucifixus, ne quis confiteatur in Simonem credidiſſe. *De Præſcr. adv. Hæret. cap.* 46. From theſe is the ſame delivered by St. Epiphanius *Hæreſ.* xxiv. §. 3. and by St. Auguſtin, *Hæreſ.* 4.

Pag. 312. (*d*)

This is obſerved by St. Auſtin, *Serm.* 18. *de Verbis Dom.* Quia ipſe honoraturus erat fideles ſuos in fine hujus ſeculi, prius honoravit crucem in hoc ſeculo; ut terrarum principes credentes in eum prohiberent aliquem nocentium crucifigi: and, *Tract.* 36. *in Joan.* ſpeaking of this particular puniſhment; Modo in pœnis reorum non eſt apud Romanos; ubi enim Domini crux honorata eſt, putatum eſt quod et reus honoraretur ſi crucifigeretur. Whence appears, firſt, that in the days of St. Auſtin crucifixion was diſuſed; ſecondly, that it was prohibited by the ſecular princes. But when it was firſt prohibited, or by whom, he ſheweth not. It is therefore to be obſerved, that it was firſt forbidden by the firſt Chriſtian emperor, Conſtantine the Great. Sozomen gives this relation; Ἀμέλει τοι πρότερον νένομισμένην Ῥωμαίοις τὴν τοῦ σταυροῦ τιμωρίαν, νόμῳ ἀνεῖλε τῆς χρήσεως τῶν δικαστηρίων. *Lib.* i. *cap.* 8.

Pag. 313. (*e*)

The original word in the New Teſtament, for the tree on which our Saviour ſuffered, is σταυρὸς, and the action or crucifixion σταύρωσις, the active σταυροῦν, and the paſſive σταυροῦσθαι. Now σταυρὸς, from which the reſt mentioned are manifeſtly derived, hath of itſelf originally no other ſignification than of a *ſtake*. As we find it firſt uſed by Homer;

Σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
Πυκνοὺς καὶ θαμέας, τὸ μελαν δρυὸς ἀμφικιάσσας.
Ὀδ. ξ'. v. 11.

Ἀμφὶ

ART. IV.

Ἀμφὶ δὲ οἱ μεγάλην αὐλὴν πύκασαν ἄναυτι
Σταυροῖσιν πυκινοῖσι—— —— Ἰλ. ω'. v. 453.

Theſe are the ſame which Homer elſewhere calls σκόλοπες, and the ancient grammarians render each by other. As Euſtathius; Σταυροὶ, ὀρθαὶ καὶ ἀπωξυμμένα ξύλα, οἱ δ' αὐτοὶ καὶ σκόλοπες λέγονται, ἀφ' ὧν τὸ ἀνασκολοπίζεσθαι, καὶ ἀναςαυροῦσθαι· ſo he, expounding σαυρὸς; and in the ſame manner expounding σκόλοπες; Λέγονται δὲ οἱ τοιοῦτοι σκόλοπες καὶ σαυροί· ἐκ δὲ τούτων τὸ ἀνασκολοπίζειν, καὶ ἀναςαυροῦν. As when Homer deſcribes the Phœacian walls,

——Τείχεα μακρὰ,
Ὑψηλὰ σκολόπεσσιν ἀρηρότα,—— Ὀδ. η'. v. 44.

he gives this expoſition: Σκόλοπες δὲ καὶ νῦν ξύλα ὀρθὰ, οἱ καὶ σαυροί. In the ſame manner Heſychius; Σταυροὶ, οἱ κατατετηγότες σκόλοπες, χάρακες· and Σκόλοπες, ὀρθία, (l. ὀρθὰ) καὶ ὀξέα ξύλα, σαυροὶ, χάρακες· and again, Χάραξι, φραγμοῖς, ὀξίσι ξύλοις· οἱ δὲ, καλάμοις, οἱ δὲ, σαυροῖς. Beſides they all agree in the ſame etymology, ἀπὸ τῦ ἵσασθαι, and therefore always take it for a ſtraight ſtanding ſtake, pale, or paliſadoe. Thus κιλλοντες in Antiphon are briefly rendered ὀρθὰ ξυλὰ; but more expreſsly thus by Etymologus, Κιλλοντες, κυρίως οἱ ἰσόποδες, καταχρηςικῶς δὲ καὶ τὰ καταπεπηγότα ξύλα, ἃ καὶ σαυρὰς καλᾶσι. This is the undoubted ſignification of σαυρὸς, in vain denied by Salmaſius, who will have it firſt to ſignify the ſame with *furca*, and then with *crux*; firſt the figure of Υ, and then of Τ. Whereas all antiquity renders it no other than as a ſtraight and ſharp ſtake: in which ſignification it came at firſt to denote this puniſhment, the moſt ſimple and prime σαύρωσις or ἀνασκολοπισις, being upon a ſingle piece of wood, a defixus et erectus ſtipes. And the Greeks which wrote the Roman hiſtory uſed the word σαυρὸς as well for their *palus* as their *crux*. As when Antony beheaded Antigonus the king of the Jews, Dion thus begins to deſcribe his execution; Ἀντίγονον ἐμαςίγωσε σαυρῷ προσδήσας, *Hiſt. Rom. lib.* xlix. *cap.* 22. not that he crucified him, as Baronius

ART. IV. Baronius miſtakes; but that he put him to another death after the Roman cuſtom, as thoſe died in Livy, Deligati ad palum, virgiſque cæſi, et ſecuri percuſſi. *Lib.* xxviii. *cap.* 29. So that σαυρῷ προσδεῖν, is ad palum deligare. Thus were the heads of men ſaid ἀνασαυρωθῆναι, as of Niger and Albinus in Dis, *Lib.* lxxiv. *cap.* 8. *et Lib.* lxxv. *cap.* 7. and Herodian, *Lib.* iii. *cap.* 24. which cannot be meant but of a ſingle palus: and we read in Cteſias how Amytis put Inarus to death, Ἀνεσαύρωσε μὲν ἐπὶ τρισὶ σαυροῖς, not that he crucified him upon three croſſes, but pierced his body with three ſtakes faſtened in the ground, and ſharped at the upper end; as appears by the like Perſian puniſhment inflicted by Paryſatis on Meſabates, as delivered by Plutarch *in Artaxerxe*, *cap.* 17. Προσέταξεν ἐκδεῖραι ζῶντα, καὶ τὸ μὲν σῶμα πλάγιον διὰ τριῶν σαυρῶν ἀνακῆξαι, τὸ δὲ δέρμα χώρις διαπατταλεῦσαι· which the Latin tranſlator renders, *in tres ſiſtolli cruces*, (a thing impoſſible;) whereas it was to be tranſverſely faſtened to three ſtakes piercing the body lying, and thruſt down upon them; which in the *Excerpta* of Cteſias is delivered only in the word ἀνεσαυρίσθη. Σταυρὸς therefore is no more originally than σκόλοψ, a ſingle ſtake, or an erect piece of wood, upon which many ſuffered who were ſaid ἀνασταυροῦσθαι and ἀνασκολοπίζεσθαι. And when other tranſverſe or prominent parts were added in a perfect croſs, it retained ſtill the original name, not only of σαυρὸς, but alſo of σκόλοψ; as, Ὤφελεν εἰς ἐπίδειξιν θεότητος ἀπὸ τοῦ σκόλοπος γὰν ἰοῦσ ἀφανὴς γένεσθαι, &c. τὴν ἐπὶ τῷ σκόλοπος αὐτῷ φωνὴν ὁτ' ἀπέπνει. *Celſus apud Orig. lib.* ii. Thus in that long, or rather too long, verſe written by Audax to St. Auguſtin, *Epiſt.* 139.

Exſpectat quos plena fides Chriſti de ſtipite pendens.

Pag. 313. (*f*)

That the figure and parts of a Roman croſs, ſuch as that was on which our Saviour ſuffered, may be known, we muſt begin with the firſt compoſition in the

the frame or ſtructure of it; and that is the conjunction of the two beams, the one erect, the other tranſverſe; the firſt to which the body was applied, the ſecond to which the hands were faſtened. Theſe two, as the chief parts of the croſs, are ſeveral ways expreſſed: firſt, by the Jews, who had no one word in their language particularly to expreſs that puniſhment (as being not mentioned in the Law, or at all in uſe among them,) and therefore call it by a double name, expreſſing the conjunction of theſe beams, שתי וערב *ſtamen et ſubtegmen, the warp and the woof.* The Greeks expreſs the ſame by the letter Ταῦ, as partly appears by what is already ſpoken of the number 300, and is yet more evident by the teſtimony of Lucian, who makes mankind complain of the letter Ταῦ, becauſe tyrants in imitation of that firſt made the croſs. Τῷ γὰρ τότε σώματί φασι τὰς τυράννους ἀκολουθήσαντας, καὶ μιμησαμένους τὸ σλάσμα, ἔπειτα σχήματι τοιούτῳ ξύλα τεκτήνασθαι, ἀνθρώπους ἀνασκολοπίζειν ἐπ' αὐτά. *Jud. Vocal. cap.* 12. Ipſa eſt enim litera Gorcæorum Tau, noſtra autem T, ſpecies crucis. *Tertul. Adv. Marcion. lib.* iii. *cap.* 22. St. Jerom affirms the ſame of the Samaritan *Tau:* but there is no ſimilitude to be found in that which is now in uſe, or any other oriental, only in the Coptic alphabet *Salebdi,* that is the croſs *Di.* Theſe two parts of the croſs are otherwiſe expreſſed by the maſt and yard of a ſhip. So Juſtin Martyr: Θάλασσα μὲν γὰρ ἃ τίμνεται, ἂν μὴ τοῦτο τὸ τρόπαιον ὃ καλεῖται ἱστίον, ἐν τῇ νηῒ σῶον μείνῃ, *Apolog.* i. §. 55. and Tertullian: antenna navis crucis pars eſt, *Adv. Marcion. lib.* iii. *cap.* 18. and Minutius Felix: Signum ſane crucis naturaliter viſimus in navi, cum velis tumentibus vehitur: and Maximus Taurinenſis; Cum a nautis ſcinditur mare, prius arbor erigitur, velum diſtenditur, ut cruce Domini facta aquarum fluentia rumpantur. Now becauſe the extremities of the antenna are a kind of κέρατα, (as Virgil, that great maſter of proprieties,

Cornua

ART. IV.

ART. IV. Cornua velatarum obvertimus antennarum; *Æneid.* iii. v. 549.)

therefore in Greek κεραία is *antenna*: and from thence the Greek Fathers applied the words of our Saviour, Matt. v. 18. Ἰῶτα ἓν, ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται, to the croſs of Chriſt; Τοῦ γὰρ σαυροῦ ἰῶτά ἐστι τὸ ὀρθὸν ξύλον, καὶ κεραία τὸ πλάγιον. Becauſe Ἰῶτα is like the ſtraight piece or maſt of the croſs, and κεραία the yard or tranſverſe part; therefore ſome of the ancients interpreted this place of the croſs, ſays Theophylact on the place. And Gregory Nyſſen; Ἀληθῶς γὰρ τοῖς καθορᾶν δυναμένοις ἐν τῷ νόμῳ μάλιστα τὸ κατὰ τὸν σαυρὸν θεωρεῖται μυστήριον· διό φησι πᾶν τὸ εὐαγγέλιον, ὅτι ἐκ τοῦ νόμου τὸ ἰῶτα καὶ ἡ κεραία οὐ παρέρχεται· σημαῖνον διὰ τῶν εἰρημένων τήν τε ἐκ πλαγίου γραμμὴν καὶ τὴν κάθετον, δι' ὧν τὸ σχῆμα τοῦ σαυροῦ καταγράφεται. *Lib.* ii. *de Vita Moſis.* Not that this is the true interpretation of that place (for κεραία ſignifies a part of a letter, as in Apollonius, *Syntax. lib.* i. *cap.* 7. Τοῦ ᾱ τὴν κεραίαν ἀπήλειψε;) but by that they teſtify their apprehenſion of the figure of a croſs: which is well expreſſed by Euſebius, deſcribing the form of the croſs which appeared to Conſtantine, Ὕψηλὸν δόρυ χρυσῷ κατημφιεσμένον, κέρας εἶχεν ἐγκάρσιον, σταυροῦ σχήματι πεποιημένον. *De Vita Conſtant. lib.* i. *cap.* 31. And this ſimilitude of the maſt and yard leads to the conſideration of that part of the erected pale which was eminent above the tranſverſe beam. For as the καρχήσιον was above the κεραία, ſo the ſtipes did extend itſelf above the patibulum. And this is evident by thoſe expreſſions which make the two beams have four ſides, and four extremities, as two lines cutting each other at equal angles needs muſt have. Theſe Theophanes, *Homil.* 4. and Gregory Nyſſen, *In Chriſti Reſur. Orat.* 1. call τὰς ἀπὸ τοῦ μέσου τέσσαρας προβολάς· Damaſcenus, *Orthod. Fid. lib.* iv. *cap.* 12. τὰ τέσσαρα ἄκρα τοῦ σταυροῦ διὰ τοῦ μέσου κινδύνου κρεμάμενα καὶ συσφιγγόμενα. Hence Nonnus calls the croſs δόρυ τετράκτυπον. And

of

of theſe four parts the Fathers interpret the height, and breadth, and length and depth, mentioned by St. Paul, Eph. iii. 18. As Gregory Nyſſen: Ἐφεσίοις τὴν τὸ πᾶν διακραλῶσάν τε καὶ συνεχωσαν δύναμιν τῷ σχήματι τῦ σαυρῦ καταλοάφει—ὕψος καὶ βάθος καὶ πλάτος καὶ μῆκος καλονομάζων, ἑκάστην κεφαίαν τῶν καλὰ τὸ σχῆμα τῦ σαυρῦ θεωρεμένων, ἰδίοις προσαγορεύων ὀνόμασιν· ὡς τὸ μὲν ἄνω μέρος, ὕψος εἰπεῖν· βάθος δὲ τὸ μετὰ τὴν συμβολὴν ὑποκείμενον· τὴν δὲ ἐγκάρσιον καθ' ἑκάτερον κεραίαν, τῷ τῦ μήκυς τε καὶ πλάτους ὀνόματι διασημαίνων. *Cont. Eunom. Orat.* 4. et *idem Catech. Orat. cap.* 32. et *in Chriſti Reſur. Orat.* 1. And St. Auguſtin makes the ſame interpretation: In hoc myſterio figura crucis oſtenditur; which he thus expreſſeth: Latitudo eſt in eo ligno, quod tranſverſum deſuper figitur;—longitudo in eo, quod ab ipſo ligno uſque ad terram conſpicuum eſt;—altitudo eſt in ea ligni parte, quæ ab illo quod tranſverſum figitur, ſurſum verſus relinquitur, hoc eſt, ad caput crucifixi, &c. *Epiſt.* cxx. *cap.* 26. *et alibi ſæpe.* Theſe four parts are ſeverally expreſſed by the ancients, and particularly by the figure of a man with his hands ſtretched forth; which is the moſt proper ſimilitude, becauſe the croſs was firſt made adapted to that figure. Quod caput emicat, quod ſpina dirigitur, quod humerorum obliquatio cornuat, ſi ſtatueris hominem manibus expanſis, imaginem crucis feceris. *Tertul. ad Nat. lib.* 1. *cap.* 12.

ART. IV.

Pag. 313. (*g*)

Beſide the direct and tranſverſe parts of the croſs, with their four extremities, which only uſually are conſidered, and repreſented in the figures, we muſt find yet another part, and a fifth extremity. Irenæus giving ſeveral examples of the number Five, delivers it plainly thus; Ipſe habitus crucis fines et ſummitates habet quinque, duos in longitudine, duos in latitudine, et unum in medio, ubi requieſcit qui clavis affigitur. *Adv. Hæreſ. lib.* ii. *cap.* 42. Beſide therefore the four extremities of the direct and tranſverſe

ART. IV. verse beams, there was a fifth ἄκρον in medio (viz. of the erected palus), on which the crucified body rested. This fifth part of the cross fastened to the arrectarius stipes was before Irenæus acknowledged and described by Justin Martyr, under the notion of the horn of the rhinoceros, taken to be a figure or type of the cross. Μονοκέρωτος γὰρ κέρατα ἀδενὸς ἄλλε πράγματος ἢ σχήματος ἔχοι ἄν τις εἰπεῖν καὶ ἀποδεῖξαι, εἰ μὴ τῦ τύπε ὃς τὸν σταυρὸν δείκνυσιν. ὄρθιον γὰρ τὸ ἓν ἐςι ξύλον, ἀφ' ἧ ἐστι τὸ ἀνώτατον μέρος εἰς κέρας ὑπερῃρμένον, ὅταν τὸ ἄλλο ξύλον προσαρμοσθῇ, καὶ ἑκατέρωθεν ὡς κέρατα τῷ ἑνὶ κέρατι παρεζευγμένα τὰ ἄκρα φαίνηται· καὶ τὸ ἐν τῷ μέσῳ πηγνύμενον, ὡς κέρας καὶ αὐτὸ ἐξέχον ἐστὶν, ἐφ' ᾧ ἐποχῦνται οἱ σταυρούμενοι· καὶ βλέπεται ὡς κέρας καὶ αὐτὸ σὺν τοῖς ἄλλοις κέρασι συνεσχηματισμένον καὶ πεπηγμένον. *Dial. cum Tryph.* §. 91. Where beside the ὄρθιον ξύλον, or *arrectarius stipes*, and the ἄλλο ξύλον, or *transversarium lignum*, there is a third, τὸ ἐν μέσῳ πηγνύμενον, *fastened in the middle*; ἐφ' ᾧ ἐποχῦνται οἱ σταυρούμενοι, says he: ubi requiescit qui clavis affigitur, says Irenæus. So Tertullian; Pars crucis, et quidem major, est omne robur quod directa statione desigitur. Sed nobis tota crux imputatur, cum antenna scilicet sua, et illo sedilis excessu. *Ad Nat. lib.* i. *cap.* 12. Where the *excessus* is the τὸ ἐξέχον, signifying the nature, as the *sedile* signifieth the use of the part. Which in another place, in imitation of Justin, he refers unto the typical unicorn: Nam et in antenna navis, quæ crucis pars est, extremitates cornua vocantur: unicornis autem, media stipitis, palus. *Adv. Marcion. lib.* iii. *cap.* 18. *et adv. Jud. cap.* 11. To this *sedile* in the cross Mæcenas seemeth to allude in those words in Seneca;

Hanc mihi, vel acuta
Si sedeam cruce, sustine.

And Seneca himself does expound him, Suffigas licet, et acutam sessuro crucem subdas; est tanti, vulnus suum premere, et patibulo pendere districtum. *Epist.* 101. Of this Innocentius the First also speaks, *Serm.* 1. *de uno Mart.* Fuerunt in cruce Dominica ligna quatuor;

quatuor; ſtipes erectus, et lignum tranſverſum, truncus ſuppoſitus, et titulus ſuperpoſitus. This Gregorius Turonenſis, after the uſe of the croſs was long omitted, interpreted of *ſuppedaneum*, a piece of wood faſtened under the feet of him that ſuffered: Clavorum ergo Dominicorum gratia, quod quatuor fuerint, hæc eſt ratio. Duo ſunt affixi in palmis, et duo in plantis: et quæritur cur plantæ affixæ ſint quæ in cruce ſancta dependere viſæ ſunt potius quam ſtare. Sed in ſtipite erecto foramen factum manifeſtum eſt. Pes quoque parvulæ tabellæ in hoc foramen inſertus eſt. Super hanc vero tabulam tanquam ſtantis hominis ſacræ affixæ ſunt plantæ. *De glor. Mart. cap.* 6. ART. IV.

Pag. 313. (*h*)

That which was written over the head of our Saviour is called ſimply by St. Luke ἐπιγραφὴ, by St. Matthew αἰτία, by St. Mark ἡ ἐπιγραφὴ τῆς αἰτίας, and by St. John τίτλος, making uſe of a Latin word, as is obſerved by Nonnus;

Καὶ Πιλάτος ϑηητὸν ἐτίγραφε μάρτυρι γόμφῳ
Γράμμα, τόπερ καλέουσι Λατινίδι τίτλον ἰωῇ.

From all which we may collect, that there was an inſcription written over the head of our Saviour, ſignifying the accuſation and pretended crime for which he was condemned to that death. *Gloſſ. Vet.* Αἰτία, *cauſa*, *materia*, *titulus*. As Ovid;

Cauſa, ſuperpoſitæ ſcripto teſtata coronæ,
Servatos cives indicat hujus ope.
Triſt. lib. iii. *Eleg.* 1. *v.* 47.

that is, OB CIVES SERVATOS was ἡ ἐπιγραφὴ τῆς αἰτίας, cauſa ſcripto teſtata. In the language of Suetonius; Titulus, qui cauſam pœnæ indicavit; *Calig. cap.* 32. as Ovid;

Vixit, ut occideret damnatus crimine regni:
Hunc illi titulum longa ſenecta dabat.
Faſt. lib. vi. *v.* 100.

This was done according to the Roman cuſtom; as

ART. IV. we read in Dio of the ſon of Cæpio, Τὸν ξύλον—τὸν προδόντα αὐτὸν, διά τε τῆς ἀγορᾶς μίσης μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως αὐτῷ δηλόντων, διαγαγόντος, καὶ μετὰ ταῦτα ἀναταυρώσαντος. *Lib.* liv. *cap.* 3. This title was written upon a table, and that table faſtened to the upper part of the croſs. The Syriac, Arabic, and Perſian tranſlations render τίτλον expreſsly a *table:* and Heſychius, Τίτλος, πτυχίον ἐπίγραμμα ἔχον (not ἴχων, as it is printed), not the inſcription itſelf, but that upon which the inſcription was written. Thus the epiſtle of the French unto the Chriſtians in Aſia repreſents the inſcription of the martyr Attalus in a table: Περιαχθεὶς κύκλῳ τῷ ἀμφιθεάτρῳ, πίνακος αὐτὸν προάγοντος, ἐν ᾧ ἐτεγέγραπτο Ῥωμαϊστὶ, Οὗτός ἐστιν Ἄτταλος ὁ Χριστιανός. *Euſeb. Hiſt. Eccleſ. lib.* v. *cap.* 1. And Sozomen, deſcribing the invention of the croſs by Helena, ſays there were three ſeveral croſſes in the ſame place: Καὶ χωρὶς ἄλλο ξύλον ἐν μέρει λευκώματος, ῥήμασι καὶ γράμμασιν Ἑβραϊκοῖς, Ἑλληνικοῖς τε καὶ Ῥωμαϊκοῖς. *Hiſt. Eccleſ. lib.* ii. *cap* 1. This Nicephorus calls λευκὴν σανίδα, which is the proper interpretation of λεύκωμα. Suidas, Λεύκωμα, τοῖχος (*Etymol.* πίναξ) γύψῳ ἀλειμμένος πρὸς γραφὴν πολιτικῶν πραγμάτων ἐπιτηδειος. *Heſych.* Σανὶς, Σύρα, λεύκωμα (as Julius Pollux joins σανὶς and λεύκωμα together), ἐν ᾧ αἱ γραφαὶ Ἀθήνησιν ἐγράφοντο πρὸς τὰς κακίργους· τίθεται δὲ καὶ ἐπὶ ταύρᾳ, *leg.* σαυρᾷ. His meaning is, that ſuch a λεύκωμα as contained the acculation or crime of malefactors was placed upon the croſs on which they ſuffered; and without queſtion he ſpake this in reference to our Saviour's croſs, becauſe he uſed in a manner the ſame words with St. John; Τίθεται ἐπὶ τῷ σαυρῷ, ſays Heſychius; Ἔθηκεν ἐπὶ τῷ σαυρῷ, ſaith St. John, xix. 19. It was therefore a table of wood whited and faſtened to the top of the croſs, on which the accuſation or crime was written, as it is expreſſed by Nicephorus: Σανὶς ἐτέρα λευκὴ, ᾗ βασιλέα τῶν Ἰουδαίων γράφων διαφόροις γράμμασιν ὁ Πιλάτος ὑπὲρ κεφαλῆς ἐτίθει, ἐν εἴδει τῆλης βασιλέα τῶν Ἰουδαίων τὸν σαυρωθέντα κηρύττων. *Hiſt. Eccleſ.*

Eccleſ. lib. viii. *cap.* 29. And thus there were, as Xanthopulus obſerves, ART. IV.

Ὁ ϛαυρὸς, ἦλοι, καὶ γραφῆς τίτλος ἄνω.

Pag. 314. (*i*)

Auctores ſeditionis et tumultus, vel concitatores populi, pro qualitate dignitatis, aut in crucem tolluntur, aut beſtiis objiciuntur, aut in inſulam deportantur. *Jul. Paulus, lib.* v. *tit.* 22.

Pag. 314. (*k*)

Illa morte pejus nihil fuit inter omnia genera mortium. *S. Auguſt. Tract.* 36. *in Joan.* Tully calls it crudeliſſimum teterrimumque ſupplicium; *Lib.* v. *in Verr. cap.* 66. and Apuleius, pœna extrema. *De Aur. Aſin. lib.* x.

Pag. 314. (*l*)

Ubi dolores acerrimi exagitant, cruciatus vocatur, a cruce nominatus: pendentes enim in ligno crucifixi, clavis ad lignum pedibus manibuſque confixi, producta morte necabantur. Non enim crucifigi hoc erat occidi; ſed diu vivebatur in cruce: non quia longior vita eligebatur, ſed quia mors ipſa protendebatur, ne dolor citius finiretur. *S. Auguſt. Tract.* 36. *in Joan.* To this etymology did Terence allude in thoſe words,

——Et illis crucibus, quæ nos noſtramque adoleſcentiam
Habent deſpicatui, et quæ nos ſemper omnibus cruciant modis.——

Eunuch. Act. ii. *ſc.* 3. *v.* 91.

Pag. 314. (*m*)

As it was obſerved of Julius Cæſar: Piratas a quibus captus eſt, cum in ditionem redegiſſet, quorum ſuffixurum ſe cruci ante juraverat, jugulari prius juſſit, deinde ſuffigi. *Suet. lib.* i. *cap.* 74.

ART. IV. Pag. 314. (*n*)

Vulcatius Gallicanus relateth of Avidius Caſſius, in the caſe of ſome centurions which had been proſperous, that in fighting without orders given, Rapi eos juſſit, et in crucem tolli, ſervilique ſupplicio affici; quod exemplum non exſtabat. *Cap.* 4. And Juvenal ſpeaks with relation to this cuſtom,

Pone crucem ſervo——— *Sat.* vi. *v.* 218.

So Palæſtrio in Plautus;

Niſi quidem illa nos volt, qui ſervi ſumus,
Propter amorem ſuum omnes crucibus contubernales dari. *Mil. Glor. Act.* ii. *ſc.* 2. *v.* 28.

And again:

Noli minitari; ſcio crucem futuram mihi ſepulchrum.
Ibi mei majores ſunt ſiti, pater, avus, proavus, abavus. *Ibid. Act.* ii. *ſc.* 4. *v.* 19.

So in Terence,

——*Pam.* Quid meritus es? *Dav.* Crucem. *Andr. Act.* iii. *ſc.* 5. *v.* 15.

And Horace,

Si quis eum ſervum, patinam qui tollere juſſus,
Semeſos piſces tepidumque ligurrierit jus,
In cruce ſuſſigat——— *Lib.* i. *Sat.* 3. *v.* 80.

So Capitolinus of Pertinax, In crucem ſublatis talibus ſervis; *cap.* 9. and Herodian of Macrinus, Δοῦλοι, ὅσοι δεσπότας κατήγγελλον, ἀνεσκολοπίσθησαν. *Lib.* v. *cap.* 2. This puniſhment of the croſs did ſo properly belong to the ſlaves, that when ſervants and freemen were involved alike in the ſame crime, they were very careful to make a diſtinction in their death, according to their condition: Ut quiſque liber aut ſervus eſſet, ſuæ fortunæ a quoque ſumptum ſupplicium eſt. *Liv. lib.* iii. *cap.* 18. And then the ſervants were always crucified, as Servius obſerves among the Lacedemonians; Servos patibulis ſuſſixerunt, filios

lios ſtrangulavere, nepotes fugaverunt. *Com. in Æneid.* iii. *v.* 551. Novercæ quidem perpetuum indicitur exilium; ſervus vero patibulo ſuffigitur. *Apul. de Aur. Aſin. lib.* x. Thus in the combuſtion at Rome, upon the death of Julius Cæſar; Ἀμυνόμενοι ἀνηρέθησαν ἔνιοι, καὶ συλληφθέντες, ἕτεροι ἐκρεμάσθησαν, ὅσοι θεράποντες ἦσαν, οἱ δὲ ἐλεύθεροι κατὰ τὸ κρημνῶ κατερρίφησαν. *Appian. de Bell. civil. lib.* iii. Ea nocte ſpeculatores prehenſi ſervi tres, et unus ex legione vernacula; ſervi ſunt in crucem ſublati, militi cervices abſciſſæ. *Hirt. lib. de Bell. Hiſpan. cap.* 20. So Africanus: Gravius in Romanos, quam in Latinos transfugas animadvertit: illos enim, tanquam patriæ fugitivos, crucibus affixit; hos, tanquam perfidos ſocios, ſecuri percuſſit. *Valer. Max. lib.* ii. *cap.* 7. This puniſhment of the croſs was ſo proper unto ſervants, that ſervile ſupplicium in the language of the Romans ſignifies the ſame: and though in the words of Vulcatius before cited they go both together, as alſo in Capitolinus, Nam et in crucem milites tulit, et ſervilibus ſuppliciis ſemper affecit; *In Macrino, cap.* 12. yet either is ſufficient to expreſs crucifixion: as in Tacitus, Malam potentiam ſervili ſupplicio expiavit, *Hiſt. lib.* iv. *cap.* 11. and again, Sumptum de eo ſupplicium in ſervilem modum: *Hiſt. lib.* ii. *cap.* 72. And therefore when any ſervants were made free, they were put out of fear of ever ſuffering this puniſhment. An vero ſervos noſtros horum ſuppliciorum omnium metu dominorum benignitas una vindicta liberavit? Nos a verberibus, ab unco, a crucis denique terrore, neque res geſtæ, neque acta ætas, neque noſtri honores vindicabunt? *Cic. Orat. pro Rabir. cap.* 5. ART. IV.

Pag. 314. (*o*)

Carnifex, et obductio capitis, et nomen ipſum *crucis* abſit, non modo a corpore civium Romanorum, ſed etiam a cogitatione, oculis, auribus. Harum enim omnium rerum non ſolum eventus atque perpeſſio, ſed etiam conditio, expectatio, mentio ipſa

ART. IV. denique, indigna cive Romano atque homine libero eſt. *Cic. Orat. pro Rabir. cap.* 5. Facinus eſt vincire civem Romanum, ſcelus verberari, parricidium necare: quid dicam in crucem tollere? crudeliſſimum teterrimumque ſupplicium? verbo ſatis digno tam nefaria res appellari nullo modo poteſt. *Idem, lib.* v. *in Verr. cap.* 66.

Pag. 315. (*p*)

As when the Capitol was betrayed by the ſilence of dogs, but preſerved by the noiſe of geeſe; they preſerved the memory by a ſolemn honouring of the one yearly, and diſhonouring the other. Eadem de cauſa ſupplicia annua canes pendunt inter ædem Juventutis et Summani, vivi in furca ſambucea arbore fixi. *Plin. lib.* xxix. *cap.* 4. Πομπεύει μέχρι νῦν ἐπὶ μνήμῃ τῶν τότε συμπτωμάτων ἡ τύχη, κύων μὲν ἀνασταυρωμένος, χὴν δὲ μάλα σεμνῶς ἐπὶ ςρωμνῆς πολυτελοῦς καὶ φορείου καθήμενος. *Plutarch. de Fort. Rom.*

Pag. 315. (*q*)

As Orœtes the Perſian, when he had treacherouſly and cruelly murdered Polycrates the tyrant of Samos, ἀποκτείνας δὲ μὲν οὐκ ἀξίως ἀπηγήσιος ἀνεςαύρωσε. *Herodot. lib.* iii. *cap.* 125. So Antiochus firſt cut off the head of Achæus, and then faſtened his body to a croſs: Ἔδοξε πρῶτον μὲν ἀκρωτηριάσαι τὸν ταλαίπωρον· μετὰ δὲ ταῦτα, τὴν κεφαλὴν ἀποτεμόντας αὐτοῦ, καὶ καταῤῥάψαντας εἰς ὄνειον ἀσκὸν, ἀνασταυρῶσαι τὸ σῶμα. *Polyb. lib.* viii. *cap.* 23.

Pag. 315. (*r*)

This was the deſign of Tarquinius Priſcus, when the extremity of labour which he had laid upon his ſubjects made many lay violent hands upon themſelves: Paſſim conſcita nece Quiritibus tædium fugientibus, novum et inexcogitatum antea poſteaque remedium invenit ille rex, ut omnium ita defunctorum figeret crucibus corpora ſpectanda civibus, ſimul et feris volucribuſque laceranda. *Plin. lib.* xxxvi. *cap.* 15. who makes this handſome obſervation of it: Quam-

Quamobrem pudor Romani nominis proprius, qui ART. IV. fæpe res perditas ſervavit in præliis, tunc quoque ſubvenit: ſed illo tempore impoſuit, tum erubeſcens cum puderet vivos, tanquam puditurum eſſet extinctos.

Pag. 315. (*s*)

Thus they uſed Celſus, one of the thirty tyrants of Rome, as Trebellius Pollio teſtifieth: Novo injuriæ genere imago in crucem ſublata, perſultante vulgo, quaſi patibulo ipſe Celſus videretur affixus. *Cap.* 29.

Pag. 316. (*t*)

Deut. xxi. 22. *If a man have committed a ſin worthy of death, and he be put to death, and thou hang him on a tree.* In which words, *being put to death* precedeth *being hanged:* but, I confeſs, in our Engliſh tranſlation it hath another ſenſe [*and he be to be put to death*], as if he were to die by hanging: and ſo the vulgar Latin, *Et adjudicatus morti appenſus fuerit patibulo,* as if he were adjudged to be hanged, and ſo his ſentence were ſuſpenſion: and the Syriac yet more expreſsly, *Et appendatur ligno atque interficiatur.* But there is no ſuch ſentence contained in the original as the vulgar, nor futurition of death, as our Engliſh tranſlation mentioneth. The Hebrew is והומת in *Hophal*, that is, *interfectus, occiſus, mori factus fuerit*; or, as the LXX clearly tranſlate it, καὶ ἀποθάνῃ, and the Chaldee ויתקטל *et occiſus fuerit.*

Pag. 316. (*u*)

As we before noted on the words of Seneca. Thus the Greeks do often uſe κρεμᾶν, for *crucifigere.* For Curtius, ſpeaking of the taking of Tyre by Alexander, ſays, Duo millia—crucibus affixi per ingens littoris ſpatium pependerunt: *Lib.* iv. *cap.* 4. and Diodorus Siculus relating the ſame, Τοὺς δὲ πλείους πάντας ὄντας ἀπὸ ἑπτάδος τῶν δισχιλίων ἐκρέμασεν. *Lib.* xvii. *cap.* 46. So the ſame Curtius teſtifies that Muſicanus was in crucem ſublatus; *Lib.* ix. *cap.* 8. of whom Arrianus ſpeaks thus;

ART. IV. thus; Τὸν κρεμάσαι Ἀλέξανδρος κελεύει ἐν τῇ αὐτῇ γῇ. *De Exped. Alex. lib.* vi. *cap.* 17. Thus in the language of the Scriptures, Εἷς τῶν κρεμασθέντων κακούργων is one of the crucified thieves; Luke xxiii. 39. and the Jews are ſaid to have ſlain our Saviour, κρεμάσαντες ἐπὶ ξύλου, Acts v. 30. and x. 39. The Latins likewiſe often uſe the word *ſuſpendere* for *crucifigere*. As Auſonius, in the Idyllium, whoſe title is *Cupido cruci affixus*, *v.* 59. deſcribes him thus,

Hujus in excelſo ſuſpenſum ſtipite Amorem;

and when we read in Polybius, that they did ἀναστανρῶσαι τὸ σῶμα of Achæus; *Lib.* viii. *cap.* 23. Ovid deſcribes his puniſhment thus,

More vel intereas capti ſuſpenſus Achæi,
Qui miſer aurifera teſte pependit aqua.
Ibis v. 301.

Pag. 316. (*x*)

The words of Moſes are, Deut. xxi. 23. קללת אלהים תלוי, *maledictio Dei ſuſpenſus:* and this word תלוי, which is of itſelf ſimply *ſuſpenſus* (as 2 Sam. xviii. 10. I ſaw Abſalom תלוי באלה *hanged on an oak*), is ordinarily attributed by the Jews to our Saviour, to ſignify that he was crucified. Hence they term Chriſtians עובדי התלוי *cultores ſuſpenſi*; and they call the crucifix צורת תלוי *figuram ſuſpenſi*.

Pag. 316. (*y*)

So Trypho the Jew objected to Juſtin Martyr: Οὗτος δὲ ὁ ὑμέτερος λεγόμενος Χριστὸς ἄτιμος καὶ ἄδοξος γέγονεν, ὡς καὶ τῇ ἰσχάτῃ κατάρᾳ τῇ ἐν τῷ νόμῳ τοῦ Θεοῦ περιπεσεῖν· ἰσταυρώθη γάρ. *Dial. cum Tryph.* §. 32.

Pag. 317. (*z*)

Ἐνόησα γὰρ ὑμᾶς κατηρτισμένους ἐν ἀκινήτῳ πίστει, ὥσπερ καθηλωμένους ἐν τῷ σαρκὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, σαρκί τε καὶ πνεύματι. *S. Ignat. Epiſt. ad Smyrn.* §. 1. St. Auguſtin ſpeaking of the Church; Mundatur ut non habeat maculam, extenditur ut non habeat rugam: Ubi eam

eam extendit fullo, nisi in ligno? Videmus quotidie a fullonibus tunicas quodammodo crucifigi: crucifiguntur ut rugam non habeant. *Enar. in Psal.* 132. Ἀναφερόμενοι εἰς τὰ ὕψη διὰ τῆς μηχανῆς Ἰησοῦ Χριστοῦ, ὅ ἐστι σταυρὸς, σχοινίῳ χρώμενοι τῷ πνεύματι τῷ ἁγίῳ. *S. Ignat. Epist. ad Ephes.* §. 9. ART. IV.

Pag. 317. (*a*)

Mori voluit pro nobis: parum dicimus; crucifigi dignatus est; usque ad mortem crucis obediens factus. Elegit extremum et pessimum genus mortis, qui omnem fuerat ablaturus mortem: de morte pessima occidit omnem mortem. *S. August. Tract.* 36. *in Joan.*

Pag. 318. (*b*)

Humilitatis enim magister est Christus, qui humiliavit seipsum, factus obediens usque ad mortem, mortem autem crucis. *S. August. Tract.* 51. *in Joan.*

Pag. 318. (*c*)

Προσήλουν δ' οἱ στρατιῶται δι' ὀργὴν καὶ μῖσος τοὺς ἁλόντας, ἄλλον ἄλλῳ σχήματι πρὸς χλεύην, καὶ διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν. *Joseph. de Bell. Jud. lib.* vi. *cap.* 28.

Pag. 318. (*d*)

This is excellently observed and expressed by Origen, who returneth this answer to the objection made by the Jews in Celsus, of those fabulous returns from the dead: Φέρε παραστήσωμεν, ὅτι οὐ δύναται τὸ κατὰ τὸν Ἰησοῦν ἱστορούμενον ἐκ νεκρῶν ἐγηγέρθαι τούτοις παραβάλλεσθαι. Ἕκαστος μὲν γὰρ τῶν λεγομένων κατὰ τοὺς τούτους ἡρώων βουληθεὶς ἂν ἐδυνήθη ἑαυτὸν ὑπεκκλέψαι τῆς ὄψεως τῶν ἀνθρώπων, καὶ πάλιν κρίνας ἐπανελθεῖν πρὸς οὓς καταλέλοιπεν· Ἰησοῦ δὲ σταυρωθέντος ἐπὶ πάντων Ἰουδαίων, καὶ καθαιρεθέντος αὐτοῦ τοῦ σώματος ἐν ὄψει τοῦ δήμου αὐτῶν, πῶς οἴονται παραπλήσιον πλάσασθαι, λέγειν αὐτὸν τοῖς ἱστορουμένοις ἥρωσιν εἰς ᾅδου καταβεβηκέναι, κἀκεῖθεν ἀνεληλυθέναι; φαμὲν δ', ὅτι μήποτε πρὸς

ART. IV. πρὸς ἀπολογίαν, τῷ ἐσαυρῶσθαι τὸν Ἰησοῦν καὶ τοιοῦτον λέγοι τ' ἂν μάλιστα, διὰ τὰ περὶ τῶν ἡρώων ἱστορηθέντα τῶν εἰς ᾅδου καταβεβηκέναι βιαζομένων. ὅτι εἰ καθ' ὑπόθεσιν ὁ Ἰησοῦς ἐτεθνήκει ἀσήμῳ θανάτῳ, οὐχ ὥστε δῆλος εἶναι ἀποθανὼν ὅλῳ τῷ δήμῳ τῶν Ἰουδαίων, εἶτα μετὰ ταῦτ' ἀληθῶς ἦν ἀναστὰς ἐκ νεκρῶν, χώραν εἶχεν ἂν τὸ ὑπονοηθὲν περὶ τῶν ἡρώων, καὶ περὶ τούτου λεχθῆναι· μὴ ποτ' ἦν πρὸς ἄλλοις αἰτίοις τῷ σαυρωθῆναι τὸν Ἰησοῦν, καὶ τοῦτο δύναται συμβάλλεσθαι τῷ, αὐτὸν ἐπισήμως ἐπὶ τῷ σαυρῷ ἀποτεθνηκέναι, ἵνα μηδεὶς ἔχῃ λέγειν, ὅτι ἑκὼν ὑπεξέστη τῆς ὄψεως τῶν ἀνθρώπων, καὶ ἔδοξεν ἀποτεθνηκέναι, οὐκ ἀποτέθνηκε δέ· ὅτ' ἐβοήθη, πάλιν ἐπιφανεὶς ἐτερατεύσατο τὴν ἐκ νεκρῶν ἀνάστασιν. *Cont. Celſ. lib.* ii.

Pag. 321. (*e*)

That this place of Iſaiah muſt be underſtood of the Meſſias, I have already proved againſt the Jews, out of the text, and their own traditions. Their objection particularly to theſe words is, that the *land of the living* is the land of Canaan. So Solomon Jarchi, מהארץ חיים היא ארץ ישראל *From the land of the living, that is, the land of Iſrael.* And D. Kimchi endeavours to prove that expoſition out of David, כי נגזר מארץ חיים כאשר גלה מארץ שנקראת ארץ חיים: כמו אתהלך לפני יי׳ בארצו החיים as if the land of the living muſt be the land of Canaan, becauſe David profeſſeth he will walk before the Lord in the *land of the living:* whereas there is no more in that phraſe than that he will ſerve God while he liveth. As Pſal. xxvii. 13. *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living*; and Iſa. xxxviii. 11. *I ſaid, I ſhall not ſee the Lord, even the Lord in the land of the living*; which is ſufficiently interpreted by the words which follow: *I ſhall behold man no more with the inhabitants of the world.* The *land of the living* then was not particularly the land of Canaan: nor can they perſuade us that it could not refer to Chriſt, becauſe he was never removed out of that land: but to be *cut off*

out

out of the land of the living is, certainly, to be taken away from them which live upon the earth, that is, to die. ART. IV.

Pag. 322. (*f*)

Τὸ ἔμψυχον δὴ τῷ ἀψύχῳ δυοῖν μάλιστα διαφέρειν δοκεῖ, κινήσει τε καὶ τῷ αἰσθάνεσθαι. παρειλήφαμεν δὲ καὶ παρὰ τῶν προγενεστέρων σχεδὸν δύο ταῦτα περὶ ψυχῆς. *Aristot. de Anima, lib.* i. *cap.* 2. Ὧι διαφέρει τὰ ἄψυχα (*leg.* ἔμψυχα) τῶν ἀψύχων, τοῦτο ἔστι ψυχή· διαφέρει δὲ κινήσει, αἰσθήσει, φαντασίᾳ, νοήσει. *Sallust. de Diis et Mundo, cap.* 8.

Pag. 323. (*g*)

As Secundus, Φυγὴ καὶ ἀπόκτησις βίου.

Pag. 323. (*h*)

As the Philosophers have anciently expressed it, especially Plato, who by the advantage of an error in the original of souls, best understood the end of life: Τοῦτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος. *In Phædone.* Again, Ὁ θάνατος τυγχάνει ὤν, ὡς ἐμοὶ δοκεῖ, ἀδὲν ἄλλο ἢ δυοῖν πραγμάτοιν διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος, ἀπ' ἀλλήλοιν. *In Gorgia.* And more plainly and fully yet: Ἠμῖν θά τι τὸν θάνατον εἶναι; Πάνυ γ', ἔφη ὑπολαβὼν ὁ Σιμμίας. Ἆρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν; καὶ εἶναι τοῦτο τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν αὐτὸ καθ' ἑαυτὸ τὸ σῶμα γιγονέναι, χωρὶς δὲ τὴν ψυχὴν τοῦ σώματος ἀπαλλαγεῖσαν αὐτὴν καθ' αὑτὴν εἶναι; ἆρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ τοῦτο, ἔφη. *In Phædone.* Thus with four several words, λύσις, διάλυσις, χωρισμὸς, and ἀπαλλαγὴ, doth Plato express the separation of the soul from the body, and maketh death formally to consist of that separation. This solution is excellently expressed by Phocylides;

Οὐ καλὸν ἁρμονίην ἀναλύσιμεν ἀνθρώποιο·

Ψυχαὶ γὰρ μίμνουσιν ἀκήριοι ἐν φθιμένοισι.
Πνεῦμα γάρ ἐστι θεῶ χρῆσις θνητοῖσι καὶ εἰκών.
Σῶμα γὰρ ἐκ γαίης ἔχομεν· καὶ πάντες ἐς αὐτὴν
Λυόμενοι

ART. IV. Λυόμενοι κόνις ἐσμὲν, ἀὴρ δ' ἀνὰ πνεῦμα δέδεκται. *Carm. admon. v.* 97.

So Tertullian: Opus autem mortis in medio eſt, diſcretio corporis animæque. *De Anim. cap.* 51. Si mors non aliud determinatur, quam disjunctio corporis animæque, contrarium morti vita non aliud definietur, quam conjunctio corporis animæque. *Ibid. cap.* 27. This deſcription of death is far more philoſophical than the notion of Ariſtotle, who makes it to conſiſt in the corruption of natural heat; Ἀνάγκη τοίνυν ἅμα τό, τε ζῆν ὑπάρχειν, καὶ τὴν τῦ θερμῦ φυσικῦ σωτηρίαν, καὶ τὸν καλέμενον θάνατον εἶναι τὴν τύτε φθοράν. *Lib. de Juvent. et Senect. cap.* 4. Inaſmuch as the ſoul is not that natural heat, and the corruption of that heat followeth upon the ſeparation of the ſoul.

Pag. 323. (*i*)

This is expreſſed three ways, all ſignifying the ſeparation of his ſoul from his body. St. Mark and St. Luke, ἐξέπνευσε, which is of the ſame force with ἐξέψυξε. But becauſe ἐκψύχειν doth not always ſignify an abſolute expiration, but ſometimes a lipothymy only (as Heſychius, Ἐκψύχσι, λειποθυμᾶσι· ſo Hippocrates uſeth it, Εἰσὶ δὲ ὀξύτατοι (καιροὶ) ὅσοις ἢ ἐκψύχσι δεῖ τι ὠφελῆσαι, *De Morbis, lib.* i. *cap.* 3. and again, Ἐκψύχσι δὲ διὰ τῦ αἵματος τὴν μετάςασιν ἐξαπίνης γινομένην), leſt therefore we ſhould take ἐξέπνευσε in ſuch an imperfect ſenſe, St. Matthew hath it, ἀφῆκε τὸ πνεῦμα, and St. John, παρέδωκε τὸ πνεῦμα. Which is a full expreſſion of the receſſion of the ſoul from the body, and conſequently of death, which is, in the language of Secundus, πνεύματος ἀπόςασις.

Pag. 323. (*k*)

Theſe three points or diſtinctions of time I have therefore noted, that I might occur to any objection which poſſibly might ariſe out of the ancient philoſophical ſubtilty, which Aulus Gellius reports to be agitated at the table of Taurus. The queſtion was propounded thus, Quæſitum eſt, quando moriens moreretur,

moreretur, cum jam in morte eſſet, an tum etiam cum in vita foret. Where Taurus admoniſheth the reſt, that this was no light queſtion; for, ſays he, Graviſſimi philoſophorum ſuper hac re ſerio quæſiverunt; et alii moriendi verbum atque momentum manente adhuc vita dici atque fieri putaverunt; alii nihil in illo tempore vitæ reliquerunt, totumque illud quod mori dicitur morti vendicarunt. The ancienter philoſophers were divided; ſome ſaying a man died in the time of his life, others in the time of his death. But Plato obſerved a contradiction in both; for a man can neither be ſaid to die while he is alive, nor when he is dead; et idcirco peperit ipſe expreſſitque aliud quoddam novum in confinio tempus, quod verbis propriis atque integris τῆς ἐξαίφνης φύσιν appellavit: which he thus deſcribes in his *Parmenides*; Τὸ γὰρ ἐξαίφνης τοιοῦτόν τι ἔοικε σημαίνειν, ὡς ἐξ ἐκείνου μεταβάλλον εἰς ἕτερον. So Aulus Gellius, *Lib.* vi. *cap.* 13. Thus when our Saviour commended his ſoul into the hands of the Father, he was yet alive; when the ſoldier pierced his ſide, he was already dead: and the inſtant in which he gave up the ghoſt was the τὸ ἐξαίφνης when he died. ART. IV.

Pag. 325. (*l*)

Acts ii. 23. v. 30. In both which places the original ſheweth more expreſsly, that by their crucifixion they ſlew him: in the former thus, Διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε. In the latter thus, Ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.

Pag. 326. (*m*)

Credimus certe non in ſolum Deum Patrem, ſed et in Jeſum Chriſtum filium ejus unicum, Dominum noſtrum. Modo totum dixi, in Jeſum Chriſtum filium ejus unicum, Dominum noſtrum. Totum ibi intellige, et verbum, et animum, et carnem. Sed utique confiteris etiam illud quod habet eadem fides, in eum Chriſtum te credere qui crucifixus eſt et

ART. IV. et ſepultus. Ergo etiam ſepultum Chriſtum eſſe non negas; et tamen ſola caro ſepulta eſt. Si enim erat ibi anima, non erat mortuus; ſi autem vera mors erat, ut ejus vera ſit reſurrectio, ſine anima fuerat in ſepulchro; et tamen ſepultus eſt Chriſtus. Ergo Chriſtus erat etiam ſine anima caro, quia non eſt ſepulta niſi caro. *S. Auguſt. Tract.* 47. *in Joan.*

Pag. 327. (*n*)

Ὅλον τὸν ἄνθρωπον τῷ Θεῷ, διὰ τῆς πρὸς ἑαυτὸν ἀνακράσεως εἰς τὴν θείαν φύσιν μεϑαρμοσάντος, ἐν τῷ καιρῷ τῆς κατὰ τὸ πάθος οἰκονομίας ἡ θατέρα μέρις τὸ ἄπαξ ἐγκραθὲν ἀνεχώρησεν· ἀμεταμέλητα γὰρ τὰ Θεοῦ τὰ χαρίσματα· ἀλλὰ τὴν μὲν ψυχὴν τοῦ σώματος, ἡ θείοτης ἑκουσίως διέζευξεν, ἑαυτὴν δὲ ἐν ἀμφοτέροις μένουσαν ἔδειξε. *S. Greg. Nyſſ. de Chriſt Reſur. Orat.* 1.

Pag. 327. (*o*)

This is the concluſion of St. Auguſtin, Ex quo Verbum caro factum eſt, ut habitaret in nobis, et ſuſceptus eſt a Verbo homo, id eſt totus homo, anima et caro; quid fecit paſſio, quid fecit mors, niſi corpus ab anima ſeparavit? Animam vero a Verbo non ſeparavit. Si enim mortuus eſt Dominus—ſine dubio caro ipſius exſpiravit animam (ad tempus enim exiguum anima deſeruit carnem, ſed redeunte anima reſurrecturam), a Verbo autem animam ſeparatam eſſe non dico. Latronis animæ dixit, *Hodie mecum eris in paradiſo.* Fidelem latronis animam non deſerebat, et deſerebat ſuam? Abſit: ſed illius ut Dominus cuſtodivit, ſuam vero inſeparabiliter habuit. Si autem dixerimus, quia ipſa ſe anima poſuit, et iterum ipſa ſe ſumpſit, abſurdiſſimus ſenſus eſt: non enim quæ a Verbo non erat ſeparata, a ſeipſa potuit ſeparari. *Tract.* 47. *in Joan.*

Pag. 328. (*p*)

Ἐπεὶ διπλῶν μὲν τὸ ἀνθρώπινον σύγκραμα, ἁπλῆ δὲ καὶ μονοειδὴς ἡ τῆς θειότητος φύσις, ἐν τῷ καιρῷ τῆς τοῦ σώματος ἀπὸ

ART. IV.

ἀπὸ τῆς ψυχῆς διαζεύξεως, ἃ συνδιασχίζεται τῷ συνθέτῳ τὸ ἀδιαίρετον, ἀλλὰ τὸ ἔμπαλιν γίνεται· τῇ γὰρ ἑνότητι τῆς θείας φύσεως, τῆς κατὰ τὸ ἴσον ἐν ἀμφοτέροις ἔσης, πάλιν πρὸς ἄλληλα τὰ διεζῶτα συμφύεται. *S. Greg. Nyſſ. de Chriſti Reſur. Orat.* 1. Tam velox incorruptæ carnis vivificatio fuit, ut major ibi eſſet ſoporis ſimilitudo quam mortis; quoniam Deitas, quæ ab utraque ſuſcepti hominis ſubſtantia non receſſit, quod poteſtate diviſit, poteſtate conjunxit. *Leo de Reſur. Dom. Serm.* i. *cap.* 2.

Pag. 333. (*q*)

It is obſerved by Tacitus of the Jews, in oppoſition to the Roman cuſtom, Corpora condere, quam cremare, e more Ægyptio. *Hiſt. lib.* v. *cap.* 5. As of the Egyptians by others, Θάπτουσι δὶ Αἰγύπτιοι μὲν, ταριχεύοντες· Ῥωμαῖοι δὲ, καίοντες· Πέρσαι δὲ, εἰς τὰς λίμνας ῥιπτοῦντες. *Diog. Laert. in Pyrrhonis Vit.* But the Jews received this cuſtom no more from the Egyptians than from the Perſians, whom they may be rather ſaid to follow, becauſe they uſed not the Egyptian ταρίχευσις; neither were they more diſtinguiſhed from the Romans than from the Grecians, who alſo burned the bodies of the dead. Διελόμενοι κατὰ ἔθνη τὰς ταφὰς, ὁ μὲν Ἕλλην ἔκαυσεν· ὁ δὲ Πέρσης ἔθαψεν· ὁ δὲ Ἰνδὸς ὑάλῳ περιχρίει· ὁ δὲ Σκύθης κατεσθίει· ταριχεύει δὲ ὁ Αἰγύπτιος. *Lucian.* περὶ πένθους, §. 21. Although therefore it be not true, that the Jews received their cuſtom of burying their dead from the Egyptians, becauſe Abraham at the firſt purchaſed a burying-place; yet it hath been obſerved, and is certainly true, that their general cuſtom was to inter. Philo, one of their own writers; Ἀνθρώποις καὶ πᾶσι χερσαίοις οἰκειότερον ἡ φύσις χωρίον ἀπένειμε γῆν, ἣ μόνον ζῶσιν, ἀλλὰ καὶ ἀποθανοῦσιν, ἵν' ἡ αὐτὴ καὶ τὴν πρώτην ὑποδέχηται γενέσιν, καὶ τὴν ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν. *Lib. in Flaccum.*

Pag. 334. (*r*)

So the *Midraſh Tillim* anciently expounded it, *My fleſh ſhall reſt in hope* לאחר מיתה *after death*; adding

אר

ART. IV. אר' יצחק מלמד שלא שלט בו רמה ותולעה: *that Rabbi Iſaac ſaid, he taught by theſe words, that the moth and worm ſhould have no power over him.* Whence, by the argument of St. Peter, it muſt be underſtood not of David; for his fleſh ſaw corruption; nor of any other but the Meſſias. And although the Rabbins are wont to ſay, that the worms ſhall never eat the juſt, in oppoſition to the laſt words of Iſaiah; yet they muſt confeſs there is no difference in the grave; and therefore that worm muſt ſignify nothing elſe but the corruption of the body. Well therefore are thoſe words paraphraſed by Didymus, Ἐπ' ἐλπίδι κατεσκήνωσεν ἡ σὰρξ, διὰ τὴν εὐθέως ἐσομένην ἀνάστασιν.

Pag. 334. (s)

To this cuſtom Horace alludes,

Non hominem occidi. Non paſces in cruce corvos. *Lib.* i. *Epiſt.* 16. *v.* 48.

And Juvenal,

Vultur, jumento et canibus crucibuſque relictis,
Ad fœtus properat, partemque cadaveris affert.
Sat. xiv. *v.* 77.

So Prudentius,

——Crux illum tollat in auras,
Viventeſque oculos offerat alitibus.
Περὶ στεφ. *Hymn.* xi. *v.* 65.

This puniſhment did appear in the mythology of Prometheus; who though he were by ſome repreſented ſimply as δεσμώτης, by others particularly he is deſcribed as ἀνεσταυρωμένος, eſpecially by Lucian, who delivers him προσηλωμένον, κρεμάμενον, προσπαλευόμενον, ἀναρρηγνύμενον, ἀνασκολοπιζόμενον. And Tertullian, ſpeaking of Pontus, from whence Marcion came; Omnia torpent, omnia rigent: nihil illic niſi feritas calet; illa ſcilicet, quæ fabulas ſcenis dedit, de ſacrificiis Taurorum, et amoribus colchorum, et crucibus Caucaſorum. *Adv. Marcion. lib.* i. *cap.* 1. He touches the ſubject of three tragedies, Medea, Iphigenia in Tauris,

Tauris, and Prometheus Vinctus, or rather Crucifixus. As therefore the eagle there did feed upon his liver, ſo were the bodies of crucified perſons left to the promiſcuous rapacity of carnivorous fowls. So true it was of them what Auguſtus once ſaid; Uni ſuppliciter ſepulturam precanti reſpondiſſe dicitur; *Jam iſtam in volucrum fore poteſtatem. Suet. lib.* ii. *cap.* 13. Nor were they only in the power of the fowls of the air, as Prometheus was, whom they durſt not hang too low, leſt men ſhould ſuccour him; Οὔτε γὰρ ταπεινὸν καὶ προσγειον ἐξαυρῶσθαι χρὴ, ſays Vulcan in Lucian for that reaſon; *Prometh. cap.* i. but ordinarily they hung ſo low upon the croſs, that the ravenous beaſts might reach them, as Apuleius deſcribes; Patibuli cruciatum, cum canes et vultures intima protrahunt viſcera. *De Aur. Aſin. lib.* vi. ART. IV.

Pag. 334. (*t*)

So the bodies were often left upon the croſs till the ſun and rain had putrefied and conſumed them. As when the daughter of Polycrates did ſee her father's fate in a dream, to be waſhed by Jupiter, and to be anointed by the ſun, when he hung upon the croſs it was performed. Πολυκράτης δὲ ἀνακρεμάμενος ἐπετέλεσε πᾶσαν τὴν ὄψιν τῆς θυγατρός· ἐλοῦτο μὲν γὰρ ὑπὸ τοῦ Διὸς ὕκως ὕοι, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνιεὶς αὐτὸς ἐκ τοῦ σώματος ἰχμάδα. *Herodot. lib.* iii. *cap.* 125. Of which Tertullian; Ut cum Polycrati Samio filia crucem proſpicit de ſolis unguine et lavacro Jovis, *De Anim. cap.* 46. and which is farther thus expreſſed by Valerius Maximus: Putres ejus artus, et tabido cruore manantia membra, atque illam lævam, cui Neptunus annulum piſcatoris manu reſtituerat, ſitu marcidam, Samos—lætis oculis aſpexit. *Lib.* vi. *cap.* 9. Thus were the bodies of the crucified left, ut in ſublimi putreſcerent. Quid? Cyrenæum Theodorum, philoſophum non ignobilem, nonne miramur? cui cum Lyſimachus rex crucem minaretur, *Iſta*, *quæſo*, inquit, *ita horribilia minitare purpuratis tuis:*

ART. IV. *Theodori quidem nihil interest humine an sublime putrescat. Cic. Tusc. Quæst. lib.* i. *cap.* 43. And so they perished, as the Scythians generally did, according to the description of Silius Italicus:

> At gente in Scythica suffixa cadavera truncis
> Lenta dies sepelit, putri liquentia tabo.
> *Punic. lib.* xiii. *v.* 486.

Thus, whether by the fowls or beasts, or by the injury of time and weather, the flesh of those which were crucified was consumed; as Artemidorus observed, who concluded from thence, that it was bad for the rich to dream of being crucified: Τοὺς δὲ πλουσίους βλάπτει· γυμνοὶ γὰρ σταυροῦνται, καὶ τὰς σάρκας ἀπολλύουσιν οἱ σταυρωθέντες. *Oneirocr. lib.* ii. *cap.* 58.

Pag. 334. (*u*)

As appeareth by that relation in Petronius Arbiter: Imperator provinciæ latrones jussit crucibus affigi—Proxima autem nocte, cum miles qui cruces asservabat ne quis ad sepulturam corpora detraheret, &c. And when that soldier was absent, Itaque cruciarii unius parentes, ut viderunt laxatam custodiam, detraxere nocte pendentem, supremoque mandaverunt officio. Where we see the soldier set for a guard, and the end of that custodia (which the Greek lexicographers do not well confine to the στράτευμα τῷ δεσμωτηρίῳ ἐπικείμενον), to keep the body of him which was crucified from being buried by his friends. Thus when Cleomenes was dead, his body was fastened to a cross (another example of the ignominy of this punishment) by the command of Ptolemy: Ὁ δὲ Πτολεμαῖος, ὡς ἔγνω ταῦτα, προσετάξε τὸ μὲν σῶμα τοῦ Κλεομένους κρεμάσαι καταβυρσώσαντας. Where κρεμάσαι is again to be observed as taken for ἀνασταυρῶσαι, for not long after in the same author it follows, Ὀλίγαις δ' ὑστέρον ἡμέραις, οἱ τὸ σῶμα τοῦ Κλεομένους ἀνεσταυρωμένον παραφυλάττοντες εἶδον ἐμεγέθη δράκοντα τῇ κεφαλῇ περιπεπλεγμένον, καὶ ἐποκρύπτοντα τὸ πρόσωπον, ὥστε μηδὲν ὄρνεον ἐφίπτασθαι

ἐφίστασθαι σαπροφάγον. *Plutarch. in Vit. Cleom. cap.* 38, 39. Where we ſee a guard ſet to keep him from burial; and the voracious fowls ready to ſeize on him, had they not been kept off by a ſerpent involving his head. Thus were ſoldiers, upon the crucifixion of any perſon, ſet as a guard, τὸν ἀνεσταυρωμένον παραφυλάττοντες, or τηροῦντες, et crucem aſſervantes, viz. ne quis ad ſepulturam corpus detraheret. ART. IV.

Pag. 335. (*x*)

מצות עשה לקבור את כל המוני בית דין ביום ההריגם: *Maimon. Tract. Sanhed. cap.* 15. So Joſephus, Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τὰς ἐκ καταδίκης ἀνεσταυρωμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. *De Bell. Jud. lib.* iv. *cap.* 18.

Pag. 335. (*y*)

Non ſolent autem lugeri (ut Neratius ait) hoſtes, vel perduellionis damnati, nec ſuſpendioſi, nec qui manus ſibi intulerunt, non tædio vitæ, ſed mala conſcientia. *Digeſt. lib.* iii. *tit.* 2. *l. Liberorum.*

Pag. 335. (*z*)

So Ulpianus, Corpora eorum qui capite damnantur cognatis ipſorum neganda non ſunt: et id ſe obſervaſſe etiam Divus Auguſtus libro decimo de vita ſua ſcribit. Hodie autem eorum in quos animadvertitur corpora non aliter ſepeliuntur, quam ſi fuerit petitum et permiſſum; et nonnunquam non permittitur, maxime majeſtatis cauſa damnatorum. *Lib.* ix. *de Officio Proconſulis.* So Paulus, *lib.* i. *Sententiarum:* Corpora animadverſorum quibuſlibet petentibus ad ſepulturam danda ſunt. Obnoxios criminum digno ſupplicio ſubjectos ſepulturæ tradi non vetamus. *Cod. lib.* iii. *tit.* 44. *l.* 11.

Pag. 337. (*a*)

There are four words in the Goſpel expreſſing the linen clothes in which the dead were buried, σινδών, ὀθόνια, κειρίαι, and σουδάριον. The σινδών is uſed by three

ART. IV. three Evangeliſts, as what was brought by Joſeph: Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, Mark xv. 46. and St. Matthew and St. Luke, Ἐνετύλιξεν αὐτὸ σινδόνι. Matt. xxvii. 59. Luke xxiii. 53. Ὀθόνια is uſed by St. John; Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις. xix. 40. Now both theſe words ſhew that the clothes were linen. Σινδὼν, *tunica linea*, *Gloſſ.* Φωσσώνιον, λινοῦν τι, ἤτοι σινδόνιον. *Etym.* So Ὀθόνια, λινᾶ ἱμάτια. *Heſych.* This was according to the cuſtom of the Jews, amongſt whom there was a kind of law, that they ſhould uſe no other grave-clothes. As therefore the Egyptians in Herodotus, *lib.* ii. *cap.* 86. Λύσαντες τὸν νεκρὸν, κατακλίσασι πᾶν αὐτοῦ τὸ σῶμα σινδόνος βυσσίνης, ſo the Jews. But it is farther to be obſerved, that St. John ſaith, Ἔδησαν αὐτὸ ὀθονίοις, they bound up his body with ſeveral clothes, which ſignifies it was done faſciatim. As Herodotus in another caſe, Σμύρνησί τε ἰώμενοι τὰ ἕλκεα, καὶ σινδόνος βυσσίνης τελαμῶσι κατακλίσσοντες. *Lib.* vii. *cap.* 181. Whereas then Julius Pollux obſerves, Εἴρηται δὲ καὶ τελαμὼν σινδονίτης, *lib.* vii. *cap.* 16. *ſegm.* 72. I conceive theſe ὀθόνια in St. John were ſuch τελαμῶνες σινδονῖται, *lineæ faſciæ*, or *inſitæ*, called in the caſe of Lazarus κειρίαι, St. John xi. 44. for as he is deſcribed δεδεμένος κειρίαις, ſo it is ſaid of the body of Chriſt, Ἐνήλισαν αὐτὸ ὀθονίοις, *They bound it with linen bandages* or *ſwathes*. Theſe are the ἐντάφια δεσμὰ, as the grammarians interpret κειρία tanquam κηρία. So the ancient MS in the library at St. James's reads it, Δεδεμένος τὰς χεῖρας καὶ τοὺς πόδας κηρίοις. And ſo Heſychius read it, when he made that interpretation; Κειρίαις (leg. Κηρίαις) ἐνταφιαστικοῖς ἐντετυλιγμένα. What anciently κηρία was, will appear by the words of Julius Pollux: Καὶ μὴν τόγε τῇ κλινῇ, ἢ τῷ σκίμποδι ἐντεταμένον, ὡς φέρειν τὰ τυλεῖα, σπαρτία, σπάρτα, τόνος, κειρία· *lib.* x. *cap.* 7. *ſegm.* 36. the bands or cords by which the beds or couches are faſtened, and upon which the bedding lies. In this ſenſe it is to be taken in that known place of Ariſtophanes, *in Avibus*, *v.* 816.

Σπάρτην

ART. IV.

Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇ μὴ πόλει;
Οὐδ' ἂν χαμεύνην πάνυγε κειρίαν ἔχων;

Of which Euſtathius, *Il.* β'. gives us this account: Φησὶ μὴ ἂν δεηθῆναι σπάρτης, κειρίαν ἔχων· ἤτοι μὴ δεηθῆναι σπαρτίνης πλέγματος, ἐὰν ἄλλην ἔχοι κειρίαν, ἤτοι δεσμὸν κλίνης. Hence the grammarians give that interpretation of κειρία. As Etymologus, Κειρία, σημαίνει τὸ σχοινίον τὸ δεσμεῦον τὴν κλίνην, viz. in reference to that place of Ariſtophanes, otherwiſe it hath no relation to a bed, but indifferently ſignifieth any faſcia or band. So the Scholiaſt of Ariſtophanes; Ἡ δὲ κειρία, εἶδος ζώνης ἐκ σχοινίων παρεοικὸς ἱμάντι, ᾗ δεσμᾶσι τὰς κλίνας, not the cord of a bed, but a faſcia or girdle like unto it. With ſuch linen faſciæ, ſwathes, or bandages, was the body of Lazarus involved:

——————Ἐκ ποδὸς ἄχρι καρήνου
Σφιγγόμενον πλεκτῇσιν ὅλον δίμας εἶχε κειρίαις,

ſays Nonnus: and Juvencus,

Nec mora: connexis manibus pedibuſque repente
Procedit tumulo; vultum cui linea texta,
Et totum gracilis connectit faſcia corpus.
De Evang. Hiſt. lib. iv.

Hence Baſil biſhop of Seleucia makes Lazarus come out of the grave to life like an infant in ſwaddling-clothes: Ἐκεῖθεν ἀνιπτόδα νικᾷς τετραήμερος τὰ τῇ θανατῳ περικείμενος σύμβολα· καὶ τὸν θάνατον ἀτιδυσώμενος, τὴν τῦ τάφυ σολὴν οὐκ ἠλλάξατο· ἀλλ' ἐφόρεσα ταῖς κειρίαις ὡς ἐκ τάφυ τιχθεὶς, καὶ μετὰ τόκον φέρων τὰ σπάργανα. *Orat.* 35. *in Publican. et Phariſ.* The κειρίαι then were *inſtitæ*, as the vulgar Latin; *faſciæ*, as Juvencus and the Syriac tranſlation, אסיר בפסקיתא, *vinctus faſciis*. Of the ſame nature I conceive were the ὀθόνια mentioned in our Saviour's burial; and ſo St. Auguſtin does expreſs them in reconciling the reſt of the Evangeliſts, who mentioned only Joſeph and the ſindon, with St. John, who addeth Nicodemus and the ὀθόνια: Neque hic aliquid repugnat recte intelligenti-

ART. IV. bus. Neque enim illi qui de Nicodemo tacuerunt, affirmaverunt a solo Josepho Dominum sepultum, quamvis solius commemorationem fecerint; aut quia illi una sindone a Josepho involutum dixerunt, propterea prohibuerunt intelligi et alia lintea potuisse afferri a Nicodemo et superaddi: ut verum narraret Joannes quod non uno linteo, sed linteis involutus sit; quamvis et propter sudarium quod capiti adhibebatur, et institas quibus totum corpus alligatum est, quia omnia de lino erant, etiamsi una sindon ibi fuit, verissime dici potuit, *ligaverunt eum linteis*. *De consensu Evang. lib.* iii. *cap.* 23. These which he calls institæ quibus totum corpus alligatum est, were the תכריכי המת, *involucra mortui*. Beside these, we read in the history of Lazarus, Ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο, John xi. 44. and of our Saviour, Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, St. John xx. 7. The same is rendered by the Syriac סודרא, and Nonnus makes it a Syriac word:

Καὶ λινέῳ πεπύκαστο καλύμματι κυκλάδα κόρσην,
Σουδάριον τό περ εἶπε Σύρων στόμα· ——— ———

Paraphr. cap. 11.

Whereas the word is not of a Syriac, but Latin origination; and from the Latins came to the Greek and Eastern people: *Sudor* and *Sudare*, from thence *Sudarium*. Vatinius reus, agente in eum Calvo, candido frontem sudario detersit. *Quintil. Inst. Orator. lib.* vi. *cap.* 3. Suetonius of Nero, Plerumque—ligato circa collum sudario, prodiit in publicum. *Lib.* vi. *cap.* 53. This was translated into their own language by the later Greeks, to signify that which before was called ἡμιτύβιον and καψιδρώτιον, as is observed by Julius Pollux, *lib.* vii. *cap.* 16. *segm.* 71. Τὸ δὲ ἡμιτύβιον, ἔστι μὲν καὶ τοῦτο Αἰγύπτιον, εἴη δ' ἂν κατὰ τὸ ἐν τῇ μέσῃ κωμῳδίᾳ καψιδρώτιον καλούμενον, ὃ νῦν σουδάριον ὀνομάζεται· Ἄρις φάνη γὰρ ἐν Πλούτῳ τοιαύτη τὶς ἡ δόξα,

Ἔπειτα καθαρὸν ἡμιτύβιον λάβων,
Τὰ βλέφαρα περιέψησε ——— *Plut. v.* 729.

where τὰ βλέφαρα περιέψησε is the same with that in Quin-

Quintilian, frontem deterſit; ἡμιτύβιον then was the ſame with ſudarium; ſo the Scholiaſt upon this place: Ἡμιτύβιον ῥάκος ἡμιτριβὲς, λινοῦν τι, οἷον ἐκμαγεῖον. This is the proper ſignification of Σουδάριον, viz. a linen cloth uſed to wipe off ſweat: but when it was tranſlated into the Chaldee or Syriac language, it received a more general ſignification, of any cloth, or veil, or covering of linen, for any other uſe: as Ruth iii. 15. *Bring the veil that thou haſt upon thee:* the Chaldee rendereth it הבי סודרא די עליך, and it held ſix meaſures of barley: ſo when Moſes is ſaid to *put a veil on his face,* Exod. xxxiv. 33. the Chaldee again rendereth it, ויהב על איקונין דבירת אנפוי סודרא. *Targ. Jonath.* So the Rabbins ordinarily uſe, סודרא על רישיה *the veil or covering of his head:* and in that ſenſe it is here taken, not with any relation to the etymology, as Nonnus conceived in thoſe words, ART. IV.

Θερμὸν ἔχων ἱδρῶτα καλυπτομένοιο προσώπου.

as if Lazarus had come ſweating out of his grave; but the only uſe, is being bound about the head, and covering the face, which Martialis calls ſudarium mortuorum. *Epiſt. ad Tholos, cap.* 1.

Pag. 337. (*h*)

Strabo obſerveth of Jeruſalem, that the ground about it ἐντὸς ἑξήκοντα σταδίων, was ὑπόκωφον, *for nine miles rocky underneath. Lib.* xvi. It is therefore no wonder that in a garden ſo near Jeruſalem there ſhould be found ground which was petroſa. It is ſaid therefore of Joſeph, that μνημεῖον ἐλατόμησεν ἐν τῇ πέτρᾳ· St. Matt. xxvii. 60. of the ſepulchre, that ἦν λελατομημένον ἐκ πέτρας, St. Mark xv. 46 and λαξευτὸν, St. Luke xxiii. 53. which ſignify no leſs than that it was cut out of a rock: and Nonnus makes a particular paraphraſe to that purpoſe of λαξευτὸν only:

——Ἦεν δ' ἐνὶ γείτονι κήπῳ
Τύμβος ἀδομήτοιο βαθυνομένης ἀπὸ πέτρης
Γλυπτὸς ὅλος νιότευκτος.——

Where

ART. IV. Where βαθυνόμενη signifies the excavation of the rock, and γλυπτὸς the manner by which that excavation was performed, by inciſion or exſculption. But Salmaſius hath invented another way, making the earth to be digged, and a ſepulchre built by art, of ſtone, within it. And this interpretation he endeavours to prove out of the text; firſt alleging that πέτρα ſignifies, in the writers of that age, a ſtone, not a rock, and therefore λελατομημένον ἐκ πέτρης is ἐκ λίθου, *made of ſtone:* otherwiſe the article would have been added, ἐκ τῆς πέτρας, if he meant the rock which was there. But this is ſoon anſwered; for in St. Matthew the article is expreſsly added, Ἐλατόμησεν ἐν τῇ πέτρᾳ. St. Matthew therefore underſtood it of that rock which was in the garden: and the reſt without queſtion underſtood the ſame. Again, he objects that λατομεῖν ſignifies not only lapides ex lapicidina cædere, but alſo polire et quadrare ad ædificandum; and λαξεύειν ſignifies the laſt only. Wherefore being it is ſaid not only λελατομημένον, which may be underſtood of building but alſo λαξευτὸν, which can be underſtood of no other; therefore he concludes that it was a vault built of ſquare ſtone within the ground. But there is no neceſſity of ſuch a preciſe ſenſe of λαξεύειν, which may be extended to any ſenſe of λατομεῖν (as Origen indifferently,—λατομητὸν ἢ λαξευτὸν μνημεῖον ἐν πέτρᾳ, *Cont. Celſ. lib.* ii.) and that, when it ſpeaks of a Jewiſh cuſtom, muſt be taken in that ſenſe which is moſt congruous to their cuſtom, and as they uſed the word. Now they rendered the word חצב by λατομεῖν, as 1 Kings v. 15. חצב בהר Λατόμων ἐν τῷ ὄρει. Iſa. li. 1. הביטו אל־צור חצבתם, Ἐμβλέψατε εἰς τὸν σίριὸν πέτραν, ἣν ἐλατομήσατε, *unde excliſi.* As therefore Deut. vi. 11. Λάκκους λελατομημένους οὓς οὐκ ἐξελατόμησας, ſo Iſa. xxii. 16. Ὅτι ἐλατόμησας σεαυτῷ ὧδε μνημεῖον—καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν: in both places λατομεῖν is nothing elſe but חצב, and there μνημεῖον λελατομημένον, in the language of the Jews, is to be taken in the ſame ſenſe with λάκκος λελατομημένος, that is,

digged

digged or hewn out of the ground. This is well expreſſed by Origen; Ἡ ταφὴ ἔχει τὴν καθαρότητα διὰ τὴν συμβολικὴν δηλουμένην ἐν τῷ ἀποτεθεῖσθαι αὐτὴν τὸ σῶμα ἐν μνημείῳ καινῷ ὑφεσῶτι, οὐκ ἐκ λογάδων λίθων οἰκοδομηθέντι, καὶ τὴν ἕνωσιν οὐ φυσικὴν ἔχοντι, ἀλλ' ἐν μιᾷ καὶ δι' ὅλων ἡνωμένῃ πέτρᾳ λατομητῇ καὶ λαξευτῇ. *Cont. Celſ. lib.* ii. And this cutting the ſepulchre out of the rock, rather than building it in the earth, is very material in the opinion of St. Jerom, who makes this obſervation on Matt. xxvii. In monumento novo, quod exciſum fuerat in petra, conditus eſt; ne ſi ex multis lapidibus ædificatum eſſet, ſuffoſſis tumuli fundamentis, ablatus furto diceretur; and gives this interpretation of the Prophet Iſaiah, Quod autem in ſepulchro ponendus eſſet, Prophetæ teſtimonium eſt dicentis, *Hic habitabit in exciſa ſpelunca petræ fortiſſimæ*; ſtatimque poſt duos verſiculos ſequitur, *Regem cum gloria videbitis.* Another uſe of the ſame ſuppoſition is made likewiſe by St. Ambroſe: Domini corpus tanquam per Apoſtolorum doctrinam infertur in vacuam et in novam requiem lapidis exciſi; ſcilicet in pectus duritiæ gentilis quodam doctrinæ opere exciſum Chriſtus inſertur, rude ſcilicet ac novum, et nullo antea ingreſſu timoris Dei pervium. *In Matth. cap.* 27. Thus was the ſepulchre prepared for the body: and when Joſeph had laid it there, προσεκύλισε λίθον μέγαν πρὸς τὴν θύραν, *he rolled a great ſtone to the door*, St. Matt. xxvii. 60. the laſt part of that ſolemnity. For this great ſtone was ſaid to be rolled, by reaſon of the bigneſs, as being not portable, (from whence aroſe the women's doubt, Mark xvi. 3. *Who ſhall roll us away the ſtone from the door of the ſepulchre?*) and that very properly, for it had its name from that rolling, being called conſtantly by the Jews, גולל or גוללא, from גלל *volvere.* הגולל אבן גדולה ורחבה שסותמים בה פי הקבר *Obadias de Bartenora.* כלמעלה מלשון וגללו את האבן

ART. IV.

Pag. 337. (c)

This hath been obſerved by the Jews themſelves, אסור

ART. IV. אסור לפתוח הקבר אחד שנסתם הגולל. *It is prohibited for any man to open the ſepulchre after it is ſhut with the rolled ſtone.*

Pag. 337. (*d*)

So they are ſtyled in the Scriptures, Joſeph, βαλευτὴς, and Nicodemus, ἄρχων: and theſe two powers ruled all them at Jeruſalem under the Romans. As appeared when Agrippa prevented a war by the ſudden raiſing of a tax: Εἰς δὲ τὰς κώμας οἵ τε ἄρχοντες καὶ οἱ βαλευταὶ μεριεῖς φόρους συνέλεγον. *Joſeph. de Bell. Jud. lib.* ii. *cap.* 29.

Pag. 338. (*e*)

Quicquid geſtum eſt in cruce Chriſti, in ſepultura, in reſurrectione tertio die, in aſcenſione in cœlum, et in ſede ad dextram Patris, ita geſtum eſt, ut his rebus, non myſtice tantum dictis, ſed etiam geſtis, configuraretur vita Chriſtiana quæ hic geritur. Nam propter ejus crucem dictum eſt, *Qui autem Jeſu Chriſti ſunt, carnem ſuam crucifixerunt cum vitiis et concupiſcentiis*; propter ſepulturam, *Conſepulti enim ſumus cum Chriſto per baptiſmum in mortem*; propter reſurrectionem, *Ut quemadmodum Chriſtus reſurrexit a mortuis per gloriam Patris, ita et nos in novitate vitæ ambulemus*; propter aſcenſionem in cœlum, ſedemque ad dextram Patris, *Si autem reſurrexiſtis cum Chriſto, quæ ſurſum ſunt quærite, ubi Chriſtus eſt ad dextram Dei ſedens. S. Auguſt. Enchirid. ad Laur. cap.* 53. And this was before obſerved by Origen; Τὰ συμβεβηκέναι ἀναδεδραμηκέναι τῷ Ἰησοῦ ἐκ τῆς ψιλῆς τῇ λέξει καὶ τῇ ἱστορίᾳ τὴν πᾶσαν ἔχει θεωρίαν τῆς ἀληθείας. Ἕκαστον γὰρ αὐτῶν καὶ σύμβολόν τινος εἶναι παρὰ τοῖς συνετωτέρον ἐντυγχάνοντι τῇ γραφῇ ἀποδείκνυται. Ὥσπερ οὖν τὸ σαρωθῆναι αὐτὸν ἔχει τὴν δηλουμένην ἀλήθειαν ἐν τῷ, Χριστῷ συνεσταύρωμαι, καὶ τῷ σημαινομένῳ ἐκ τοῦ, Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. καὶ ὁ θάνατος αὐτοῦ ἀναγκαῖος, διὰ τὸ, Ὃ γὰρ ἀπέθανεν, ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· καὶ διὰ τὸ τὸν δίκαιον λέγειν, Συμμορφούμενος τῷ θανάτῳ αὐτοῦ, καὶ τὸ, Εἰ γὰρ συνεπεφύκαμεν, καὶ συζήσομεν· οὕτω καὶ ἡ ταφὴ αὐτοῦ φθάνει ἐπὶ τοὺς συμμόρφους τῷ θανάτῳ αὐτοῦ,

καὶ

καὶ τὰς συσαυρωθέντας αὐτῷ καὶ συναποθανόντας, καθὸ καὶ τῷ Παύλῳ λέλεκται τὸ, Συνετάφημεν γὰρ αὐτῷ διὰ τῦ βαπτίσματος, καὶ συνανέςημεν αὐτῷ. *Cont. Celſ. lib.* ii. ART. IV.

Pag. 339. (*f*)

This appeareth by Macrobius, who lived in the time of Theodoſius junior, and teſtifieth thus much; Licet urendi corpora defunctorum uſus noſtro ſeculo nullus ſit, lectio tamen docet, eo tempore quo igni dari honor mortuis habebatur, &c. *Saturnal. lib.* vii. *cap.* 7. That this was done by the Chriſtians is certain, becauſe the Heathens anciently did object it to the Chriſtians, Inde videlicet et execrantur rogos, et damnant ignium ſepulturas. And the anſwer given to this objection was, Nec, ut creditis, ullum damnum ſepulturæ timemus, ſed veterem et meliorem conſuetudinem humandi frequentamus. *Minut. Fœl. in Octavio, cap.* 11. *et* 34. And Tertullian; Et hoc etiam in opinione quorundam eſt; propterea nec ignibus funerandum aiunt, parcentes ſuperfluo animæ. Alia eſt autem ratio pietatis iſtius, non reliquiis animæ adulatrix, ſed crudelitatis etiam corporis nomine averſatrix, quod et ipſum homo non utique mereatur pœnali exitu impendi. *De Anim. cap.* 51. At ego magis ridebo vulgus, tunc quoque, cum ipſos defunctos atrociſſime exurit, quos poſtmodum guloſiſſime nutrit, iiſdem ignibus et promerens et offendens. O pietatem, de crudelitate ludentem! ſacrificat, an inſultat, cum crematis cremat? *Idem, de Resur. Carn. cap.* 1.

Pag. 339. (*g*)

The Heathens objected it to the primitive Chriſtians; Reſervatis unguenta funeribus. *Minut. Fal. in Octavio, cap.* 12. And Tertullian confeſſeth it, Thura plane non eminus. Si Arabiæ queruntur, ſciant Sabæi pluris et cariores ſuas merces Chriſtianis ſepeliendis profligari, quam Diis fumigandis. *Apologet. cap.* 42. And ſpeaking of ſpices; Etiam hominibus ad pigmenta medicinalia, nobis quoque inſuper ad ſolatia ſepulturæ

ART. IV. sepulturæ usui sunt. *De Idololat. cap.* 11. So Clemens Alexandrinus; Μυρίζονται οἱ γὰρ νεκροί· and again, Λί γὰρ ὑπέρμετροι χρίσεις τῶν μύρων κηδείας, ἢ συμβιώσεως ἀποπνέασιν. *Pæd. lib.* ii. *cap.* 8.

Pag. 339. (*h*)

Ipse Dominus die tertio resurrecturus religiosæ mulieris bonum opus prædicat, prædicandumque commendat, quod unguentum pretiosum super membra ejus effuderit, atque hoc ad eum sepeliendum fecerit. Et laudabiliter commemorantur in Evangelio, qui corpus ejus de cruce acceptum diligenter atque honorifice tegendum sepeliendumque curarunt. Verum istæ authoritates non hoc admonent, quod insit ullus cadaveribus sensus: sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere significant, propter fidem resurrectionis astruendam. *S. August. de Civit. Dei, lib.* i. *cap.* 13.

Pag. 339. (*i*)

Οὐδὲν δὲ—λυπεῖ ἡμᾶς ἡδὲ τὸ ὑπὸ Ἡρακλείτου λεγόμενον, ὅπερ Κέλσος παρείληφεν, ὅτι νέκυες εἰσὶ κοπρίων ἐκβλητότεροι· καί τοιγε εἴποι τις ἂν καὶ περὶ τούτου, ὅτι τὰ μὲν κόπρια ἐκβλητά ἐστιν· οἱ δ' ἐξ ἀνθρώπου νέκυες διὰ τὴν ἐνοικήσασαν ψυχὴν, καὶ μάλιστα ἐὰν ᾖ ἀγαθοτέρα, οὐκ ἐκβλητοί. Κατὰ γὰρ τὰς ἀναστάσεις τῶν νόμων, μετὰ τῆς ἐνδεχομένης ὡς πρὸς τὰ τοιαῦτα τιμῆς, ταφῆς ἀξιοῦνται· ἵνα μὴ ὑβρίζωμεν τῇ δυνάμει τὴν ἐνοικήσασαν ψυχὴν, ἀποῤῥιπτοῦντες μετὰ τὸ ἐξελθεῖν ἐκείνην τὸ σῶμα, ὡς καὶ τὰ τῶν ἀτιμήτων σώματα. *Orig. cont. Celf. lib.* v.

——Νέμεσσᾶμαί γε μὲν ἥδε
Κλαίουσ', ὅτι κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
Τῇτό νυ καὶ γήρας οἷον οἰζυροῖσι βροτοῖσι,
Κήδεσθαί τε κομὴν, βαλέειν τ' ἀπὸ δάκρυα παρειῶν.
Od. δ'. v. 195.

Pag. 339. (*k*)

Nor yet do I think that we ought to neglect and cast away the bodies of the dead, and especially those of the righteous, which are the temples of the Holy Ghost, which dwelt in them and used them as instruments in the doing of righteousness; which bodies shall be raised again at the last day, and shall be glorified and enjoy everlasting life. Wherefore we ought not to neglect the bodies of the dead, but to bury them decently, according to the custom of the country where we live, so far as we are able, without ostentation or superfluous charges. Nor do I think that we ought to neglect the burial of the dead, because the soul, when it departs from the body, is not defiled by the dead body, as the Jews imagine, but rather is purified by the separation from it

fidelium, quibus tanquam organis et vasis ad omnia bona opera Sanctus usus est Spiritus. Si enim paterna vestis et annulus, ac si quid hujusmodi, tanto charius est posteris, quanto erga parentes major exstitit affectus; nullo modo ipsa spernenda sunt corpora, quæ utique multo familiarius atque conjunctius quam quælibet indumenta gestamus. Hæc enim non ad ornamentum vel adjutorium, quod adhibetur extrinsecus, sed ad ipsam naturam hominis, pertinent. *S. August. de Civit. Dei, lib.* i. *cap.* 13. Ταῦτα τελέσας ὁ ἱεράρχης, ἀποτίθησιν ἐν οἴκῳ τιμίῳ τὸ σῶμα, μεθ' ἑτέρων ὁμοταγῶν ἱερῶν σωμάτων. Εἰ γὰρ ἐν ψυχῇ καὶ σώματι τὴν θεοφιλῆ ζωὴν ὁ κεκοιμημένος ἐβίῳ, τίμιον ἔσται· μετὰ τῆς ὁσίας ψυχῆς καὶ τὸ συναθλῆσαν αὐτῇ σῶμα κατὰ τοὺς ἱεροὺς ἱδρῶτας, ἔνθεν ἡ θεία δικαιοσύνη μετὰ τοῦ σφετέρου σώματος αὐτῇ δωρεῖται τὰς ἀμοιβαίας λήξεις, ὡς ὁμοπορεύτῳ καὶ συμμετόχῳ τῆς ὁσίας ἢ τῆς ἐναντίας ζωῆς. *Dionys. Eccl. Hierarch. cap.* 7. Propter patrem militiam Christi deseram, cui sepulturam Christi causa non debeo, quam etiam omnibus ejus causa debeo? *S. Hieron. Epist. ad Heliodor. de Laude Vit. Solitar. cap.* 3.

Pag. 340. (*l*)

This was observed by Julian the Apostate, who, writing to an idolatrous High Priest, puts him in mind of those things by which he thought the Christians gained upon the world, and recommends them to the practice of the heathen priests. Of these he reckons three; the gravity of their carriage, their kindness to strangers, and their care for the burial of the dead. Τί οὖν ἡμεῖς οἰόμεθα ταῦτα ἀρκεῖν, οὐδ' ἀποβλέπομεν ὃ μάλιστα τὴν ἀθεότητα (so he calls Christianity, because they rejected all the Heathen Gods) συνηύξησεν, ἡ περὶ τοὺς ξένους φιλανθρωπία, καὶ περὶ τὰς ταφὰς τῶν νεκρῶν προμήθεια, καὶ ἡ πεπλασμένη σεμνότης κατὰ τὸν βίον; ὧν ἕκαστον οἴομαι χρῆναι παρ' ἡμῶν ἀληθῶς ἐπιτηδευεσθαι. *Epist.* 49. *ad Arsacium.* And as Julian observed the care of burial as a great encouragement to the Heathens to turn Christians, so Gregory Nazianzen did observe the

ART. IV. the ſame to the great diſhonour of the Apoſtate, comparing his funeral with his predeceſſors. Ὁ μὲν γὰρ (that is Conſtantius) παραπέμπεται πανδήμοις εὐφημίαις τε καὶ πομπαῖς, καὶ τούτοις δὲ τοῖς ἡμετέροις σεμνοῖς, ᾠδαῖς πανυύχοις καὶ δαδιεχίαις, αἷς Χριϛιανοὶ τιμῶν μετάϛασιν εὐϛεβῆ νομίζομεν· καὶ γίνεται πανήγυρις μετὰ πάθους, ἡ ἐκκομιδὴ τὲ σώματος. But as for Julian, Μῖμοι γελοίων ἦγον αὐτὸν, καὶ τοῖς ἀπὸ τῆς σκηνῆς αἴϛχεσιν ἐπομπεύετο—ἕως ἡ Ταρσέων αὐτὸν ὑποδέχεται πόλις——ἔνθα δὲ οἱ τέμενος ἄτιμον, καὶ τάφος ἐξάγιϛος, καὶ ναὸς ἀπόπτυϛος, καὶ ἀθέατος εὐϛεβῶν ὄψεσι. *Orat. in Julian.* 2.

ARTICLE

ARTICLE V.

He deſcended into hell: the third day he roſe again from the dead.

Pag. 341. (*m*)

FIRST, it is to be obſerved, that the Deſcent into Hell was not in the ancient Creeds or rules of Faith. Some tell us that it was not in the Confeſſion of Ignatius, *Epiſt. ad Magneſ.* But indeed there is no Confeſſion of Faith in that Epiſtle; for what is read there was thruſt in out of Clemens's Conſtitutions. In like manner, in vain is it objected that it was omitted by Polycarp, Clemens Romanus, and Juſtin Martyr, becauſe they have not pretended any rule of Faith or Creed of their times. But that which is material in this cauſe, it is not to be found in the rules of Faith delivered by Irenæus, *lib.* i. *cap.* 2. by Origen, *lib.* περὶ ἀρχῶν, *in Proœm.* or by Tertullian, *Adv. Prax. cap.* 2. *De Virg. veland. cap.* 1. *De Præſcr. adv. Hæret. cap.* 13. It is not expreſſed in thoſe Creeds which were made by the Councils as larger explications of the Apoſtles' Creed: not in the Nicene or Conſtantinopolitan, not in that of Epheſus or Chalcedon; not in thoſe Confeſſions made at Sardica, Antioch, Seleucia, Sirmium, &c. It is not mentioned in ſeveral Confeſſions of Faith delivered by particular perſons: not in that of Euſebius Cæſarienſis, preſented to the Council of Nice, *Theodoret. Hiſt. Eccleſ. lib.* i. *cap.* 12. not in that of Marcellus Biſhop of Ancyra, delivered to Pope Julius, *S. Epiphan. Hæreſ.* lxxii. §. 10. not in that of Arius and Euzoius, preſented to Conſtantine, *Socrat. Hiſt. Eccleſ. lib.* i. *cap.* 26. not in that of Acacius Biſhop of Cæſarea, delivered in to the Synod of Seleucia,

ART. V. leucia, *Socrat. lib.* ii. *cap.* 40. not in that of Euſtathius, Theophilus and Silvanus, ſent to Liberius, *Socrat. lib.* iv. *cap.* 12. There is no mention of it in the Creed of St. Baſil, *Tract. de Fide in Aſceticis*; in the Creed of St. Epiphanius, *in Ancorato*, §. 120. Gelaſius, Damaſus, Macarius, &c. It is not in the Creed expounded by St. Cyril (though ſome have produced that Creed to prove it); it is not in the Creed expounded by St. Auguſtin, *De Fide et Symbolo*; not in that *De Symbolo ad Catechumenos*, attributed to St. Auguſtin; not in that which is expounded by Maximus Taurinenſis, nor in that ſo often interpreted by Petrus Chryſologus; nor in that of the Church of Antioch, delivered by Caſſianus, *De Incarn. lib.* vi. neither is it to be ſeen in the MSS Creeds ſet forth by the learned Archbiſhop of Armagh. Indeed it is affirmed by Ruffinus, that in his time it was neither in the Roman nor the Oriental Creeds; Sciendum ſane eſt, quod in Eccleſiæ Romanæ Symbolo non habetur additum, *deſcendit ad Inferna*; ſed neque in Orientis Eccleſiis habetur hic ſermo. *Ruffin. in Symb.* It is certain therefore (nor can we diſprove it by any acknowledged evidence of antiquity) that the article of the Deſcent into Hell was not in the Roman or any of the Oriental Creeds.

Pag. 341. (*n*)

That the Deſcent into Hell came afterwards into the Roman Creed appeareth, not only becauſe we find it there of late, but becauſe we find it often in the Latin Church many ages ſince: as in that produced by Etherius againſt Elipandus in the year 785, in the 115th Sermon *de Tempore*, falſely aſcribed to St. Auguſtin, where it is attributed to St. Thomas the Apoſtle; in the Expoſition of the Creed falſely aſcribed to St. Chryſoſtom.

Pag. 341. (*o*)

As in the Creed attributed to St. Athanaſius, which

which though we cannot ſay was his, yet we know was extant about the year 600, by the epiſtle of Iſidorus Hiſpalenſis *ad Claudium Ducem.* It was alſo inſerted into the Creed of the Council of Ariminum, *Socrat. Hiſt. Eccleſ. lib.* ii. *cap.* 37 and of the fourth Council of Toledo, held in the year 633; and of the ſixteenth Council of the ſame Toledo, held in the year 693. ART. V.

Pag. 341. (*p*)

Quis niſi infidelis negaverit fuiſſe apud Inferos Chriſtum? *S. Auguſt. Epiſt.* xcix. *cap.* 2.

Pag. 341. (*q*)

Nam corpus uſque ad reſurrectionem in ſepulchro jacuit, Spiritus ab illo emiſſus cum ſpiritibus qui in carcere ſive in Inferno detinebantur, fuit, illiſque prædicavit, ut teſtatur Petri locus, &c. *Articuli an.* 1552. Which place was alſo made uſe of in the Expoſition of the Creed contained in the Catechiſm ſet forth by the authority of King Edward, in the ſeventh year of his reign.

Pag. 342. (*r*)

Deſcendit in Inferna, or ad Inferna, is the general writing in the ancient MSS; as the learned Archbiſhop teſtifieth of thoſe in the Benedictine and Cottonian Libraries; to which I may add thoſe in the Library at Weſtminſter: we ſee the ſame likewiſe in that of Elipandus, Deſcendit ad Inferna. Which words are ſo recited in the Creed delivered in the Catechiſm ſet forth by the authority of Edward VI. *An. Dom.* 1553.

Pag. 342. (*s*)

So the ancient MSS in Bennet-College Library, κατελθόντα εἰς τὰ κατώτατα· and the Confeſſion made at Sirmium, εἰς τὰ καταχθόνια κατελθοντα. Since that it is Deſcendit ad Inferos, and κατελθόντα εἰς ἅδου, or Deſcendit ad Infernum, as Venantius Fortunatus. *Ex-*

ART. V. *poſ. in Symb.* For τὰ κατώτατα is a fit interpretation, if we take *Inferna* according to the vulgar etymology; as St. Auguſtin, *Inferi* eo quod infra ſint, Latine appellantur, *De Gen. ad lit. lib.* xii. *cap.* 34. or as Nonius Marcellus, *Infernum* ab imo dictum, unde *Inferi*, quibus inferius nihil. *Cap.* i. §. 221. Again, *Inferna* may well be tranſlated ἅδης, if it be taken according to the true origination, which is from the Greek ἔνεροι, with the Æolick digamma, from which dialect moſt of the Latin language came, Ϝένερoι, *Inferi.* Now ἔνερoι, according to the Greek compoſition, is nothing elſe but ὑποχθόνιοι· Ἔνερoι, οἱ νεκροὶ, ἀπὸ τῦ ἐν τῇ ἔρᾳ κεῖσθαι, ὅ ἐϛιν, ἐν τῇ γῇ· *Etym.* and Suidas, Ἐνέροις, νεκροῖς, ἀπὸ τῦ ἐν τῇ ἔρᾳ κεῖσθαι. Ἔρα is anciently the earth, from whence ἔραζε, χαμᾶζε, *to the earth:* ἔνερoι then are in the earth, as they ſuppoſed the manes or ſpirits of the dead to be: from whence Homer,

———Ἀΐδης ἐνέροισιν ἀνάσσων, Ἰλ. ο'. *v.* 188.

of Pluto; and Heſiod,

Τρίσσ' Ἀΐδης ἐνέροισι καταφθιμένοισιν ἀνάσσων·
Θεογ. *v.* 849.

and in imitation of them Æſchylus,

Γῆτε καὶ Ἑρμῆ, βασιλεῦϛ τ' ἐνέρων,
Πέμψατ' ἐνερθεν ψυχὰν εἰς φάος. *Perſ. v.* 631.

Thus ἔνερoι are thoſe which Æſchylus elſewhere calls τὰϛ γᾶϛ νέρθεν and τὰϛ γῆϛ ἔνερθεν. And as ἔνερoι, *the ſouls of the dead in the earth*, ſo are *Inferi* in the firſt acception, that is, *Manes.* Pomponius Mela, Augylæ manes tantum Deos putant; *De Situ Orb. lib.* i. *cap.* 9. which Pliny delivers thus, Augylæ Inferos tantum colunt, *Hiſt. Nat. lib.* v. *cap.* 8. and Solinus, Augylæ vero ſolos colunt Inferos. *Polyhiſt. cap.* 44. *Inferi* were then firſt ἔνερoι, *the ſouls of men in the earth:* and as *manes* is not only put for the ſouls below, but alſo for the place, as in the poet;

———Maneſque profundi,
Virg. Georg. i. *v.* 243.

and

and ART. V.

—Hæc manes veniat mihi fama ſub imos;

Æneid. iv. *v.* 387.

ſo *Inferi* is moſt frequently uſed for the place under ground where the ſouls departed are, and the *Inferna* muſt then be thoſe regions in which they take up their habitations. And ſo Deſcendit ad Inferna, κατῆλθεν εἰς ᾅδου, and Deſcendit ad Inferos, are the ſame.

Pag. 343. (*t*)

So are the words cited in Ruffinus, Crucifixus ſub Pontio Pilato, deſcendit in Inferna. And his obſervation upon them is this; Sciendum ſane eſt, quod in Eccleſiæ Romanæ Symbolo non habetur additum, *Deſcendit ad Inferna*; ſed neque in Orientis Eccleſiis habetur hic ſermo: vis tamen verbi eadem videtur eſſe in eo quod ſepultus eſt. *Expoſ. Symb.* The ſame may alſo be obſerved in the Athanaſian Creed, which has the Deſcent, but not the Sepulture; *Who ſuffered for our ſalvation, deſcended into Hell, roſe again the third day from the dead.* Nor is this only obſervable in theſe two, but alſo in the Creed made at Sirmium, and produced at Ariminum, in which the words run thus, Σταυρωθέντα, καὶ παθόντα, καὶ ἀποθανόντα, καὶ εἰς τὰ καταχθόνια κατελθόντα. Where though the Deſcent be expreſſed, and the Burial be not mentioned, it is moſt certain, thoſe men which made it (heretics indeed, but not in this) did not underſtand his Burial by that Deſcent: and that appears by addition of the following words; Εἰς τὰ καταχθόνια κατελθόντα, καὶ τὰ ἐκεῖσε οἰκονομήσαντα, ὃν πυλωροὶ ᾅδα ἰδόντες ἔτρεμον. For he did not diſpoſe and order things below by his body in the grave, nor could the keepers of the gates of Hell be affrighted with any ſight of his corpſe lying in the ſepulchre.

Pag. 343. (*u*)

For having produced many places of Scripture to prove the circumſtances of our Saviour's death, and

ART. V. having cited thoſe particularly which did belong unto his Burial, he paſſes farther to his Deſcent, in theſe words; Sed et quod in Infernum deſcendit, evidenter prænunciatur in Pſalmis, ubi dicit, *Et in pulverem mortis deduxiſti me*; et iterum, *Quæ utilitas in ſanguine meo dum deſcendo in corruptionem?* et iterum, *Deſcendiſti in limum profundi, et non eſt ſubſtantia.* Sed et Matthæus dicit, *Tu es qui venturus eſt, an alium exſpectamus?* Unde et Petrus dixit, *Quia Chriſtus mortificatus carne, vivificatus autem ſpiritu. In ipſo*, ait, *et eis qui in carcere incluſi erant in diebus Noe:* in quo etiam quid operis egerit in Inferno declaratur. Sed et ipſe Dominus per Prophetam dicit tanquam de futuro, *Quia non derelinques animam meam in Inferno, nec dabis ſanctum tuum videre corruptionem:* quod rurſus prophetice nihilominus oſtendit impletum, cum dicit, *Domine, eduxiſti ab Inferno animam meam, ſalvaſti me a deſcendentibus in lacum.* Whence it appeareth, that though Ruffinus thought that the ſenſe of *deſcendit ad Inferna* was expreſſed in *ſepultus eſt*; yet he did diſtinguiſh the doctrine of Chriſt's deſcent into Hell from that of his burial.

Pag. 344. (*x*)

For the firſt expreſſion which we find in Ruffinus, Deſcendit in Inferna, comes moſt near to this quotation; eſpecially if we take the ancient Greek tranſlation of it: κατελθόντα εἰς τὰ κατώτατα. For if we conſider that κατώτερα may well have the ſignification of the ſuperlative, eſpecially being the LXX hath ſo tranſlated Pſalm lxiii. 9. Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς· and Pſalm cxxxix. 15. Καὶ ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτω τῆς γῆς, what can be nearer than theſe two, κατελθὼν εἰς τὰ κατώτατα, and καταβὰς εἰς τὰ κατώτατα; or theſe two, κατελθόντα εἰς τὰ καταχθόνια, and καταβάντα εἰς τὰ κατώτερα μέρη τῆς γῆς;

Pag. 344. (*y*)

This appeareth by their quotation of this place to prove,

prove, or expreſs, the Deſcent into Hell, as St. Irenæus does, *lib.* v. *cap.* 31. Origen, *Homil.* 35. *in Matt.* St. Athanaſius, *Epiſt. ad Epictetum*, St. Hilary, *in Pſal.* lxvii. St. Jerom upon the place; Inferiora autem terræ Infernus accipitur, ad quem Dominus noſter Salvatorque deſcendit. So alſo the Commentary attributed to St. Ambroſe, and St. Hilary; Si itaque hæc omnia Chriſtus unus eſt, neque alius eſt Chriſtus mortuus, alius ſepultus, aut alius deſcendens ad Inferna, et alius aſcendens in cœlos, ſecundum illud Apoſtoli, *Aſcendit autem quid eſt*, &c. *De Trin. lib.* x. *cap.* 65. ART. V.

Pag. 345. (z)

As Hermes, *lib.* iii. *Simil.* 9. St. Irenæus, *lib.* iv. *cap.* 45. St. Clemens Alexandrinus, *Strom. lib.* vi. Origen, *Homil.* 35. *in Matt.* St Athanaſius, *Cont. Apoll. lib.* ii. *et Epiſt. ad Epictetum.* St. Epiphanius, *Hæreſ.* lxxvii. §. 7. St. Cyril, *De recta fide ad Theodoſium. In Joan. lib.* xii. *cap.* 36. *Orat. Paſch. et alibi ſæpius. Author Com. Ambroſ. aſcript. ad Rom.* 10. *Ruffin. in Symb.*

Pag. 345. (a)

For in his anſwer to Euodius he thus begins; Quæſtio, quam mihi propoſuiſti ex Epiſtola Apoſtoli Petri, ſolet nos, ut te latere non arbitror, vehementiſſime commovere, quomodo illa verba accipienda ſint tanquam de Inferis dicta. Replico ergo tibi eandem quæſtionem, ut, ſive ipſe potueris, ſive aliquem qui poſſit inveneris, auferas de illa atque finias dubitationem meam. Then ſetting down in order all the difficulties which occurred at that time in the expoſition of the Deſcent into Hell, he concludes with an expoſition of another nature: Conſidera tamen, ne forte totum illud quod de concluſis in carcere ſpiritibus, qui in diebus Noe non crediderant, Petrus Apoſtolus dicit, omnino ad Inferos non pertineat, ſed ad illa potius tempora, quorum formam ad hæc tempora tranſtulit. *Epiſt.* xcix. *cap.* 1. *et* 5.

ART. V.

Pag. 346. (*b*)

Quid eſt enim quod *vivificatus eſt ſpiritu*, niſi quod eadem caro, qua ſola fuerat mortificatus, vivificante ſpiritu reſurrexit? Nam quod fuerat anima mortificatus Jeſus, hoc eſt, eo ſpiritu qui hominis eſt, quis audeat dicere? cum mors animæ non ſit niſi peccatum, a quo ille omnino immunis fuit, cum pro nobis carne mortificaretur.—Certe anima Chriſti non ſolum immortalis ſecundum cæterarum naturam, ſed etiam nullo mortificata peccato vel damnatione punita eſt; quibus duabus cauſis mors animæ intelligi poteſt; et ideo non ſecundum ipſam dici potuit, Chriſtus *vivificatus ſpiritu*. In ea re quippe vivificatus eſt, in qua fuerat mortificatus: ergo de carne dictum eſt. Ipſa enim revixit anima redeunte, quia ipſa erat mortua anima recedente. *Mortificatus* ergo *carne* dictus eſt, quia ſecundum ſolam carnem mortuus eſt; *vivificatus* autem *ſpiritu*, quia illo ſpiritu operante in quo ad quos (*lege* eos) veniebat et prædicabat, etiam ipſa caro vivificata ſurrexit, in qua modo ad homines venit. *S. Auguſt. Epiſt.* xcix. *cap.* 6. *et* 7.

Pag. 347. (*c*)

Dominum quidem carne mortificatum veniſſe in Infernum ſatis conſtat. Neque enim contradici poteſt vel prophetiæ quæ dixit, *Quoniam non derelinques animam meam in Inferno*; quod ne aliter quiſquam ſapere auderet, in Actibus Apoſtolorum idem Petrus exponit; vel ejuſdem Petri illis verbis quibus eum aſſerit *ſolviſſe Inferni dolores, in quibus impoſſibile erat eum teneri*. Quis ergo niſi infidelis negaverit fuiſſe apud Inferos Chriſtum? *Epiſt.* xcix. *cap.* 2.

Pag. 347. (*d*)

Cum Articulus ſit, Chriſtum ad Inferos deſcendiſſe, et non poſſit intelligi ratione Divinitatis, ſecundum quam eſt ubique; nec ratione corporis, ſecundum quod fuit in ſepulchro, reſtat quod intelligatur ratione animæ: quo ſuppoſito, videndum eſt qualiter

qualiter anima Chriſti deſcendit ad Infernum. *Durand. Com. in Sentent. Theol. lib.* iii. *diſt.* 22. *q.* 3. ART. V.

Pag. 348. (*e*)

Si [Chriſtus] ad Inferos deſcendiſſe dicitur, nihil mirum eſt, cum eam mortem pertulerit quæ ſceleratis ab irato Deo infligitur; which he expreſſeth preſently in another phraſe,—diros in anima cruciatus damnati ac perditi hominis pertulerit. *Calvin. Inſtit. lib.* ii. *cap.* 16. §. 10.

Pag. 349. (*f*)

Quid igitur? Chriſtus perſona ſua ſecundum humanitatem, pœnam gehennalem nobis debitam paſſus eſt, anima principaliter, corpore ſecundario, utroque cauſaliter ad merendum, ad nos ſuo ipſius merito liberandos. *Parkerus de Deſcenſu, lib.* iii. §. 48. *Et ſtatim*, §. 49. Deſcendiſſe namque Servatorem, modo ſupra memorato, ad Haden mortis gehennalis, innumeris patet argumentis.

Pag. 351. (*g*)

The Hebrew word is נפש, and the Greek ψυχὴ, לא תעזב נפשי לשאול Οὐκ ἐγκαταλείψεις τὴν ψυχήν μα εἰς ᾅδην. Pſal. xvi. 10. But both נפש and ψυχὴ, are uſed for the body of a dead man, Num. vi. 6. and it is ſo tranſlated; for Moſes, ſpeaking there of a Nazarite, gives this law, *All the days that he ſeparateth himſelf unto the Lord he ſhall come at no dead body*; in the original, על נפש מת לא יבא, and in the LXX, Ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐ εἰσελεύσεται. In the ſame manner the law for the High Prieſt, Lev. xxi. 11. *Neither ſhall he go in to any dead body*, ועל כל נפשת מת לא יבא, Καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐ εἰσελεύσεται. And the general law, Lev. xxii. 4. *And whoſo toucheth any thing that is unclean by the dead*, והנוגע בכל טמא נפש Καὶ ὁ ἁπτόμενος πάσης ἀκαθαρσίας ψυχῆς. Which is farther cleared by that of Num. xix. 11. *He that toucheth the dead body of any man*, *Qui tetigerit cadaver hominis*;

ART. V. *minis*; and v. 13. *Whoſoever toucheth the dead body of any man that is dead, Omnis qui tetigerit humanæ animæ morticinum.* Therefore the נפש and ψυχὴ in Lev. xxix. 4. do ſignify the *cadaver* or *morticinum*; as alſo Num. v. 2. *Whoſoever is defiled by the dead* כל טמא לנפש, Πάντα ἀκάθαρτον ἐπὶ ψυχῇ, *Pollutum ſuper mortuo.* And נפש טמא Ἀκάθαρτος ἐπὶ ψυχῇ, Hag. ii. 13. is rightly tranſlated, *One that is unclean by a dead body.* Thus ſeveral times נפש and ψυχὴ are taken for the body of a dead man; that body which polluted a man under the Law by the touch thereof. And Maimonides hath obſerved, that there is no pollution from the body till the ſoul be departed. Therefore נפש and ψυχὴ did ſignify the body after the ſeparation of the ſoul. And this was anciently obſerved by St. Auguſtin, that the *ſoul* may be taken for the body only. Animæ nomine corpus ſolum poſſe ſignificari, modo quodam locutionis oſtenditur, quo ſignificatur per id quod continetur illud quod continet; ſicut ait quidam, *Vina coronant*, cum coronarentur vaſa vinaria; vinum enim continetur, et vas continet. Sicut ergo appellamus eccleſiam baſilicam, qua continetur populus, qui vere appellatur eccleſia, ut nomine eccleſiæ, id eſt, populi qui continetur, ſignificemus locum qui continet: ita quod animæ corporibus continentur, intelligi corpora filiorum per nominatas animas poſſunt. Sic enim melius accipitur etiam illud, quod Lex inquinari dicit eum qui intraverit ſuper animam mortuam, hoc eſt, ſuper defuncti cadaver; ut nomine animæ mortuæ mortuum corpus intelligatur, quod animam continebat; quia et abſente populo, id eſt eccleſia, locus tamen ille nihilominus eccleſia nuncupatur. *Epiſt.* clvii. *ad Optatum, de Animarum Origine. cap.* 5.

Pag. 352. (*h*)

The Hebrew word is שאול, the Greek, ᾅδης. כי לא תעזב נפשי לשאול, Ὅτι οὐκ ἐγκαταλείψεις ψ χην μου εἰς ᾅδην (or εἰς ᾅδου, as it is read in the Acts and in the Pſalms,

Pſalms, alſo by the ancient MS at St. James's). And theſe generally run together, and ſometimes ſignify no more than the grave, as Gen. xxxvii. 35. where Jacob, thinking that his ſon Joſeph had been dead, breaks out into this ſad expreſſion, כי ארד אל בני אבל שאלה, Ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου, which we tranſlate, *For I will go down into the grave unto my ſon mourning*, upon the authority of the ancient Targums. For although that of Onkelos keep the original word, לשאול, yet the Jeruſalem Targum and that of Jonathan render it לבי קבורתא, *in domum ſepulchri*; and the Perſian Targum, to the ſame purpoſe, בגור; as alſo the Arabic tranſlation, *Imo deſcendam ad pulverem mœſtus de filio meo*. So Gen. xlii. 38. והירדתם את שבתי ביגון שאולה, Καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου· which we tranſlate, *Then ſhall ye bring down my grey hairs with ſorrow to the grave*: where the Jeruſalem Targum and that of Jonathan have it again לבי קבורתא; and the Perſian again בגור *in ſepulchrum*; the Arabic אלי אלתרי *ad pulverem*, or *ad terram*. And it is obſerved by the Jewiſh Commentators, that thoſe Chriſtians are miſtaken who interpret thoſe words ſpoken by Jacob, *I will go down into Sheol*, of Hell; declaring that *Sheol* there is nothing elſe but the grave.

ART. V.

Pag. 353. (*i*)

Ruffinus, who firſt mentioned this Article, did interpret it of the Grave; as we have already obſerved; but yet he did believe a deſcent diſtinct from that, in the Expoſition of the Creed: Sed et quod in Infernum deſcendit, evidenter prænunciatur in Pſalmis &c. and then citing that of St. Peter, Unde et Petrus dixit, *Quia Chriſtus mortificatus carne, vivificatus autem ſpiritu. In ipſo* (ait) *eis qui in carcere incluſi erant deſcendit ſpiritibus prædicare, qui increduli fuere in diebus Noe*, in quo etiam quid operis egerit in Inferno declaratur, as we before more largely cited the ſame place.

Pag.

ART. V.

Pag. 353. (*k*)

I ſhewed before, that in the Creed made at Sirmium there was the Deſcent mentioned, and the Burial omitted, and yet that Deſcent was ſo expreſſed that it could not be taken for the Burial: beſides now I add, that it was made by the Arians, who in few years before had given in another Creed, in which both the Burial and the Deſcent were mentioned; as that of Nice in Thracia, Ἀποθανόντα, καὶ ταφέντα, καὶ εἰς τὰ καταχθόνια κατελθόντα, ὃν αὐτὸς ὁ ᾅδης ἐτρόμασε. *Theodoret. Hiſt. Eccleſ. lib.* ii. *cap.* 21. and not long after gave in another at Conſtantinople to the ſame purpoſe, Σταυρωθέντα, καὶ ἀποθανόντα, καὶ ταφέντα, καὶ εἰς τὰ καταχθόνια κατελθόντα, ὅν τινα καὶ αὐτὸς ὁ ᾅδης ἔπτηξεν. *Socrat. Hiſt. Eccleſ. lib.* ii. *cap.* 41.

Pag. 354. (*l*)

The opinion of the ancient Greeks in this caſe is excellently expreſſed by Tertullian, who ſhews three kinds of men to be thought not to deſcend ad Inferos when they die; the firſt Inſepulti, the ſecond Aori, the third Biæothanati. Creditum eſt, inſepultos non ante ad Inferos redigi quam juſta percepperint. *De Anim. cap.* 56. Aiunt et immatura morte præventas eouſque vagari iſthic, donec reliquatio compleatur ætatis, quacum pervixiſſent ſi non intempeſtive obiiſſent. *Ibid.* Proinde nec extorres Inferum habebuntur, quas vi ereptas arbitrantur, præcipue per atrocitates ſuppliciorum; crucis dico et ſecuris, et gladii, et feræ. *Ibid.* The ſouls then of thoſe whoſe bodies were unburied were thought to be kept out of Hades till their funerals were performed, and the ſouls of them who died an untimely or a violent death, were kept from the ſame place until the time of their natural death ſhould come. This he farther expreſſes in the terms of the Magicians, whoſe art was converſant about the ſouls departed. Aut optimum eſt hic retineri ſecundum ahoros (i. e. ἀώρους); aut peſſimum, ſecundum biothanatos

thanatos (βιαιοθανάτας), ut ipſis jam vocabulis utar, quibus auctrix opinionum iſtarum Magica ſonat, Hoſtanes, et Typhon, et Dardanus, et Damigeron, et Nectabis, et Bernice. Publica jam literatura eſt, quæ animas etiam juſta ætate ſopitas, etiam proba morte disjunctas, etiam prompta humatione diſpunctas, evocaturam ſe ab Inferum incolatu pollicetur. *Cap.* 57. Of that of the Inſepulti, he produceth the example of Patroclus: Secundum Homericum Patroclum funus in ſomnis de Achille flagitantem, quod non alias adire portas Inferum poſſet, arcentibus eum longe animabus ſepultorum. *Cap.* 56. The place he intended is that, Ἰλ. ψ'. *v.* 72. ART. V.

Θάπτε με ὅτι τάχιστα, πύλας Ἀΐδαο περήσω.
Τηλέ με εἴργουσιν ψυχαὶ, εἴδωλα καμόντων,
Οὐδέ μέ πως μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν.

In the ſame manner he deſcribes Elpenor;

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου·
Οὐ γάρ πω ετέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

Ὀδ. λ'. *v.* 51.

Where it is the obſervation of Euſtathius, Ὅτι δόξα ἦν τοῖς Ἕλλησι, τὰς τῶν ἀθαπτων ψυχὰς μὴ ἀνομίγνυσθαι ταῖς λοιπαῖς. And the ſame Euſtathius obſerves an extraordinary accurateneſs in that queſtion of Penelope concerning Ulyſſes, upon the ſame ground;

Εἶπε ἔτι ζώει, καὶ ὁρᾷ φάος ἠελίοιο,
Ἦ ἤδη τεθνήκει, καὶ εἰν Ἀΐδαο δόμοισι.

Ὀδ. τ'. *v.* 831.

Τὸ δὲ, καὶ ὁρᾷ φῶς ἡλίου, δι' ὀρθότητα ἐννοίας κεῖται· ὡς δυνατὸν ὂν ζῆν μὲν, μὴ βλέπειν δέ. Οὕτω δὲ καὶ τὸ, εἰν Ἀΐδαο δόμοισι, πρὸς ἀκρίβειαν λόγου ἐῤῥέθη· κατὰ γὰρ τὸν ἐν τοῖς ἑξῆς δηλοθησόμενον Ἰλιονικὸν μῦθον, ὁ πᾶς τεθνηκὼς, καὶ ἐν Ἅδου γίνεται, εἰ μὴ καὶ ταφὰ δοθῇ, καθὰ καὶ ὁ τῆς Εὐριπίδου ἐμφαίνει Πολύδωρος ... τὸ, ἦ ἤδη τέθνηκε, καὶ εἰν Ἀΐδαο δόμοισιν ἀντὶ τοῦ, ἦ ἤδη τεθνηκε, καὶ τέθαπται. It is here very obſervable, that, according to the opinion of the Greeks, to be dead is one thing, and to be in Hades is another: and that every one which died

ART. V. died was not in Hades, Οὐ πᾶς τεθνηκὼς καὶ ἐν ἅιδε γίνεται, as Euſtathius ſpeaks. Legimus præterea in ſexto inſepultorum animas vagas eſſe, *Serv. Com. in Æneid.* iii. *v.* 68. The place which he intended I ſuppoſe is this,

Hæc omnis, quam cernis, inops inhumataque turba eſt;
Portitor ille, Charon; hi, quos vehit unda, ſepulti,
Nec ripas datur horrendas nec rauca fluenta
Tranſportare prius, quam ſedibus oſſa quierunt.
Centum errant annos, volitantque hæc littora circum. *Virg. Æneid.* vi. *v.* 325.

Thus he is to be underſtood in the deſcription of the funeral of Polydorus;

Ergo inſtauramus Polydoro funus, et ingens
Aggeritur tumulo tellus ——————
——————animamque ſepulchro
Condimus——————. *Æneid.* iii. *v.* 62.

Not that *anima* does there ſignify the body, as ſome have obſerved; but that the ſoul of Polydorus was then in reſt when his body had received funeral rites, as Servius, Legimus præterea in ſexto inſepultorum animas vagas eſſe; et hinc conſtat non legitime ſepultum fuiſſe. Rite ergo, reddita legitima ſepultura, redit anima ad quietem ſepulchri, ſaith Servius; or rather, in the ſenſe of Virgil, ad quietem Inferni, according to the petition of Palinurus,

Sedibus ut ſaltem placidis in morte quieſcam.
Æneid. vi. *v.* 371.

And that the ſoul of Polydorus was ſo wandering about the place where his body lay unburied, appeareth out of Euripides in Hecuba, where he ſpeaketh thus,

——————Νυν ὑπὲρ μητρὸς φίλης
Ἑκάβης αἴσσω, σωμ' ἐρημώσας ἐμὸν,
Τριταῖον ἤδη φεύγος αἰωρούμενος· *v.* 30.

And

And in the Troades of the ſame poet this ἄλη, or erratio vagabunda inſepultorum, is acknowledged by the Chorus in theſe words, ART. V.

Ὦ φίλος, ὦ πόσι μοι,
Σὺ μὲν φθίμενος ἀλαίνεις
Ἄθαπτος, ἄνιδρος. *v.* 1082.

And when their bodies were buried, then their ſouls paſſed into Hades, to the reſt. So was it with Polydorus, and that man mentioned in the hiſtory of the philoſopher Athenodorus, whoſe umbra or phaſma walked after his death. Inveniuntur oſſa inſerta catenis et implicita, quæ corpus ævo terraque putrefactum nuda et exeſa reliquerat vinculis: collecta publice ſepeliuntur; domus poſtea rite conditis manibus caruit. *Plin. lib.* vii. *Epiſt.* 27. This was the caſe of the Inſepulti. And for that of the Biæothanati, it is remarkable that Dido threateneth Æneas,

——Sequar atris ignibus abſens;
Et, cum frigida mors anima ſeduxerit artus,
Omnibus umbra locis adero——————

Æneid. iv. *v.* 384.

Upon which place Servius obſerves, Dicunt phyſici biæothanatorum animas non recipi in originem ſuam, niſi vagantes legitimum tempus fati compleverint; quod poetæ ad ſepulturam transferunt, ut, *Æneid.* vi. *v.* 392.

Centum errant annos.——

Hoc ergo nunc dicit Dido, Occiſura me ante diem ſum; vaganti mihi dabis pœnas: nam te perſequar, et adero quam diu erravero ſemper.

Pag. 354. (*m*)

Ἅιδης δὲ, τόπος ἡμῖν ἀειδὴς, ἠγαν ἀφανὴς, καὶ ἄγνωστος, ὁ τὰς ψυχὰς ἡμῶν ἐντεῦθεν ἐκδημήσας δεχόμενος. *Eulogius Cæſar. in Apocal. cap.* 64.

Pag. 358. (*n*)

As Irenæus; Cum enim Dominus in medio umbræ

ART. V. bræ mortis abierit, ubi animæ mortuorum erant, poſt deinde corporaliter reſurrexit, et poſt reſurrectionem aſſumptus eſt: manifeſtum eſt, quia et diſcipulorum ejus, propter quos et hæc operatus eſt Dominus, animæ abibunt in inviſibilem locum definitum eis a Deo, &c. *Adv. Hæreſ. lib.* v. *cap.* 26 Clemens Alexandrinus was ſo clearly of that opinion, that he thought the ſoul of Chriſt preached ſalvation to the ſouls in hell. *Strom. lib.* vi. And Tertullian proves that the Inferi are a cavity in the earth, where the ſouls of dead men are, becauſe the ſoul of Chriſt went thither. Quod ſi Chriſtus Deus, quia et homo, mortuus ſecundum ſcripturas, et ſepultus ſecundum eaſdem, huic quoque legi ſatisfecit, forma humanæ mortis apud Inferos functus, nec ante aſcendit in ſublimiora cœlorum quam deſcendit in inferiora terrarum, ut illic Patriarchas et Prophetas compotes ſui faceret; habes et regionem Inferum ſubterraneam credere, et illos cubito pellere, qui ſatis ſuperbe, non putent animas fidelium Inferis dignas. *De Anim. cap.* 55. Γυμνῇ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὡμίλει ψυχαῖς. *Orig. cont. Celſ. lib.* ii. Ipſa anima, etſi fuit in abyſſo, jam non eſt; quia ſcriptum eſt, *Non derelinques animam meam in Inferno. S. Ambroſ. de Incarn. cap.* 5. Si ergo ſecundum hominem, quem Verbum Deus ſuſcepit, putamus dictum eſſe, *Hodie mecum eris in paradiſo*, non ex his verbis in cœlo exiſtimandus eſt eſſe paradiſus. Neque enim ipſo die in cœlo futurus erat homo Chriſtus Jeſus; ſed in Inferno ſecundum animam, in ſepulchro autem ſecundum carnem. Et de carne quidem, quod eo die in ſepulchro ſit poſita, manifeſtum eſt Evangelium. Quod vero illa anima in Infernum deſcenderit, Apoſtolica doctrina prædicat. Quandoquidem B. Petrus ad hanc rem teſtimonium de Pſalmis adhibet, ubi prædictum eſſe demonſtrat, *Quoniam non derelinques animam meam in Inferno, neque dabis ſanctum tuum videre corruptionem.* Illud de anima dictum eſt, quia ibi non eſt derelicta, unde tam cito remeavit;

meavit; illud de corpore, quod in ſepulchro corrumpi celeri reſurrectione non potuit. *S. Auguſt. Epiſt.* lvii. *ad Dardanum. cap.* 2. ART. V.

Καταβὰς μέχρι καὶ χθονὸς
Ἐπίδημος ἐφαμέροις,
Κατέβας δ' ὑπὸ τάρταρα,
Ψυχῶν ὅτι μυρία
Θάνατος νέμεν ἔθνεα.
Φρίξειν σε γέρων τότε
Ἀΐδας ὁ παλαιγενὴς,
Καὶ λαοβόρος κύων
Ἀνιχάσσατο βηλοῦ. *Syneſ. Hymn.* ix. *v.* 7.

Ψυχὴ δὲ ἡ θεία, τὴν πρὸς αὐτὸν λαχοῦσα συνδρομήν τε καὶ ἕνωσιν, καταπεφοίτηκε μὲν εἰς ᾅδου, θεοπρεπῶς δὲ δυνάμει καὶ ἐξουσίᾳ χρωμένη, καὶ τοῖς ἐκεῖσε πνεύμασι κατεφαίνετο. *S. Cyril. Alex. Dial. de Incarn.* Ὁ μὲν τάφος αὐτοῦ σῶμα μόνον ὑπεδέξατο, ψυχὴν δὲ μόνην ὁ ᾅδης. *Anaſt. apud Euthym. Panopl. Vol.* ii. *tit.* 17. Poſtquam igitur exaltatus eſt, id eſt, a Judæis in cruce ſuſpenſus, et ſpiritum reddidit, unita ſuæ Divinitati anima ad Inferorum profunda deſcendit. *Author Serm. de tempore.* Corpore in ſepulchro ſepoſito, Divinitas cum anima hominis ad Inferna deſcendens vocavit de locis ſuis animas ſanctorum. *Gaudentius Brix. Tract.* 10. In hoc Divinitas Chriſti virtutem ſuæ impaſſibilitatis oſtendit, quæ ubique, ſemper et ineffabiliter præſens, et ſecundum animam ſuam in Inferno ſine doloribus fuit, et ſecundum carnem ſuam in ſepulchro ſine corruptione jacuit; quia nec carni ſuæ defuit, cum animam ſuam in Inferno dolere non ſineret; nec animam ſuam in Inferno deſeruit, cum in ſepulchro carnem ſuam a corruptione ſervaret. *Fulgent. ad Thraſim. lib.* iii. *cap.* 31.

Pag. 359. (*o*)

What the Apollinarian hereſy was is certainly known: they denied that Chriſt had an human ſoul, affirming the Word was to him in the place of a ſoul. Apollinariſtas Apollinarius inſtituit, qui de anima

ART. V. anima Chriſti a Catholicis diſſenſerunt, dicentes, ſicut Ariani, Deum Chriſtum carnem ſine anima ſuſcepiſſe. In qua quæſtione teſtimoniis Evangelicis victi, mentem, qua rationalis eſt anima hominis, non fuiſſe in anima Chriſti, ſed pro hac ipſum Verbum in ea fuiſſe, dixerunt. *S. Auguſt. de Hæreſ.* 55. Againſt this hereſy the Catholics argued from the deſcent into hell, as that which was acknowledged by them all, even by the Arians, (with whom the Apollinarians in this agreed,) as we have ſhewn before by three ſeveral Creeds of theirs, in which they expreſſed this Deſcent. This is the argument of Athanaſius in his fourth Dialogue *de Trinitate*, which is particularly with an Apollinarian: Ὥσπερ οὐκ ἠδύνατο ὁ Θεὸς ἐν μνήματι καὶ ἐν ταφῇ γενέσθαι, εἰ μὴ εἶχεν τὸ τιθέμενον σῶμα, ἵνα οὐκ ἂν ἐλείχθη κεχωρίσθαι τοῦ σώματος, πανταχοῦ ὢν καὶ τὰ πάντα περιέχων, εἰ μὴ εἶχε τὴν χωριζομένην ψυχὴν, μεθ' ἧς καὶ τοῖς ἐν ᾅδου εὐηγγελίσατο· διὰ γὰρ αὐτὴν ἀναχωρεῖν τοῦ σώματος λέγεται, καὶ ἐν ᾅδου γεγενῆσθαι· καὶ τοῦτό ἐστι τὸ ὑπὲρ ἡμῶν ἐν ᾅδου γενέσθαι διὰ τὴν ψυχὴν, καὶ ἐν μνήματι τιθῆναι διὰ τὸ σῶμα. But becauſe theſe Dialogues may be queſtioned as not genuine, the ſame argument may be produced out of his book *de Incarnatione Chriſti*, written particularly againſt Apollinarius: Πείσθητε ἔν, ὅτι ὁ ἔσωθεν ἡμῶν ἄνθρωπός ἐστιν ἡ ψυχή· τοῦτο καὶ τῆς πρώτης πλάσεως δεικνυούσης, καὶ τῆς δευτέρας διαλύσεως δηλούσης, ἃ μόνον ἐφ' ἡμῖν τούτων δεικνυμένων, ἀλλὰ καὶ ἐν αὐτῷ τῷ θανάτῳ τοῦ Χριστοῦ ἐδείκνυτο· τὸ μέντοι, μέχρι τάφου φθάσαν· ἡ δὲ, μέχρι ᾅδου διαβᾶσα· διαιρετῶν δὲ ὄντων τῶν τόπων πολλῷ τῷ μέτρῳ καὶ τοῦ μὲν τάφου σωματικὴν ἐπιδιέχομένην τὴν ἐπίβασιν, ἐκεῖσε παρῆν τὸ σῶμα, τοῦ δὲ ᾅδου ἀσώματον· πῶς ἐκεῖ παρὼν ὁ Κύριος ἀσωμάτως, ὡς ἄνθρωπος ἐνομίσθη ὑπὸ τοῦ θανάτου; ἵνα ψυχαῖς ταῖς ἐν δεσμοῖς κατεχομέναις μορφὴν ἰδίας ψυχῆς ἀνεπιδεικτὸν ὡς δεκτικὴν τῶν δεσμῶν τῷ θανάτῳ παράσχῃ, παρῶσαν παρούσαις, διαῤῥήξῃ τὰ δεσμὰ ψυχῶν τῶν ἐν ᾅδου κατεχομένων. *Cont. Apoll. lib.* i. Thus Euthymius, in his commentary upon the words of the Pſalmiſt, *Thou ſhalt not leave my ſoul in hell*; Τίθησι καὶ τὴν ἐλπίδος τὴν αἰτίαν· Καὶ γὰρ οὐκ ἐγκαταλείψεις, φησὶ, τὴν ψυχήν μου

μκ εἰς ᾅδην, ὅπε τῶν τετελευτηκότων αἱ ψυχαὶ κατέχονται· τόπος γὰρ ὁ ᾅδης ὑπὸ γῆν ἀποκεκληρωμένος ταῖς τῶν ἀποθνησκόντων ψυχαῖς· ᾧ τοίνυν ὁ λῆρος Ἀπολλιναρίου, ὃ τὴν προσληφθεῖσαν σάρκα δογματίζων ἄψυχον καὶ ἄνευ, ὡς ἀνόητος; ART. V.

and from hence we may underſtand the words of Theodoret, who at the end of his Expoſition of this Pſalm thus concludes; Οὗτος ὁ ψαλμὸς καὶ τὴν Ἀρείε, καὶ τὴν Εὐνομίε, καὶ Ἀπολλιναρίε φρενοβλάβειαν ἐλέγχει· which is in reference to thoſe words, *Thou ſhalt not leave my ſoul in Hell.* In the ſame manner, Leporius Preſbyter (quod male ſenſerat de Incarnatione Chriſti, corrigens, as Gennadius obſerveth, *Illuſt. Viror. Catal.* 60. and particularly diſavowing that of the Arians and Apollinarians, Deum hominemque commixtum, et tali confuſione carnis et Verbi quaſi aliquod corpus effectum) does thus expreſs the reality and diſtinction of the ſoul and body in the ſame Chriſt: Tam Chriſtus filius Dei tunc mortuus jacuit in ſepulchro, quam idem Chriſtus filius Dei ad Inferna deſcendit; ſicut beatus Apoſtolus dicit, *Quod autem aſcendit, quid eſt niſi quod deſcendit primum in inferiores partes terræ?*—Ipſe utique Dominus et Deus noſter Jeſus Chriſtus unicus Dei, qui cum anima ad Inferna deſcendit, ipſe cum anima et corpore aſcendit ad cœlum. *Libel. Emendationis.* And Capreolus Biſhop of Carthage, writing againſt the Neſtorian hereſy, proveth that the ſoul of Chriſt was united to his Divinity when it deſcended into Hell, and follows that argument, urging it at large: in which diſcourſe among the reſt he hath this paſſage; Tantum abeſt, Deum Dei filium, incommutabilem atque incomprehenſibilem, ab Inferis potuiſſe concludi; ut nec ipſam aſſumptionis animam credamus, aut exitiabiliter ſuſceptam, aut tenaciter derelictam. Sed nec carnem ejus credimus contagione alicujus corruptionis infectam. Ipſius namque vox eſt in Pſalmo, ſicut Petrus interpretatur Apoſtolus, *Non derelinques animam meam apud Inferos, neque dabis ſanctum tuum videre corruptionem. Epiſt. ad Vital. et Constant.* Laſtly,

ART. V. The true doctrine of the Incarnation againſt all the enemies thereof, Apollinarians, Neſtorians, Eutychians, and the like, was generally expreſſed by declaring the verity of the ſoul of Chriſt really preſent in Hell, and the verity of his body at the ſame time really preſent in the grave; as it is excellently delivered by Fulgentius: Humanitas vera Filii Dei nec tota in ſepulchro fuit, nec tota in Inferno; ſed in ſepulchro ſecundum veram carnem Chriſtus mortuus jacuit, et ſecundum animam ad Infernum Chriſtus deſcendit; ſecundum eandem animam ab Inferno ad carnem (quam in ſepulchro reliquerat) rediit, ſecundum divinitatem vero ſuam, quæ nec loco tenetur, nec fine concluditur, totus fuit in ſepulchro cum carne, totus in Inferno cum anima; ac pro hoc plenus fuit ubique Chriſtus; quia non eſt Deus ab humanitate, quam ſuſceperat, ſeparatus, qui et in anima ſua fuit, ut ſolutis Inferni doloribus ab Inferno victrix rediret, et in carne ſua fuit, ut celeri reſurrectione corrumpi non poſſet. *Ad Thraſim. lib.* iii. *cap.* 34.

Pag. 360. (*p*)

At firſt indeed the Apollinarians did ſo ſpeak, as they denied the human ſoul in both acceptions; but afterwards they clearly affirmed the ψυχὴ, and denied the νοῦς alone. So Socrates teſtifies of them: Πρότερον μὲν ἔλεγον ἀναλῆφθῆναι τὸν ἄνθρωπον ὑπὸ τοῦ Θεοῦ Λόγου ἐν τῇ οἰκονομίᾳ τῆς ἐνανθρωπήσεως ψυχῆς ἄνευ· εἶτα ὡς ἐκ μετανοίας ἐπιδιορθέμενοι, προσέθεσαν ψυχὴν μὲν ἀνειληφέναι, νοῦν δὲ οὐκ ἔχειν αὐτὴν, ἀλλ' εἶναι τὸν Θεὸν Λόγον ἀντὶ νοῦ εἰς τὸν ἀναλῆφθέντα ἄνθρωπον. *Hiſt. Eccleſ. lib.* ii. *cap.* 46. Nam et aliqui eorum fuiſſe in Chriſto animam negare non potuerunt. Videte abſurditatem et inſaniam non ferendam. Animam irrationalem eum habere voluerunt, rationalem negaverunt: dederunt ei animam pecoris, ſubtraxerunt animam hominis. *S. Auguſt. Tract.* 47. *in Joan.* This was ſo properly indeed the Apollinarian hereſy, that it was thereby diſtinguiſhed from the Arian. Nam Apollinariſtæ quidem

quidem carnis et animæ naturam ſine mente adſump- ART.
ſiſſe Dominum credunt; Ariani vero carnis tantum- V.
modo. *Facun. lib.* ix. *cap.* 3.

Pag. 360. (*q*)

Some of the ancient Fathers did believe that the word ἅδης in the Scriptures had the ſame ſignification which it hath among the Greeks, as comprehending all the ſouls both of the wicked and the juſt; and ſo they took *Infernus* in the ſame latitude. As therefore the ancient Greeks did aſſign one ἅδης for all which died, Πάντας ὁμῶς θνητὰς εἰς ἀΐδης δέχεται· and Εἰς κοινὸν ἅδην πάντες ἥξασιν βροτοί· as they made within that one ἅδης two ſeveral receptacles, one for the good and virtuous, the other for the wicked and unjuſt, (according to that of Diphilus, *apud S. Clem. Alex. Strom. lib.* v.

Καὶ γὰρ καθ' ἅδην δύο τρίβους νομίζομεν·
Μίαν, δικαίων· χἀτέραν ἀσεβῶν ὁδόν·

and that of Plato, Οὗτοι δὲ δὴ ἐπειδὰν τελευτήσωσι, δικάσεσιν ἐν τῷ λειμῶνι, ἐν τῇ τριόδῳ, ἐξ ἧς φέρετον τὼ ὁδώ, ἡ μὲν εἰς μακάρων νήσους, ἡ δὲ εἰς τάρταρον· *In Gorgia:* and that of Virgil;

Hic locus eſt, partes ubi ſe via findit in ambas:
Dextera, quæ Ditis magni ſub mœnia tendit;
Hac iter Elyſium nobis: at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Æneid. vi. *v.* 540.)

As they did ſend the beſt of men to ἅδης, there to be happy, and taught rewards to be received there as well as puniſhments, (Λέγεται δὲ ὑπὸ τῆ μελικῆ Πινδάρε ταυτὶ περὶ τῶν εὐσεβίων ἐν ἅδε,

Τοῖσι λάμπει μὲν μένος ἀελίε
Τὰν ἐνθάδε νυκτὰ κάτω·
Φοινικοροδίαι τε λειμωνίς
Εἰσι προάστιον αὐτῶν.
Plutarch. de Conſolat. ad Apollon.

ART. V.

——————Ὦ τρισόλβιοι
Κεῖνοι βροτῶν, οἳ ταῦτα διερχθέντες τέλη
Μόλωσ' ἐς ᾅδου· τοῖσδε γὰρ μόνοις ἐκεῖ
Ζῆν ἐστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.

Sophocl. apud Plutarch. de Aud. Poet.)

ſo did the Jews alſo before and after our Saviour's time. For Joſephus ſays the ſoul of Samuel was brought up ἐξ ᾅδου, and delivers the opinion of the Phariſees after this manner, Ἀθάνατόν τε ἰσχὺν ταῖς ψυχαῖς πίστις αὐτοῖς, εἶναι καὶ ὑπὸ χθόνος δικαιώσεις τε καὶ τιμὰς οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε· and of the Sadducees after this manner, Ψυχῆς τε τὴν διαμονὴν, καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. *Antiq. Jud. lib.* xviii. *cap.* 2. Therefore the Jews which thought the ſouls immortal did believe that the juſt were rewarded, as well as the unjuſt puniſhed, ὑπὸ χθονὸς, or καθ' ᾅδου. And ſo did alſo moſt of the ancient Fathers of the Church. There was an ancient book written *de Univerſi Natura*, which ſome attributed to Juſtin Martyr, ſome to Irenæus, others to Origen, or to Caius a preſbyter of the Roman Church in the time of Victor and Zephyrinus, a fragment of which is ſet forth by David Hœſchelius in his Annotations upon Photius, delivering the ſtate of ᾅδης at large. Περὶ δὲ ᾅδου, ἐν ᾧ συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων, ἀναγκαῖον εἰπεῖν. Here then were the juſt and unjuſt in Hades, but not in the ſame place. Οἱ δὲ δίκαιοι—ἐν τῷ ᾅδῃ νῦν μὲν συνέχονται, ἀλλ' ὲ τῷ αὐτῷ τόπῳ, ᾧ καὶ οἱ ἄδικοι. Μία γὰρ εἰς τοῦτο τὸ χωρίον κάθοδος, &c. There was but one paſſage into the Hades, ſaith he; but when that gate was paſſed, the juſt went on the right hand to a place of happineſs (Τούτῳ δὲ ὄνομα κικλήσκομεν κόλπον Ἀβραάμ,) and the unjuſt on the left to a place of miſery, Οὗτος ὁ περὶ ᾅδου λόγος· ἐν ᾧ ψυχαὶ πάντων κατέχονται ἄχρι καιροῦ, ὃν ὁ Θεὸς ὥρισεν. Tertullian wrote a tract *de Paradiſo*, now not extant, in which he expreſſed thus much: Habes etiam de Paradiſo a nobis libellum, quo conſtituimus omnem animam apud Inferos ſequeſtrari in

in diem Domini. *De Anim. cap. 55.* St. Jerom on the third chapter of Eccleſiaſtes: Ante adventum Chriſti omnia ad Inferos pariter ducebantur. Unde et Jacob ad Inferos deſcenſurum ſe dicit; et Job pios et impios in Inferno queritur retentari: et Evangelium, Chaos magnum interpoſitum apud Inferos, et Abraham cum Lazaro, et divitem in ſuppliciis, eſſe teſtatur. And in his 25th Epiſtle, Perfacilis ad iſta reſponſio eſt; Luxiſſe Jacob filium, quem putabat occiſum, ad quem et ipſe erat ad Inferos deſcenſurus, dicens, *Deſcendam ad filium meum lugens in Infernum:* quia necdum Paradiſi januam Chriſtus effregerat, necdum flammeam illam romphæam et vertiginem præſidentium Cherubim ſanguis ejus extinxerat. Unde et Abraham, licet in loco refrigerii, tamen apud Inferos cum Lazaro fuiſſe ſcribitur. And again, Nequeo ſatis Scripturæ laudare myſteria, et divinum tenſum, in verbis licet ſimplicibus, admirari: quid ſibi velit quod Moyſes plangitur; et Jeſus Nave, vir ſanctus, ſepultus refertur, et tamen fletus eſſe non ſcribitur. Nempe illud, quod in Moyſe, id eſt, in Lege veteri, ſub peccato Adam omnes tenebantur elogio; et ad Inferos deſcendentes conſequenter lacrymæ proſequebantur—In Jeſu vero, id eſt, in Evangelio, per quem Paradiſus eſt apertus, mortem gaudia proſequuntur. Τὸ πρότερον ὁ θάνατος εἰς τὸν ᾅδην κατῆγε· νυνὶ δὲ ὁ θάνατος πρὸς τὸν Χριστὸν παραπέμπει. *S. Chryſoſt. Panegyr. in Sanctas Mart. Bern. et Proſd.* And in his tractate proving that Chriſt is God, he makes this expoſition of Iſaiah xlv. 2. Πύλας χαλκᾶς συνθλάσω, καὶ μοχλοὺς σιδηροῦς συντρίψω, καὶ ἀνοίξω σοι θησαυροὺς σκοτεινούς, ἀποκρύφους, ἀοράτους ἀναδείξω σοι· τὸν Ἅιδην οὕτω καλῶν. Εἰ γὰρ καὶ ᾅδης ἦν, ἀλλὰ ψυχὰς ἐκράτει ἁγίας καὶ σκεύη τίμια, τὸν Ἀβραὰμ, τὸν Ἰσαὰκ, τὸν Ἰακώβ· διὸ καὶ θησαυροὺς ἐκάλεσε. This doctrine was maintained by all thoſe who believed that the ſoul of Samuel was raiſed by the Witch of Endor: for though he were ſo great a Prophet, yet they thought that he was in Hades; and not only ſo, but under the power

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ART. V. of Satan. Thus Juſtin Martyr in his Dialogue with Trypho: Φαίνεται δὲ καὶ ὅτι πᾶσαι αἱ ψυχαὶ τῶν οὕτως δικαίων καὶ προφητῶν, ὑπὸ ἐξουσίαν ἔπιπτον τῶν τοιούτων δυνάμεων, ὁποῖα δὲ καὶ ἐν ἐγλαχριμύθῳ ἐκείνη ἐξ αὐτῶν τῶν πραγμάτων ὁμολογεῖται. §. 105. Who was followed in this by Origen, Anaſtaſius, Antiochenus, and others.

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St. Auguſtin began to doubt of that general reaſon ordinarily given of Chriſt's deſcent into hell, to bring the Patriarchs and Prophets thence, upon this ground, that he thought the word *Infernus* was never taken in the Scripture with a good ſenſe; Quanquam illud me nondum inveniſſe confiteor, *Inferos* appellatos, ubi juſtorum animæ requieſcunt: *De Geneſ. ad lit. lib.* xii. *cap.* 33. Proinde, ut dixi, nondum inveni, et adhuc quæro; nec mihi occurrit *Inferos* alicubi in bono poſuiſſe Scripturam, duntaxat canonicam. *Ibid.* Non facile alicubi Scripturarum *Inferorum* nomen poſitum invenitur in bono. *Epiſt.* 57. Præſertim quia ne ipſos quidem Inferos uſpiam Scripturarum in bono appellatos potui reperire. Quod ſi nuſquam in divinis authoritatibus legitur, non utique ſinus ille Abrahæ, id eſt, ſecretæ cujuſdam quietis habitatio, aliqua pars Inferorum eſſe credenda eſt. Quanquam in his ipſis tanti magiſtri verbis, ubi ait dixiſſe Abraham, *Inter vos et nos chaos magnum firmatum eſt*, ſatis, ut opinor, appareat non eſſe quandam partem et quaſi membrum Inferorum tantæ illius felicitatis ſinum. *Epiſt.* xcix. *cap.* 3.

Pag. 361. (*s*)

This is the opinion generally received in the Schools, and delivered as the ſenſe of the Church of God in all ages: but though it were not ſo general as the Schoolmen would perſuade us, yet it is certain that many of the Fathers did ſo underſtand it. Ὁ μὲν ἐπὶ σωτηρίᾳ τῶν ἐν ᾅδῃ ψυχῶν παρῆν, ἐκ μακρῶν αἰώνων τὴν ἄφιξιν αὐτῷ περιμενουσῶν. *Euſeb. de Dem. Evang. lib.* x.

X. *cap.* 8. Κατῆλθεν εἰς τὰ καταχθόνια, ἵνα κἀκεῖθεν λυτρώσηται τὰς δικαίας. *S. Cyril. Hier. Catech.* iv. *cap.* 11. Ἥμελλε γὰρ ἡ θεότης τελειῶν τὰ πάντα τὰ κατὰ τὸ μυστήριον τῶ πάθους, καὶ σὺν τῇ ψυχῇ κατελθεῖν εἰς τὰ καταχθόνια, ἐπὶ τὸ ἐργάσασθαι τὴν ἐκεῖ τῶν προκεκοιμημένων σωτηρίαν, φημὶ τῶν ἁγίων πατριαρχῶν. Tranſlatus erat Enoch, raptus Elias; ſed non eſt ſervus ſupra dominum. Nullus enim aſcendit in cœlum, niſi qui deſcendit de cœlo. Nam et Moyſen, licet corpus ejus non apparuerit in terris, nuſquam tamen in gloria cœleſti legimus, niſi poſtquam Dominus ſuæ reſurrectionis pignore vincula ſolvit Inferni, et piorum animas elevavit. *S. Ambroſ. de Fide, lib* iv. *cap.* 1. Qui nunc vincti eſtis, et immiti atque terribili Inferno tenemini; qui ſolutionem vinculorum in Chriſti ſperatis adventu, &c. *S Hieron. in Zach. cap.* 9. Ab illis Inferi ſedibus nullus homo merito ſuo liberatus eſt, niſi gratia Domini noſtri Jeſu Chriſti. *Idem, in Job, cap.* 36. In typo præfigurat iſte Angelus ſive Filius Dei, Dominum noſtrum Jeſum Chriſtum, qui ad fornacem deſcendit Inferni, in quo clauſæ, et peccatorum et juſtorum animæ tenebantur, ut abſque exuſtione et noxa ſui, eos qui tenebantur incluſi, mortis vinculis liberaret. *Idem, in Dan. cap.* 3.——Perfoſſum parietem, quo Inferorum clauſtra perfregit—. *Idem, in Ezech. cap.* 12.—Terram—mortuorum, quæ diripitur atque vaſtatur, quando morte Chriſti vinctæ apud Inferos animæ liberantur. *Idem, in Oſeam, cap.* 13. ART. V.

Pag. 561. (*l*)

Juſtin Martyr in his Dialogue with Trypho firſt begins: Ἀλλὰ μὲν δὴ ἀποθνήσκειν φημὶ πάσας τὰς ψυχὰς ἐγώ· ἔρμαιον γὰρ ἦν ὡς ἀληθῶς τισὶ κακοῖς. ἀλλὰ τί; τὰς μὲν εὐσεβῶν ἐν κρείττονι ποι χώρῳ μένειν, τὰς δὲ ἀδίκων καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον τότε. §. 5. After him Irenæus; Cum Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, poſt deinde corporaliter reſurrexit, et poſt reſurrec-

ART. V. tionem aſſumptus eſt; manifeſtum eſt quia et diſcipulorum ejus, propter quos et hæc operatus eſt Dominus, animæ abibunt in inviſibilem locum, definitum eis a Deo, et ibi uſque ad reſurrectionem commorabuntur, ſuſtinentes reſurrectionem; poſt recipientes corpora et perfecte reſurgentes, hoc eſt, corporaliter, quemadmodum et Dominus reſurrexit, ſic venient ad conſpectum Dei. Nemo enim eſt diſcipulus ſuper magiſtrum; perfectus autem omnis erit, ſicut magiſter ejus. Quomodo ergo magiſter noſter non ſtatim evolans abiit, ſed ſubſtinens definitum a Patre reſurrectionis ſuæ tempus (quod et per Jonam manifeſtum eſt,) poſt triduum reſurgens aſſumptus eſt; ſic et nos ſubſtinere debemus definitum a Deo reſurrectionis noſtræ tempus, prænunciatum a Prophetis, et ſic reſurgentes aſſumi, quotquot Dominus hoc dignos habuerit. *Adv. Hæreſ. lib.* v. *cap.* 26. Tertullian followeth Irenæus in this particular: Habes et regionem Inferûm ſubterraneam credere, et illos cubito pellere, qui ſatis ſuperbe non putent animas fidelium Inferis dignas; ſervi ſuper dominum, et diſcipuli ſuper magiſtrum, aſpernati ſi forte in Abrahæ ſinu expectandæ reſurrectionis ſolatium carpere. *De Anim. cap.* 55. Nulli patet cœlum, terra adhuc ſalva, ne dixerim clauſa. Cum tranſactione enim mundi referabuntur regna cœlorum. *Ibid.* Eam itaque regionem, ſinum dico Abrahæ, etſi non cœleſtem, ſublimiorem tamen Inferis, interim refrigerium præbituram animabus juſtorum, donec conſummatio rerum reſurrectionem omnium plenitudine mercedis expungat. *Adv. Marcion. lib.* iv. *cap.* 34. Omnes ergo animæ penes Inferos? inquis. Velis et nolis, et ſupplicia jam illic et refrigeria habes: pauperem et divitem.—Cur enim non putes animam et puniri et foveri in Infernis, interim ſub exſpectatione utriuſque judicii, in quadam uſurpatione et candida ejus? *De Anim. cap.* 58. St. Hilary, in his Commentary upon theſe words of the Pſalm, *Dominus cuſtodiet introitum tuum et exitum tuum ex hoc et uſque*

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in ſæculum: Non enim temporis hujus et ſæculi eſt iſta cuſtodia, non aduri ſole atque luna, et ab omni malo conſervari; ſed futuri boni expectatio eſt, cum exeuntes de corpore ad introitum illum regni cœleſtis per cuſtodiam Domini fideles omnes reſervabuntur, in ſinu ſcilicet interim Abrahæ collocati, quo adire impios interjectum chaos inhibet, quouſque introeundi rurſum in regnum cœlorum tempus adveniat. Cuſtodit ergo Dominus exitum, dum de corpore exeuntes, ſecreti ab impiis interjecto chao quieſcunt. Cuſtodit et introitum, dum nos in æternum illud et beatum regnum introducit. *Tract. in Pſalm.* cxx. And at the end of the ſecond Pſalm, Judicii enim dies vel beatitudinis retributio eſt æterna, vel pœnæ: tempus vero mortis habet interim unumquemque ſuis legibus, dum ad judicium unumquemque aut Abraham reſervat aut pœna. Thus Gregory Nyſſen ſtill leaves the Patriarchs in Abraham's boſom, in expectation of admittance into Heaven: Καὶ γὰρ οἱ περὶ τὸν Ἀβραὰμ πατριάρχαι τῷ μὲν ἰδεῖν τὰ ἀγαθὰ τὴν ἐπιθυμίαν ἔσχον, καὶ ἐκ ἀνῆκαν ἐπιζητοῦντες τὴν ἐπουράνιον πατρίδα, καθώς φησιν ὁ Ἀπόστολος· ἀλλ' ὁμῶς ἐν τῷ ἐλπίζειν ἔτι τὴν χάριν εἰσὶ, τῷ Θεῷ κρεῖττόν τι περὶ ἡμῶν προβλεψαμένῳ, κατὰ τὴν τοῦ Παύλου φωνὴν, ἵνα μὴ, φησὶ, χωρὶς ἡμῶν τελειωθῶσι. *De Hom. Opific. cap.* 22. Theſe therefore which conceived that the ſouls of the godly now after Chriſt's aſcenſion do go unto the boſom of Abraham, where the Patriarchs and Prophets were and are, and that both remain together till the general reſurrection, did not believe that Chriſt did therefore deſcend into Hell, that he might tranſlate the Patriarchs from thence into Heaven.

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Pag. 362. (*u*)

St. Auguſtin in his book *de Hæreſibus* reckons this as the ſeventy-ninth hereſy: Alia, deſcendente ad Inferos Chriſto credidiſſe incredulos, et omnes exinde exiſtimat liberatos. And though he gives the hereſy without a name, as he found it in Philaſtrius, yet

ART. V. yet we find the opinion was not very ſingular. For Euodius propounded it to St. Auguſtin as a queſtion in which he deſired ſatisfaction, An deſcendens Chriſtus omnibus evangelizavit, omneſque a tenebris et pœnis per gratiam liberavit, ut a tempore reſurrectionis Domini judicium exſpectetur, exinanitis Inferis? *Epiſt.* 98. *ad S. Auguſt.* And in his anſwer to that queſtion, he looks not upon the affirmative part as an hereſy, but as a doubtful propoſition. His reſolution, firſt, is, that it did not concern the Prophets and the Patriarchs, becauſe he could not ſee how they ſhould be thought to be in Hell, and ſo capable of a deliverance from thence: Addunt quidem hoc beneficium antiquis etiam Sanctis fuiſſe conceſſum, Abel, Seth, Noe, et domui ejus, Abraham, Iſaac, et Jacob, aliiſque Patriarchis et Prophetis, ut cum Dominus in Infernum veniſſet, illis doloribus ſolverentur. Sed quonam modo intelligatur Abraam, in cujus ſinum pius etiam pauper ille ſuſceptus eſt, in illis fuiſſe doloribus, ego quidem non video: explicant fortaſſe qui poſſunt. *Epiſt.* xcix. *ad Euodium, cap.* 3. *Et paulo poſt:* Unde illis juſtis qui in ſinu Abrahæ erant, cum ille in Inferna deſcenderet, nondum quid contuliſſet inveni, a quibus eum ſecundum beatificam præſentiam ſuæ divinitatis nunquam video receſſiſſe. And yet in another place he will not blame them that believed the contrary, nor did he think their opinion abſurd. Si enim non abſurde credi videtur, antiquos etiam Sanctos, qui venturi Chriſti tenuerunt fidem, locis quidem a tormentis impiorum remotiſſimis, ſed apud Inferos, fuiſſe, donec eos inde ſanguis Chriſti ad ea loca deſcenſus erueret, &c. *De Civit. Dei, lib.* xx. *cap.* 15. His ſecond reſolution was, that Chriſt did by his deſcent relieve ſome out of the pains of Hell; taking Hell in the worſt ſenſe. Quia evidentia teſtimonia et Infernum commemorant et dolores, nulla cauſa occurrit, cur illo credatur veniſſe Salvator, niſi ut ab ejus doloribus ſalvos faceret. *Epiſt.* xcix. *cap.* 3. Quamobrem

obrem teneamus firmiſſime quod fides habet funda- ART.
tiſſima authoritate firmata; *quia Chriſtus mortuus eſt* V.
ſecundum Scripturas, et quia ſepultus eſt, et quia reſurrexit tertia die ſecundum Scripturas; et cætera quæ de illo, teſtatiſſima veritate, conſcripta ſunt. In quibus etiam hoc eſt, quod apud Inferos fuit, ſolutiſque eorum doloribus, quibus eum erat impoſſibile teneri, a quibus etiam recte intelligitur ſolviſſe et liberaſſe quos voluit. *Ibid. cap.* 5. His third reſolution was, that how many theſe were which were delivered out of Hell was uncertain, and therefore temerarious to define. Sed utrum omnes quos in eis invenit, an quoſdam quos illo beneficio dignos judicavit, adhuc requiro. *Ibid. cap.* 3. Hoc ſcilicet quod ſcriptum eſt, *Solutis doloribus Inferni*, non in omnibus, ſed in quibuſdam accipi poteſt, quos ille dignos iſta liberatione judicabat: ut neque fruſtra illuc deſcendiſſe exiſtimetur, nulli eorum profuturus qui ibi tenebantur incluſi; nec tamen ſit conſequens, ut quod divina quibuſdam miſericordia juſtitiaque conceſſit, omnibus conceſſum eſſe putandum ſit. *Ibid. cap.* 2. Poteſt et ſic, ut eos dolores eum ſolviſſe credamus, quibus teneri ipſe non poterat, ſed quibus alii tenebantur quos ille noverat liberandos. Verum quinam iſti ſint, temerarium eſt definire. Si enim omnes omnino dixerimus tunc eſſe liberatos, qui illuc inventi ſunt, quis non gratuletur, ſi hoc poſſimus oſtendere? *Ibid. cap.* 2. Thus the opinion of St. Auguſtin is clear, that thoſe which departed in the faith of Chriſt were before in happineſs and the beatifical preſence of God, and ſo needed no tranſlation by the Deſcent of Chriſt; and of thoſe which were kept in the pains of Hell, ſome were looſed and delivered from them, ſome were not: and this was the proper end or effect of Chriſt's Deſcent into Hell. Thus Capreolus; Ipſe in homine eſt viſitare Inferorum dignatus abſtruſa, et præpoſitos mortis præſentia invictæ majeſtatis exterruit, et propter liberandos quos voluit, Inferorum portas reſerari præcepit. *Epiſt. ad Vital.*

ART. V. *Vital. et Conſtant.* St. Ambroſe; Ipſe autem inter mortuos liber, remiſſionem in Inferno poſitis, ſoluta mortis lege, donabat. *De Incarn. cap.* 5. Ὅλον γὰρ εὐθὺς σκυλεύσας τὸν ἅδην, καὶ τὰς ἀφύκτας τοῖς τῶν κεκοιμημένων πνεύμασιν ἀναπετάσας πύλας, ἔρημόν τε καὶ μόνον ἀφεὶς ἐκεῖσε τὸν διάβολον ἀνέῳξη. *S. Cyril. Homil. Paſch.* 7. who ſpeaks full as high as thoſe words of Euodius, or that heretic, whoſoever it was, which is mentioned, though not named, by Philaſtrius: for ἔρημος καὶ μόνος διάβολος is as much as *Inferi exinaniti:* and κενώσας τὸ θανάτῳ μυχὸν (which he uſeth in another Homily) is the ſame.

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This preaching of the goſpel to the dead was the general opinion of the Fathers, as the end of his deſcent, or means, by which that good was wrought for the ſouls below, which was effected by his death. Propter hoc Dominum in ea, quæ ſunt ſub terra, deſcendiſſe, evangelizantem et illis adventum ſuum, remiſſione peccatorum exiſtente his qui credunt in eum. Crediderunt autem in eum omnes qui ſperabant in eum, id eſt, qui adventum ejus prænunciaverunt, et diſpoſitionibus ejus ſervierunt, juſti, et Prophetæ, et Patriarchæ; quibus ſimiliter ut nobis remiſit peccata. *S. Iren. adv. Hæreſ. lib.* iv. *cap.* 45. Ἐνεργεῖ δὲ, οἶμαι, καὶ ὁ Σωτὴρ, ἐπεὶ τὸ σώζειν ἔργον αὐτοῦ· ὅπερ ἂν καὶ πεποίηκεν τοὺς εἰς αὐτὸν πιστεῦσαι βεβλημένους διὰ τοῦ κηρύγματος, ὅποί ποτ' ἔτυχον γεγονότες, ἑλκύσας εἰς σωτηρίαν. Εἰ γ' ἂν ὁ Κύριος δι' ἑδὲν ἕτερον εἰς ᾅδου κατῆλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι, ὥσπερ κατῆλθεν, ἤτοι πάντας εὐαγγελίσασθαι, ἢ μόνους Ἑβραίους. Εἰ μὲν ἂν πάντας, σωθήσονται πάντες οἱ πιστεύσαντες, κἂν ἐξ ἐθνῶν ὄντες τύχωσιν, ἐξομολογησάμενοι ἤδη ἐκεῖ. *S. Clem. Alex. Strom. lib.* vi. Τριήμερος γὰρ ἀνεβίω, κηρύξας καὶ τοῖς ἐν φυλακῇ πνεύμασι. Πληρεστάτη γὰρ ἦτως ἡ τῆς φιλανθρωπίας ἐπίδειξις ἦν, τῷ μὴ μόνον ἀνασῶσαι φημι, τὰς ἔτι ζῶντας ἐπὶ τῆς γῆς, ἀλλὰ καὶ τοῖς ἤδη κατοιχομένοις, καὶ ἐν τοῖς τῆς ἀβύσσου μυχοῖς καθημένοις ἐν σκότῳ, κατὰ τὸ γεγραμμένον, διακηρύξαι τὴν ἄφεσιν. *S. Cyril.*

S. Cyril. Alex. in Joan. cap. xvi. *v.* 16. Πολλαχῆ διαμαρτύρεται ἡ γραφὴ, ὃν τρόπον τοῖς τηνικάδε ζῶσι, τὸν αὐτὸν καὶ τοῖς ἐν ᾅδε διὰ Χριστὸν τὴν ἀπολύτρωσιν παραγενέσθαι. Λέγει γὰρ ὁ τῶν μαθητῶν κορυφαῖος, Εἰς τοῦτο γὰρ ἀπέθανε καὶ ἀνέστη, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ· καὶ πάλιν, Τοῖς ἐν φυλακῇ πορευθεὶς ἐκήρυξε πνεύμασιν, ἵνα κριθῶσι μὲν σαρκὶ, ζῶσι δὲ πνεύματι· τουτέστιν, ὅπως οἱ μὲν ἄπιστοι καὶ διὰ τοῦτο ἁμαρτωλοὶ μεμενηκότες κατακριθῶσιν, ἅτε δὴ ὁλοκλήρως σαρξ γεγονότες, καὶ διχοτομηθέντες τοῦ πνεύματος· ὅσοι δὲ κἂν ἐν ᾅδε Χριστῷ τῇ δικαιοσύνῃ πεπιστεύκασι, τῆς πνευματικῆς εὐφροσύνης ἀπολαύσωσι. *Jobius apud Phot. lib.* ix. *cap.* 38. ART. V.

Pag. 362. (*y*)

Juſtin Martyr in his Dialogue with Trypho the Jew; Καὶ ἀπὸ τῶν λόγων τοῦ αὐτοῦ Ἱερεμίου ὁμοίως ταῦτα περιέκοψαν· Ἐμνήσθη δὲ Κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος, καὶ κατέβη πρὸς αὐτὸς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ. §. 72. This place is firſt brought by Irenæus, to prove that he which died for us was not only man, but God: Et quoniam non ſolum homo erat qui moriebatur pro nobis, Eſaias ait, *Et commemoratus eſt Dominus ſanctus Iſrael mortuorum ſuorum, quia* (leg. *qui*) *dormierant in terra ſepultionis, et deſcendit ad eos evangelizare ſalutem quæ eſt ab eo, ut ſalvaret eos. Adv. Hæreſ. lib.* iii. *cap.* 23. Only he names Iſaiah inſtead of Jeremiah, whom he rightly names again; Sicut Hieremias ait, *Recommemoratus eſt Dominus ſanctus Iſrael mortuorum*, &c. *lib.* iv. *cap.* 39. and as there, ſo more plainly, *lib.* v. *cap.* 26. applies it to the ſoul of Chriſt while it was abſent from his body; Nunc autem tribus diebus converſatus eſt ubi erant mortui, quemadmodum prophetia ait de eo, *Commemoratus eſt Dominus ſanctorum* (leg. *ſanctus Iſrael*) *mortuorum ſuorum, eorum qui ante dormierunt in terra ſtipulationis* (leg. *ſepultionis*), *et deſcendit ad eos, extrahere eos, et ſalvare eos.* Thus did Irenæus make uſe of this verſe, to ſhew Chriſt preached unto the dead, rather than that of St. Peter; and yet there is no authority

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ART. V. in it. For it is not to be found in the Hebrew text, and Juſtin Martyr charges the Jews only of raſing it out of the LXX: which how they could do out of thoſe copies which were in the Chriſtians' hands is ſcarce intelligible; and yet it is not now to be found there.

Pag. 363. (z)

St. Clemens Alexandrinus firſt brings a ſtrange place of Scripture to prove Chriſt's preaching in Hell; *Strom. lib.* vi. Διόπερ ὁ Κύριος εὐηγγελίσατο καὶ τοῖς ἐν ᾅδῃ. Φησὶ γ' ἔν ἡ γραφὴ, Λέγει ὁ ᾅδης τῇ ἀπωλείᾳ, Εἶδος μὲν αὐτῆ ἐκ εἴδομεν, φωνὴν δὲ αὐτῆ ἠκέσαμεν· which he thus interprets; Οὐχ ὁ τόπος δήπε φωνὴν λαβὼν, εἶπεν τὰ προειρημένα, ἀλλ' οἱ ἐν ᾅδῃ καταταγέντες καὶ εἰς ἀπώλειαν ἑαυτοὺς ἐκδεδωκότες, καθάπερ ἔκ τινος νεὼς εἰς θάλασσαν ἐκείνες ἀπορρίψαντες· αὐτοὶ τοίνυν εἰσὶν οἱ ἐπακούσανλες τῆς θείας δυνάμεως καὶ φωνῆς· and then ſeeming to aim at the place of St. Peter, he paſſes to another proof, which he had produced in his ſecond book: Δέδεικται δὲ κἂν τῷ δευτέρῳ Στρωματεῖ, τὰς Ἀποςόλας, ἀκολέθως τῷ Κυρίῳ, καὶ τὰς ἐν ᾅδῃ εὐηγγελισμένας· which he there proved by the authority of the book called *Paſtor*, and attributed to Hermes; Ὁ Ποιμὴν δὲ—φησὶ τὰς Ἀποςόλας καὶ διδασκάλας, τὰς κηρύξαντας τὸ ὄνομα τῆ υἱῆ τῆ Θεῆ, καὶ κοιμηθέντας, τῇ δυνάμει καὶ τῇ πίςει κηρύξαι τοῖς προκεκοιμημένοις· *Strom. lib.* ii. which words are thus in the old Latin tranſlation of Hermes; Quoniam hi Apoſtoli et doctores qui prædicaverunt nomen Filii Dei, cum habentes fidem ejus et poteſtatem defuncti eſſent, prædicaverunt illis qui ante obierunt. *Lib.* iii. *Simil.* 9. And then Clemens ſupplies that authority with a reaſon of his own that as the Apoſtles were to imitate Chriſt while they lived, ſo did they alſo imitate him after death: ἐχρὴν γὰρ, οἶμαι, ὥσπερ κἀνταῦθα, ἕτως δὲ κἀκεῖνε, τὰς ἀρετὰς τῶν μαθητῶν μιμητὰς γενέσθαι τῆ διδασκάλε· *Strom. lib.* vi. and therefore they preached to the ſouls in Hell, as Chriſt did before them. This is the doctrine of Clemens Alexandrinus out of his apocryphal authorities.

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Pag. 365. (*a*). ART. V.

The Vulgar Latin renders it thus, *Quem Deus fuſcitavit, ſolutis doloribus Inferni:* So alſo the Syriac, ושרא חבלידה דשיול. So ſome of the ancient Fathers read it; as Irenæus, or rather his Interpreter, Quem Deus excitavit, ſolutis doloribus Inferorum: *Adv. Hæreſ. lib.* iii. *cap.* 12. Capreolus Biſhop of Carthage, Reſolvere, ſicut ſcriptum eſt, Inferorum parturitiones: *Epiſt. ad Vital. et Conſtant.* and before theſe Polycarpus—Ὃν ἤγειρεν ὁ Θεὸς, λύσας τὰς ὠδῖνας τοῦ ᾅδου· *Quem reſuſcitavit Deus, diſſolvens dolores Inferni: Epiſt. ad Phil.* whom I ſuppoſe Grotius underſtood, when he cited Barnabas: and thus St. Auguſtin read it, and laid the ſtreſs of his interpretation upon this reading; Quia evidentia teſtimonia et Infernum commemorant et dolores, &c. *Epiſt.* xcix. *cap.* 3. But in the original Greek it is generally written ὠδῖνας θανάτου, and in all theſe many copies of it, only that of Petrus Fraxardus, and two of the ſixteen copies which Robertus Stephanus made uſe of, read it ᾅδου. And this miſtake was very eaſy: for in the eighteenth Pſalm, verſe the fifth, there is חבלי מות ὠδῖνες θανάτου, and verſe the ſixth, חבלי שאול, ὠδῖνες ᾅδου. And we find twice in the Proverbs, xiv. 12. and xvi. 25. דרכי מות tranſlated πυθμένα ᾅδου, and 2 Sam. xxii. 6. חבלי שאול, ὠδῖνες θανάτου.

Pag. 365. (*b*)

Quod ſi movet, quemadmodum accipiendum ſit Inferni ab illo ſolutos dolores (neque enim cœperat in eis eſſe tanquam in vinculis, et ſic eos ſolvit tanquam ſi catenas ſolviſſet quibus fuerat alligatus): facile eſt intelligere ſic eos ſolutos eſſe quemadmodum ſolvi poſſunt laquei venantium, ne teneant; non quia tenuerunt. *S. Auguſt. Epiſt.* xcix. *cap.* 2.

Pag. 366. (*c*)

This is the argument of Gregory the Great; Si fideles nunc ſine bonis operibus non ſalvantur, et in fideles

ART. V. fideles ac reprobi ſine bona actione, Domino ad Inferos deſcendente, ſalvati ſunt; melior illorum ſors fuit, qui incarnationem Domini minime viderunt, quam horum qui poſt incarnationis ejus myſterium nati ſunt. Quod quantæ fatuitatis ſit dicere vel ſentire, ipſe Dominus teſtatur diſcipulis, dicens, *Multi Reges et Prophetæ cupierunt videre quæ vos videtis, et non viderunt. Lib.* vii. *Epiſt.* 15.

Pag. 367. (*d*)

So Gregory the Great, after he had proved that none of the damned were releaſed by Chriſt's deſcent, thus infers and concludes: Hæc itaque omnia pertractantes nihil aliud teneatis niſi quod vera fides per Câtholicam Eccleſiam docet: quia deſcendens ad Inferos Dominus illos ſolummodo ab Inferni clauſtris eripuit, quos viventes in carne per ſuam gratiam in fide et bona operatione ſervavit. *Lib.* vii. *Epiſt.* 15. So Iſidore Hiſpalenſis by way of oppoſition; Ideo Dominus in Inferno deſcendit, ut his, qui ab eo non pœnaliter detinebantur, viam aperiret revertendi ad cœlos. *Sentent. lib.* i. *cap.* 16. So Venerable Bede upon the place of St. Peter; Catholica fides habet, quia deſcendens ad Inferna Dominus non incredulos inde, ſed fideles tantummodo ſuos educens, ad cœleſtia ſecum regna perduxerit; neque exutis corpore animabus, et Inferorum carcere incluſis, ſed in hac vita vel per ſeipſum, vel per ſuorum exempla, ſive verba fidelium, quotidie viam vitæ demonſtret.

Pag. 367. (*e*)

Theſe are the words of Suarez; Primo ergo certum eſt, Chriſtum deſcendendo ad Inferos animabus ſanctis, quæ in ſinu Abrahæ erant, eſſentialem beatitudinem, et cætera animæ dona, quæ illam conſequuntur, contuliſſe. Hoc de fide certum exiſtimo: quia de fide eſt illas animas non vidiſſe Deum ante Chriſti mortem—Deinde eſt de fide certum, Chriſtum per mortem aperuiſſe hominibus januam regni—ideoque

ideoque de fide etiam certum eſt, animas ſanctorum omnium poſt Chriſti mortem decedentium (ſi nihil purgandum habeant) ſtatim videre Deum: ergo idem eſt de prædictis animabus. *Com. in tertium partem D. Thomæ, Tom.* ii. *Diſp.* 43. *Sect.* 3. ART. V.

Pag. 367. (*f*)

We have ſhewed this before to have been the opinion of the moſt ancient, producing the expreſs teſtimonies of Juſtin Martyr, Irenæus, Tertullian, Hilary, Gregory Nyſſen. So alſo Novatian; Quæ infra terram jacent, neque ipſa ſunt digeſtis et ordinatis poteſtatibus vacua. Locus enim eſt quo piorum animæ impiorumque ducuntur futuri judicii præjudicia ſentientes. *Lib. de Trin. cap.* 1.

Pag. 368. (*g*)

We have already ſhewn that many did believe all the damned ſouls were ſaved then; and St. Auguſtin had his *adhuc requiro*, when he wrote unto Euodius concerning that opinion. Beſide, the doubt of that great divine, Gregory Nazianzen, is very obſervable, who in his ſecond Oration *de Paſchate* hath theſe words; Ἂν εἰς ᾅδὺ κατίῃ, συγκάτειθι· γνῶθι καὶ τὰ ἐκεῖσε τῷ Χριστῷ μυστήρια· τίς ἡ οἰκονομία τῆς δευτέρας καταβάσεως; τίς ὁ λόγος; ἀπ' ὧν σώζει πάντας ἐπιφανείς, ἢ κἀκεῖ τοὺς πιστεύοντας; Where his queſtion is clearly this, whether Chriſt appearing in Hell did ſave all without exception, or did ſave there, as he does here, only ſuch as believed. To this it is anſwered by Suarez two ways, that it is the ordinary and univerſal law, that none of the damned ſhould be ſaved: An vero ex ſpeciali privilegio ſua voluntate et arbitrio aliquem damnatum a Gehenna Chriſtus eduxerit, dubitari quoquo modo poteſt—Et juxta hæc poſſent intelligi Nazianzenus et Auguſtinus. But this will by no means ſalve their authorities: for neither of them did doubt or queſtion whether ſome of the damned were releaſed, but whether all were releaſed

ART. releaſed or ſome only: which Suarez did very well
V. perceive, and therefore was ready in the ſame ſentence with another anſwer; Quanquam Nazianzenus non videatur illa ſcripſiſſe verba, quoniam de hac veritate dubitaret, ſed ſolum ut proponeret quid de hoc myſterio inquirere ac ſcire oporteat. Which is as much as to ſay, that he was ſatisfied of the truth, but deſired to ſatisfy no man elſe. Whereas it is clear that it was a doubt in his age, as we have before ſhewn, and that he would leave it ſtill a doubt and undetermined. And as for the other, Auguſtinus recte poteſt intelligi de animabus Purgatorii, it is certainly falſe, unleſs they will enlarge that Purgatory as wide as Hell; for the queſtion was of emptying that. *Com. in tertiam partem D. Thomæ Diſp.* 43. *ſect.* 3.

Pag. 370. (*h*)

Although the *boſom of Abraham* in expreſs and formal terms be ſpoken only of Lazarus, whom Chriſt being yet alive in the fleſh ſuppoſed dead; yet the ſame boſom is virtually and in terms equivalent promiſed to thoſe which afterwards ſhould believe. For the joys of the life to come are likened to a feaſt, in which, according to the cuſtom then in uſe, they lay down with the head of one toward the breaſt of the other, who is therefore ſaid to lie in his boſom, as we read of St. John, ἦν ἀνακείμενος—ἐν τῷ κόλπῳ τοῦ Ἰησοῦ. St. John xiii. 23. Thus in that heavenly feaſt in the kingdom of God, Lazarus is ἀνακείμενος ἐν τῷ κόλπῳ Ἀβραάμ· St. Luke xvi. 23. and in St. Matt. viii. 11. Chriſt ſaith, that *Many ſhall come from the eaſt and from the weſt*, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ, *diſcumbent cum Abrahamo, ſit down with Abraham*, as we tranſlate it after our cuſtom, at the ſame feaſt, that is, ἀνακλιθήσονται ἐν τοῖς κόλποις τοῦ Ἀβραάμ, &c. as Euthymius, Quia Deus Abraham, cœli conditor, Pater Chriſti eſt; idcirco in regno cœlorum eſt et Abraham, cum quo acculituræ ſunt nationes quæ crediderunt in Chriſtum filium Creatoris.

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ART. V.

Pag. 370. (*i*)

St. Auguſtin often ſhews the comfort which he had in going to the boſom of Abraham: as in the caſe of his friend Nebridius; Nunc ille vivit in ſinu Abraham. Quicquid illud eſt quod illo ſignificatur ſinu, ibi Nebridius meus vivit, dulcis amicus meus, tuus autem, Domine, adoptivus ex liberto filius, ibi vivit. Nam quis alius tali animæ locus? *Confeſſ. lib.* ix. *cap.* 3. And he ſeats that place (as uncertain as before) where it was before. Poſt vitam iſtam parvam nondum eris ubi erunt ſancti, quibus dicetur, *Venite benedicti Patris mei, percipite regnum quod vobis paratum eſt ab initio mundi.* Nondum ibi eris, quis neſcit? Sed jam poteris ibi eſſe, ubi illum quondam ulceroſum pauperem, dives ille ſuperbus et ſterilis in mediis ſuis tormentis vidit a longe requieſcentem. *Concio* i. *in Pſal.* 36. And this he muſt neceſſarily take for a ſufficient comfort to a dying Chriſtian, who ſeats that place in conſpectu Domini, *De Civit. Dei, lib.* i. *cap.* 12. and looked upon them which were in it, as upon thoſe a quibus [Chriſtus] ſecundum beatificam præſentiam ſuæ divinitatis nunquam receſſit. *Epiſt.* xcix. *cap.* 3.

Pag. 372. (*k*)

So the Vulgar Latin, *Palam triumphans illos in ſemetipſo*; as alſo the Syriac, בקנומה: So Novatian; *Triumphatis illis in ſemetipſo. De Trin. cap.* 16. St. Hilary; *Triumphans eos in ſemetipſo.* So St. Ambroſe, St. Auguſtin, and Pacianus.

Pag. 372. (*l*)

Oecumenius ſheweth their reading, Θριαμβεύσας αὐτὰς ἐν αὐτῷ, and interpretation, Θρίαμβος λέγεται ἡ κατὰ τῶν ἡττωμένων πόμπη καὶ πανήγυρις. Ἐθριάμβευσεν ἐν αὐτὸν διὰ τῦ σαυρῦ, τυτέςιν, ἐνίκησε, καὶ κατ' αὐτῦ θρίαμβον νοητὸν ἐπετέλεσε. *Com. in Epiſt. ad Coloſſ. cap.* 7. Ἐν αὐτῷ then is διὰ τῦ σαυρῦ, and this θριαμβος νοητὸς on the croſs will no way agree with that actual triumph

ART. V. in Hell. But Theophylact yet more clearly; Θριαμβεύσας αὐτὸς ἐν αὐτῷ· τετέστιν, ἐν τῷ σαυρῷ τὸς δαίμονας. ἡττωμένους δείξας. Θρίαμβος γὰρ λέγεται, ὅταν τις ἀπὸ νίκης πολεμίων ἐπανελθὼν, δημοσίαν πομπὴν τελῇ, τὸς ἡτ[τ]ηθέντας δεσμίους πᾶσι δεικνύων. Ἐν τῷ σαυρῷ ἓν τὸ τρόπαιον ἔστησας ὁ Κύριος, ὥσπερ ἐν δημοσίῳ θεάτρῳ Ἑλλήνων, Ῥωμαίων, Ἰουδαίων, τὸς δαίμονας ἐθριάμβευσε. *In loco.* And this expoſition they received from St. Chryſoſtom, who makes the δειγματισμὸς on the croſs to conſiſt in the death upon it; Ἐκεῖ τὴν πληγὴν ἔλαβεν ὁ διάβολος, ὑπὸ σώματος νεκρᾶ τὴν καιρίαν λαβών. *In Epiſt. ad Coloſſ. Homil.* 6. Where it is to be obſerved, that the triumph is not attributed to the ſoul departed from the body and deſcended into Hell, but rather to the body left by the ſoul and hanging on the croſs; Διὰ τὸ οἰκεῖα σώματος πᾶσιν ἡμῖν τὴν κατ' αὐτῶν χαρισάμενος νίκην, ſays Theodoret *in loco.* And before all theſe Origen moſt expreſsly; Viſibiliter quidem Filius Dei in carne crucifixus eſt: inviſibiliter vero in ea cruce diabolus cum principatibus ſuis et poteſtatibus affixus eſt cruci. Non tibi hoc videbitur verum, ſi tibi horum teſtem produxero Apoſtolum Paulum? *Quod erat,* inquit, *contrarium nobis, tulit illud de medio, affigens cruci ſuæ, exuens principatus et poteſtates traduxit, libere triumphans eas in ligno crucis.*—Ergo duplex ratio dominicæ crucis; una illa, qua dicit Petrus quod Chriſtus crucifixus *nobis reliquit exemplum*; et hæc ſecunda, qua crux illa trophæum diaboli fuit, in quo et crucifixus eſt et triumphatus. *Homil.* 8. *in Joſuam.* Requievit ut Leo, cum in cruce poſitus principatus et poteſtates exuit, et triumphavit eos cum ligno crucis. *Idem.*

Pag. 372. (*m*)

Tertullian;

Serpentis ſpolium, devicto principe mundi,
Affixit ligno, refugarum immane trophæum.
Adv. Marcion. lib. ii.

Prudentius;

Dic

Dic trophæum paſſionis, dic triumphalem crucem. *Cathem. Hymn.* ix. *v.* 83. ART. V.

St. Hilary moſt expreſsly; *Manus* ejus *edoctæ ad bellum* ſunt cum vicit ſæculum. *Ego enim*, ait, *vici mundum*, cum extenſus in crucem invictiſſimis armis ipſius paſſionis inſtruitur. *Et poſuiſti*, inquit, *ut arcum æreum brachia mea*, cum de omnibus virtutibus ac poteſtatibus in ipſo trophæo glorioſæ crucis triumphat, et principatus et poteſtates *traduxit cum fiducia triumphans in ſemetipſo. Tract. in Pſal.* 143. Where it is obſervable that the Father does read it *in ſemetipſo*, and interprets it *in cruce*. Nos quoniam trophæum jam videmus, et quod currum ſuum triumphator aſcendit, conſideremus quod non arborum, non quadrijugis plauſtri manubias de mortali hoſte quæſitas, ſed patibulo triumphali captiva de ſæculo ſpolia ſuſpendit. *S. Ambroſ. lib.* x. *in cap.* 23. *S. Lucæ*; and amongſt the reſt of the captives he reckons afterwards, captivum principem mundi, et ſpiritualia nequitiæ quæ ſunt in cœleſtibus. To this alludes Fulgentius; Sic oportuit noſtrorum peccatorum deleri chirographum, ut dum vetus homo noſter ſimul cruci affigitur, tanquam in trophæo, triumphatoris victoria panderetur. *Ad Thraſim. lib.* iii. *cap.* 29. Whether therefore we read it ἐν αὐτῷ with the Greeks, that is, ἐν σαυρῷ, or ἐν αὑτῷ, with the Latins, *in ſcipſo*, it is the ſame: for he triumphed over the Devil by himſelf upon the croſs, as in the ſame caſe it is written, Eph. ii. 16. Καὶ ἀποκαταλλάξῃ τὰς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τῦ σαυρῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

Pag. 373. (*n*)

The original words do manifeſtly ſhew that this triumphant act did not precede this aſcent; for had it been Αἰχμαλωτεύσας αἰχμαλωσίαν ἀνέβη εἰς ὕψος, we might well have expounded it thus; Chriſt did lead Sin and Death and Satan captive; and when he had done ſo, aſcended up on high: but being it is writ-

ART. V. ten Ἀναβὰς εἰς ὕψος, that is, *having aſcended up on high,* ἠχμαλώτευσεν αἰχμαλωσίαν, *he captivated a captivity,* the aſcent muſt here precede the captivation, though not in time (as it did the giving of gifts) yet in nature: ſo that it is not proper to ſay, by captivating he aſcended; but it is proper to expreſs it thus, by aſcending he led captive a captivity.

Pag. 374. (*o*)

So St. Jerom on that place of the Epheſians; Inferiora autem terræ, Infernus accipitur, ad quem Dominus noſter Salvatorque deſcendit, ut ſanctorum animas, quæ ibi tenebantur incluſæ, ſecum ad cœlos victor abduceret. And on Matt. xii. 29. Alligatus eſt fortis, et religatus in Tartarum, et Domini contritus pede; et direptis ſedibus tyranni, captiva ducta eſt captivitas. So Arnoldus Carnotenſis is to be underſtood; Paſſus eſt rex illudi, et vita occidi; deſcendenſque ad Inferos captivam ab antiquo captivitatem reduxit; *De Unctione Chriſmatis.* Applying it to the cuſtom of the Church, Omnino convenit, ut eo tempore quo Chriſtus captivos eduxit ab Inferis, reconciliati peccatores ad Eccleſiam reducantur. *Ibid.* Thus Athanaſius, when he ſpeaks of Chriſt's triumphing over Satan in Hell, he mentions τὸν ᾅδην σκυλευθέντα, *Hell ſpoiled,* to wit, of thoſe ſouls which before it kept in hold. Otherwiſe in the ſame oration, *in Paſſionem et Crucem,* he acknowledgeth the triumph on the croſs; Ἐδὰ γὰρ τὸν νικητὴν τὸν θριαμβεύοντα (not θριαμβεύσοντα) κατὰ τὸ διαβόλου, μὴ ἄλλῳ συγχωρεῖν, ἀλλ' ἑαυτῷ βαςάζειν τὸ τρόπαιον. Thus Leo the emperor; Χριςὸς ἀνέςη τὸν ᾅδην αἰχμαλωτίσας, καὶ τοῖς αἰχμαλώτοις ἐλευθερίαν κηρύξας. *Homil. de Reſur.* And thus Macarius ſuppoſeth Chriſt victoriouſly ſpeaking unto Hell and Death, Κελεύω σοὶ ᾅδη καὶ σκότος, καὶ θανάτῳ, ἔκβαλε τὰς ἐγκεκλεισμένας ψυχάς. *Homil.* 11. *Author Libelli de Paſchate,* under the name of St. Ambroſe; Expers peccati Chriſtus, cum ad Tartari ima deſcenderet, ſeras Inferni januaſque confringens, vinctas peccato

peccato animas, mortis dominatione deſtructa, e diaboli faucibus revocavit ad vitam: atque ita divinus triumphus æternis characteribus eſt conſcriptus, dum dicit, *Ubi eſt, mors, aculeus tuus? Ubi eſt, mors, victoria tua? Cap.* 4. And the Commentaries under the ſame name; Gratia Dei abundavit in deſcenſu Salvatoris, omnibus dans indulgentiam, cum triumpho ſublatis eis in cœlum. *Ad Rom. cap.* v. *v.* 15. Secundum animam deſcendit ad Inferna et ſpoliavit principes tenebrarum ab animabus electorum. *Ecbert. Serm.* 9. *cont. Catharos.* Thus ſtill the Fathers which ſpeak of ſpoiling Hell, of leading captivity captive, of triumphing over Satan in his own quarters, are to be underſtood in reſpect to thoſe ſouls which they thought were taken out of the cuſtody, poſſeſſion, or dominion of Satan, whether juſt or unjuſt. ART. V.

Pag. 376. (*p*)

St. Irenæus ſo calls his Deſcent, Legem mortuorum ſervare; *Adv. Hæreſ. lib.* v. *cap.* 26. and St. Hilary expreſſes that which I intend very clearly; Morte non interceptus eſt unigenitus Dei Filius; ad explendam quidem hominis naturam, etiam morti ſe, id eſt, diſceſſioni ſe tanquam animæ corporiſque ſubjecit, et ad Infernas ſedes, id quod homini debitum videtur eſſe, penetravit. *Tract. in Pſal.* 53. And before him Tertullian; Chriſtus Deus, quia et homo, mortuus ſecundum Scripturas, et ſepultus ſecus eaſdem, huic quoque legi ſatisfecit, forma humanæ mortis apud Inferos functus. *De Anim. cap.* 55. Ἦλθεν αὐτὸς ὁ τῶν πάντων σωτὴρ, καὶ τὰς ἡμῶν χρεωστουμένας τιμωρίας εἰς τὴν ἐξ ἡμῶν, ἀνθ' ἡμῶν, ὑπὲρ ἡμῶν, ἀναμάξηλον αὐτὸ ὑπεδέξατο σάρκα. Καταφερόμεθα κατὰ τὸν θάνατον εἰς τὸν ᾅδην· ἀνεδέξατο καὶ τοῦτο, καὶ κατῆλθεν ἐκεῖσε εἰς αὐτόν. *Gelaſ. Act. Concil. Nic. lib.* ii. *cap.* 24. This St. Auguſtin calls Proprietatem carnis: Scio ad Inferos Divinitatem Filii Dei deſcendiſſe proprietate carnis, ſcio ad cœlum aſcendiſſe carnem meritò Deitatis: *Cont. Felician. cap.* 11. and afterwards he calls it, Injuriam carnis:

ART. V. Erat uno atque eodem tempore ipſe totus etiam in Inferno, totus in cœlo; illic patiens injuriam carnis, hic non relinquens gloriam Deitatis. *Cap.* 14. *Impleta eſt Scriptura quæ dicit, Et cum iniquis reputatus eſt.* Quod et altius intelligi poteſt, dicente de ſemetipſo Domino, *Reputatus ſum cum deſcendentibus in lacum: factus ſum ſicut homo ſine adjutorio, inter mortuos liber.* Vere enim reputatus eſt inter peccatores et iniquos, ut deſcenderet ad Infernum. *S. Hieron. in Iſaiæ cap.* liii. *v.* 12. Ruffinus, in his Expoſition of the Creed, deſcanting upon that place in the Pſalms, *Factus ſum ſicut homo ſine adjutorio, inter mortuos liber*; Non dixit *homo*, ſed *ſicut homo*. *Sicut homo* enim erat, quia etiam deſcenderat in Infernum; ſed *inter mortuos liber* erat, quia a morte teneri non poterat. Et ideo in uno natura humanæ fragilitatis, in alio divinæ poteſtas majeſtatis oſtenditur. And yet more pertinently Fulgentius; Reſtabat ad plenum noſtræ redemptionis effectum, ut illuc uſque homo ſine peccato a Deo ſuſceptus deſcenderet; quouſque homo ſeparatus a Deo, peccati merito cecidiſſet, id eſt, ad Infernum, ubi ſolebat peccatoris anima torqueri, et ad ſepulchrum, ubi conſueverat peccatoris caro corrumpi. *Ad Thraſim. lib.* iii. *cap.* 30. Εἰ ἦν καὶ αὐτὸς εἵλετο, κύριος ὢν τῶ παντὸς καὶ δεσπότης, καὶ φῶς τῶν ἐν σκότει, καὶ ζωὴ τῶν ἀπάντων, θανάτῳ γεύσασθαι, καὶ τὴν εἰς ᾅδου καταβασιν ἐπιδέξασθαι, ὡς ἂν κατὰ πάντα ἡμῖν ὁμοιωθῇ χωρὶς ἁμαρτίας, &c. *Andreas Cret. Serm. de vita hum.* I conclude this with that expoſition of St. Hilary upon thoſe words of the Pſalmiſt, *If I go down into Hell, thou art there alſo*; Humanæ iſta lex neceſſitatis eſt, ut conſepultis corporibus ad Inferos animæ deſcendant: quam deſcenſionem Dominus ad conſummationem veri hominis non recuſavit. *Tract. in Pſal.* 138.

Pag. 376. (*q*)

As we read of the opinion in Tertullian's time, though not of him; Sed in hoc, inquiunt, Chriſtus Inferos adiit, ne nos adiremus. Cæterum, quod diſcrimen

crimen Ethnicorum et Chriſtianorum, ſi carcer mortuis idem? *De Anim. cap.* 55. Aut ipſius vox eſt hic, *Eruiſti animam meam ab Inferno inferiori*; aut noſtra vox per ipſum Chriſtum Dominum noſtrum; quia ideo ille pervenit uſque ad Infernum, ne nos remaneremus in Inferno. *S. Auguſtin. in Pſalm.* 85. Πάσχων γὰρ αὐτὸς ἡμᾶς ἀνέλαβε, καὶ πεινῶν αὐτὸς ἡμᾶς ἔτρεφε, καὶ εἰς τὸν ᾅδην καταβαίνων, ἡμᾶς ἀνέφερε. *S. Athanaſ. in* Omnia mihi trad. &c. ART. V.

Pag. 377. (*r*)

For though Euſebius Gallicanus and Venantius Fortunatus leave out the laſt word, *a mortuis*, and ſome copies in Ruffinus have it not; yet is it generally expreſſed in all the reſt, which are more ancient than Euſebius or Fortunatus: and therefore that omiſſion is to be imputed rather to negligence either of the author or the ſcribe, than to the uſage of the Church in their age. Quod die tertio reſurrexit a mortuis Dominus Chriſtus, nullus ambigit Chriſtianus. *S. Auguſt. Serm. in Vigiliis Paſchæ.*

Pag. 379. (*s*)

Poſt duos annos dierum, tertio incipiente, de carcere educitur Joſeph. Et noſter Joſeph Chriſtus Dominus die tertio a mortuis reſurrexit. Præſentatur Pharaoni; mundo reſurrectio declaratur—Data eſt Joſeph a Pharaone in tota Ægypto poteſtas. Et noſter Joſeph Chriſtus Dominus poſt reſurrectionem dicit, *Data eſt mihi omnis poteſtas in cælo et in terra. Proſper. de Promiſſ. et Prædict. p.* i. *cap.* 29.

Pag. 380. (*t*)

Ideo Iſaac immolatus non eſt, quia reſurrectio Filio Dei ſervata eſt. *Proſper. de Promiſſ. et Prædict. p.* i. *cap.* 17. Οὕτως γὰρ τὸ ἁγίᾳ πνεύματος τὸ μέγα μυστήριον τυπικῶς ἀμφοτέροις ἐπιμερίσαντος, τῷ τε ἠγαπημένῳ υἱῷ καὶ τῷ συμπαραδηχθέντι προβάτῳ, ὥστε διχθῆναι ἐν μὲν τῷ προβάτῳ τὸ τοῦ θανάτου μυστήριον, ἐν δὲ τῷ μονογενεῖ τὴν ζωήν, τὴν μὴ

ART. V. μὴ διακοπτομένην τῷ θανάτῳ. *S. Greg. Nyſſ. Orat.* 1. *in Reſur.*

Pag. 383. (*u*)

Thus Ignatius diſputes againſt the Δοκηταὶ in his days; Ἐγὼ γὰρ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς, Λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς αὐτοῦ ἥψαντο, καὶ ἐπίστευσαν, κρατηθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι.—Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν, ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ Πατρί. *Epiſt. ad Smyrn. cap.* 3. Palpandam carnem [Dominus] præbuit, quam clauſis januis introduxit—ut eſſe poſt reſurrectionem oſtenderet corpus ſuum et ejuſdem naturæ, et alterius gloriæ. *Greg. Magn. Homil.* 26. *in Evang.* Reſurrexit Chriſtus, abſoluta eſt res. Corpus erat, caro erat, pependit in cruce, emiſit animam, poſita eſt caro in ſepulchro: exhibuit illam vivam qui vivebat in illa. *S. Auguſt. Serm.* cxlvii. *de Tempore cap.* 1.

Pag. 384. (*x*)

Ideo clauſis ad diſcipulos oſtiis introibat, et flatu ſuo dabat Spiritum ſanctum, et dato intelligentiæ lumine, ſanctarum ſcripturarum occulta pandebat; et rurſus idem vulnus lateris, fixuras clavorum, et omnia recentiſſimæ paſſionis ſigna monſtrabat: ut agnoſceretur in eo proprietas divinæ humanæque naturæ individua permanere. *Leo, Serm.* i. *de Reſur.*

Pag. 385. (*y*)

Ut mediator Dei et hominum homo Chriſtus Jeſus reſurrectione clarificaretur vel glorificaretur, prius humiliatus eſt paſſione: non enim a mortuis reſurrexiſſet, ſi mortuus non fuiſſet. Humilitas claritatis eſt meritum, claritas humilitatis eſt præmium. *S. Auguſt. Tract.* 104. *in Joan.*

Pag. 385. (*z*)

Eph. i. 19. Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ

αὐτῷ—κατὰ τὴν ἐνέργειαν τῆ κράτης τῆς ἰσχύος αὐτῦ, ἣν ἐνήργησεν ἐν τῷ Χριςῷ. Which words our tranſlation comes far ſhort of, and I doubt our language can ſcarce reach it. For firſt, here are δύναμις and ἰσχὺς, two words to expreſs the power of God, and the validity and force of it, but not ſufficient; wherefore there is an addition to each of them, μέγεθος τῆς δυνάμεως, and κράτος τῆς ἰσχύος, two words more to expreſs the eminent greatneſs of this power and force, but not ſufficient yet; and therefore there is another addition to each addition; τὸ ὑπερβάλλον μέγιθος, and ἡ ἐνέργεια τῆ κράτης, to ſet forth the eminence and activity of that greatneſs; and all yet as it were but flat and dull, till it be quickened with an active verb, ἣν ἐνήργησεν ἐν τῷ Χριςῷ ἐγείρας αὐτὸν ἐκ νεκρῶν. All which he *ſet on work*, all which he *actuated* in Chriſt, when he raiſed him from the dead. ART. V.

Pag. 386. (*a*)

Quis niſi ſolus Filius reſurrexit? Quia ſolus mori potuit, qui carnem habuit: et tamen ab hoc opere, quo ſolus Filius reſurrexit, non erat Pater alienus, de quo ſcriptum eſt, *Qui ſuſcitavit a mortuis Jeſum.* An forte ſe ipſe non ſuſcitavit? Et ubi eſt quod ait, *Solvite templum hoc, et triduo ſuſcitabo illud?* et quod *poteſtatem ſe habere* dicit *ponendi et iterum ſumendi animam ſuam?* Quis autem ita deſipiat, ut putet Spiritum ſanctum reſurrectionem hominis Chriſti non cooperatum, cum ipſum hominem Chriſtum fuerit operatus? *S. Auguſt. cont. Serm. Arian. cap.* 15.

Pag. 387. (*b*)

Aliter Deus Chriſtum ſuſcitavit, aliter Chriſtus corpus ſuum: Deus Chriſto vitam reſtituendo, Chriſtus vita recuperata corpus ſuum levando, et e ſepulchro prodeundo, ſeque poſt mortem vivum ſiſtendo præbendoque. Sic et paralyticus ille erexerat corpus ſuum, accepta a Chriſto ſanitate: ſic et omnes mortui ſurgent, et ex monumentis prodibunt, recepta

ab

ART. V. ab eodem Chriſto vita. *Confeſſionis Socinianæ Vindices.*

Pag. 387. (c)

Ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν is the ſame thing; and therefore one in the Apodoſis anſwereth to both in the Protaſis, and ſheweth that Chriſt raiſeth and quickeneth whom he will, which demonſtrateth his infinite and abſolute power. Καί τοι τὸ, οὐδὲν δύναται ἀφ' ἑαυτῦ ποιεῖν, τῷ, ὃς θέλει, ἐναντίον ἐϛίν. Εἰ γὰρ ὃς θέλει, δύναται ἀφ' ἑαυτῦ ποιεῖν· τὸ γὰρ θέλειν ἐξουσίας· εἰ δὲ οὐ δύναται ἀφ' ἑαυτῦ, οὐκέτι ὃς θέλει. Τὸ μὲν γὰρ, ὥσπερ ὁ πατὴρ ἐγείρει, τῆς δυνάμεως δείκνυσι τὴν ἀπαραλλαξίαν· τὸ δὲ, ὃς θέλει, τῆς ἐξουσίας τὴν ἰσότητα. *S. Chryſoſt. Homil.* 38. *in Joan.* Where it is very obſervable that though ἐγείρειν τὰς νεκρὰς and ζωοποιεῖν be the ſame in the language of the Scriptures, yet ἐγείρειν and ζωογονεῖν are not the ſame. By which obſervation the late learned Biſhop of Ely hath moſt evidently detected that Socinian cavil. Si quis obſtinate vocem *excitabo* [ἐγερῶ] urgere vult, is animadvertet quid D. Jeſus alibi dicat, *Eum qui perdiderit animam, vivificaturum eam.* Ubi ſi quis inſiſtere vellet ipſis verbis, eum colligere oporteret, credentes etiam ipſos ſeſe vivificaturos, et a mortuis excitaturos. *Catech. Racov.* For ἐγερῶ hath manifeſt relation to the dead, but ζωογονῶ unto the living. And therefore our tranſlation hath very well rendered thoſe words, Luke xvii. 33. Ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτὴν, *Whoſoever ſhall loſe his life ſhall preſerve it*: ſo that ζωογονεῖν ψυχὴν is *to preſerve life*, which interpretation is moſt evident out of the antitheſis of the ſame place; Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτῦ σῶσαι, ἀπολέσει αὐτήν. For σῶσαι and ἀπολέσει in the former part are the ſame with ἀπολέσῃ and ζωογονήσει in the latter. And beſide, this is the language of St. Luke, who, Acts vii. 19. ſays that the Egyptians ill treated the Iſraelites, τῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι, *So that they caſt out their young children, to the end they might not live*, that is, *remain alive*; *Syr.* דלא נהון, *ne ſervarentur*,

tur, ne viverent, as the Arabic. In which words there is a manifeſt reference to that place in Exodus, where thrice this word is uſed in that ſenſe by the LXX; as i. 17. ותחיין את־הילדים, Καὶ ἐζωγόνουν τὰ ἄρσενα· *Vulg. Tr. Sed conſervabant mares*; *Chald.* וקיכא ית־בניא; ſo verſe 18. Ἐζωγονεῖτε τὰ ἄρσενα, and 22. Καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό. And indeed חיה in Piel is often uſed for *keeping* or *preſerving alive*, and is ſo ſeveral times tranſlated, ζωογονῶ as well as ζωγρῶ; as Jud. viii. 19. לו החיתם, Εἰ ἐζωγονήκειτε αὐτὰς, οὐκ ἂν ἀπέκτεινα ὑμᾶς· *Vulg. Tr. Si ſervaſſetis eos, non vos occiderem: If ye had ſaved them alive, I would not ſlay you.* 1 Sam. xxvii. 9. ולא יחיה, Καὶ οὐκ ἐζωγόνει ἄνδρα, οὐ γυναῖκα. *Vulg. Tr. Nec relinquebat viventem virum et mulierem*; *And left neither man nor woman alive*: and which is yet nearer to our purpoſe, 1 Kings xx. 31. אולי יחיה את נפשך, LXX, Εἴπως ζωογονήσει τὰς ψυχὰς ἡμῶν· *Vulg. Tr. Forſitan ſalvabit animas noſtras*; *Peradventure he will ſave thy life.* So that ζωογονεῖν in the language of the LXX, is *to ſave alive*, and ζωογονεῖν τὴν ψυχὴν, is *to preſerve one's life.* So that St. Luke, in the text cited by the Socinians, could intend no more than that he which was ready to loſe his life for Chriſt ſhould thereby preſerve it, and conſequently he ſpeaks nothing of the raiſing of the dead. ART. V.

Pag. 388. (*d*)

Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν. *S. Ignat. Epiſt. ad Smyrn. cap.* 2. Si peccati confeſſor revixit a morte, quis eum ſuſcitavit? Nullus mortuus eſt ſui ipſius ſuſcitator. Ille ſe potuit ſuſcitare, qui mortua carne non mortuus eſt. Etenim hoc ſuſcitavit quod mortuum fuerat. Ille ſe ſuſcitavit qui vivebat in ſe, in carne autem ſua ſuſcitanda mortuus erat. Non enim Pater ſolus Filium ſuſcitavit, de quo dictum eſt ab Apoſtolo, *Propter quod et Deus eum exaltavit*: ſed etiam Dominus ſeipſum, id eſt, corpus ſuum; unde dicit, *Solvite templum hoc, et in triduo*

ART. V. *triduo ſuſcitabo illud. S. Auguſt. de Verb. Dom. Serm.* viii. *cap.* 1.

Pag. 391. (*e*)

De cruce deſcendere poterat, ſed differebat ut de ſepulchro reſurgeret. *S. Auguſt. Tract.* 12. *in Joan.*

Pag. 391. (*f*)

Ἠδύνατο μὲν καὶ παρ' αὐτὰ τὰ θανάτῳ τὸ σῶμα διεγεῖραι καὶ πάλιν δεῖξαι ζῶν· ἀλλὰ καὶ τοῦτο καλῶς προϊδὼν ὁ Σωτὴρ ἐ πεποίηκεν· εἶπε γὰρ ἄν τις μηδ' ὅλως αὐτὸ τεθνηκέναι, ἢ μηδὲ τέλεον αὐτῷ τὸν θάνατον ἐψαυκέναι, εἰ παρ' αὐτὰ τὴν ἀνάστασιν ἣν ἐπιδείξας. Τάχα δὲ καὶ ἐν ἴσῳ τῷ διαστήματος ὕψος τῷ τε θανάτῳ καὶ τῆς ἀναστάσεως, ἄδηλον ἐγίνετο τὸ περὶ τῆς ἀφθαρσίας κλέος. Ὅθεν ἵνα δειχθῇ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπέμεινε μέσην ὁ Λόγος, καὶ τριταῖον τοῦτο πᾶσιν ἔδειξεν ἄφθαρτον. *S. Athanaſ. de Incarn. Verbi.* Καὶ τρεῖς δὲ ἡμέρας διὰ τοῦτο συνεχώρησεν, ἵνα πιστευθῇ ὅτι ἀπέθανεν, ἐ γὰρ τῷ σαυρῷ αὐτῷ μόνον βεβαιοῦται, καὶ τῇ πρόπτων ὄψει. ἀλλὰ καὶ τῷ χρόνῳ τῶν ἡμερῶν. *S. Chryſoſt. Homil.* 43. *in Matt.*

Pag. 392. (*g*)

Ἕνεκα μὲν οὖν τοῦ δειχθῆναι τὸν θάνατον ἐν τῷ σώματι, τριταῖον ἀνέστησε τοῦτο· ἵνα δὲ μὴ ἐπὶ πολὺ διαμείναν καὶ φθορὰν τέλεον ὕστερον ἀναστήσας ἀπιστηθῇ, ὡς ἐκ αὐτὸ, ἀλλ' ἕτερου σῶμα φέρων· (ἔμελλε γὰρ ἄν τις καὶ δι' αὐτὸν χρόνον ἀπιστεῖν τῷ φαινομένῳ, καὶ ἐπιλανθάνεσθαι τῶν γενομένων·) διὰ τοῦτο ἐ πλείω τῶν τριῶν ἡμερῶν ἀνέσχετο, οὐδὲ ἐπὶ πολὺ τὰς ἀκόσανίας αὐτοῦ περὶ τῆς ἀναστάσεως παρείλκυσεν· ἀλλ' ἔτι τῶν ἀκοῶν αὐτῶν ἔναυλον ἐχόντων τὸν λόγον, καὶ ἔτι τῶν ὀφθαλμῶν αὐτῶν ἐκδεχομένων, καὶ τῆς διανοίας αὐτῶν ἠρτημένης, καὶ ζώντων ἐπὶ γῆς ἔτι, καὶ ἐκεῖ τόπον ὄντων τῶν θανατωσάντων, καὶ μαρτυρούντων περὶ τοῦ θανάτου τοῦ κυριακοῦ σώματος, αὐτὸς ὁ τοῦ Θεοῦ υἱὸς ἐν τριταίῳ διαστήματι τὸ γενόμενον νεκρὸν σῶμα ἔδειξεν ἀθάνατον καὶ ἄφθαρτον, *S. Athanaſius de Incarnatione Verbi.*

Pag. 393. (*h*)

Theſe ſeveral phraſes are uſed; firſt that Chriſt was in the heart of the earth τρεῖς ἡμέρας, καὶ τρεῖς νύκτας·

τας· ſecondly, that he was to riſe μετὰ τρεῖς ἡμέρας· thirdly, that he would rebuild this temple ἐν τρισὶν ἡμέραις, and διὰ τριῶν ἡμερῶν· and laſtly, that he roſe τῇ τριτῇ ἡμέρᾳ, which is the moſt general and conſtant form of ſpeech. ART. V.

Pag. 393. (*i*)

Lazarus is ſaid to be τεταρταῖος, four days dead, that is counting the day on which he died, and the day on which his ſiſter ſpake ſo to our Saviour at his ſepulchre: and being he was raiſed then, he roſe τῇ τετάρτῃ ἡμέρᾳ, *the fourth day*. Our Saviour roſe τῇ τρίτῃ ἡμέρᾳ, and therefore he was τριταῖος when he aroſe; and ſo the Fathers call him, as you may obſerve in the words laſt cited out of St. Athanaſius.

Pag. 393. (*k*)

As we read in Plutarch, Σολεὺς ὁ Θεσπέσιος—ἐξέθανε, καὶ τριταῖος ἤδη περὶ τὰς ταφὰς αὐτὰς ἀνήνεγκε· *De his qui ſero pun.* and of that ſpirit in a boy poſſeſſed, who hated all women, Ἐπεὶ ἡ γυνὴ περὶ τὴν εὐνὴν ὕβρισε, τριταίᾳ κειμένῃ γαμηθεῖσα ἑτέρῳ. *Philoſtrat. de Vit. Apoll. Tyan. lib.* iii. *cap.* 12. What this τριταῖος is, the Greek grammarians will teach us: Πρὸς μὲν τὸ πόσα ἀπαντᾷ τὸ τρία τυχὸν ἢ τέσσαρα, πρὸς δὲ τὸ πόσον τὸ τρίτον ἢ τέλαρτον ἐπὶ τάξεως, πρὸς δὲ τὸ ποσαῖον τὸ τριταῖον ἢ τεταρταῖον· οἷον πρὸς τὸ, ποσαῖον ἀπ' ἀρανὲ πάρει; ἀπαντήσει τὸ, τριταῖος τυχὸν ἢ τεταρταῖος, ἤγουν τρίτην ἡμέραν ἔχω ἀφ' ἧς πάρειμι ἢ τετάρτην. *Schol. Eurip. Hec. v.* 32. Τριταῖος then, in reſpect of his coming to or from any place, is that perſon which is now the third day in or from that place; which cannot be better interpreted, as to the Greek language, than in the expreſſion of a Tertian fever, called ſo becauſe the ſecond acceſſion is upon the third day from the firſt, and the third from the ſecond, &c. In which caſe there is but one day between, in which the patient is wholly free from his diſeaſe: from whence παρὰ μίαν and τριταῖος is the ſame in the language of the phyſicians. This is excellently

ART. V. cellently expreſſed by Alexander Aphrodiſæus in that problematical queſtion, Διὰ τί ὁ μὲν τριταῖος ἐκ θερμῆ χυμῆ γιγνόμενος, καὶ ἔχων μαςίζουσαν καὶ κατελαύνουσαν χολὴν, παρὰ μίαν κινεῖται· ὁ δὲ ἀμφημερινὸς, ἔχων πεδῆσαν τὸ φλέγμα τῇ βαρύτητι καὶ ψυχρότητι καθ' ἡμέραν· ὁ δὲ τεταρταῖος διὰ δύο ἡμερῶν μέσων. *Probl.* 10. *lib.* ii. The Quotidian ague hath its acceſſions καθ' ἡμέραν· the Tertian παρὰ μίαν (*ſub.* ἡμέραν) after one day of perfect intermiſſion; the Quartan διὰ δύο ἡμερῶν μέσων. In the ſame manner he mentions the πεμπταῖον, the ἑβδομαῖον, and ἐνναταῖον: in all which this is conſtantly obſervable, that the days of perfect intermiſſion are fewer by two, than the number in the name of the fever: for if the fever be a τριταῖος, the day of intermiſſion is but one, if τεταρταῖος two, if πεμπταῖος three, if ἑβδομαῖος five, if ἐνναταῖος ſeven. Thus if our Saviour were one whole day in the grave, and died the day before, and roſe the day after, he did riſe τριταῖος; if he were two whole days in the grave, he roſe τεταρταῖος. So Ariſtotle; Διὰ τί ὁ νυκτερινὸς βορέας τριταῖος λήγει; πότερον ὅτι ἀπὸ μικρᾶς καὶ ἀσθενοῦς ἀρχῆς; ἡ τρίτη δὲ κρίσιμος. *Probl.* 15. *Sect.* xxvi. Τῇ τρίτῃ therefore and τριταῖος is the ſame. For from τρίτη comes τριταῖος, and from τετάρτη, τεταρταῖος, in which ἡμέρα is always underſtood. Τεταρταῖος, τετραήμερος. *Suid.* Τριταῖος then is τριήμερος· πυρετὸς τριταῖος, διὰ τρίτης· and τεταρταῖος, διὰ τετάρτης. Thus being Chriſt did certainly riſe τῇ τρίτῃ ἡμέρᾳ, he did riſe according to the Greeks τριταῖος· and according to the ſame then he muſt alſo riſe παρὰ μίαν, that is, one day only intereeding between the day of his death, and the day of his reſurrection.

Pag. 394. (*l*)

A night and a day in the Hebrew language, not uſed to compoſition, is the ſame with the Greek νυχθήμερον or ἡμερονύκτιον: ויהי ערב ויהי בקר יום אחד *The evening and the morning were the firſt day.* For though *God called the light Day, and the darkneſs he called*

called Night, yet at the same time that day and that night was called *day*. So that the same word יום in the same verse signifieth both the natural and artificial day. And the evening and the morning are sometimes put instead of the day; as Dan. viii. 14. עד ערב בקר אלפים ושלש מאות, *Unto two thousand and three hundred days*, and verse 26. מראה הערב והבקר, which we translate, *The vision of the evening and the morning*, but might be rather translated, in reference to the former, *The vision of the days*, viz. the 2300 days before spoken of. Now though a day be thus diversely taken, yet in the measuring of any time which containeth in it both days and nights, a day is always taken in that sense in which it comprehendeth both day and night. Thus Galen, who is very punctual and exact in all his language, and full of expositions of the words he uses to prevent mistakes, being to speak of the critical days, gives notice that by a day he understands not that space of time which is opposed to the night, but that which comprehendeth both the night and the day: Ἡμέραν δηλονότι πᾶρ' ὅλον τὸν λόγον εἰρησομένοις, οὐκ ἐκ τῆς ἡμέρας αὐτῆς μόνης συνιεῖσαν, ἀλλὰ καὶ τῆς νυκτὸς χρόνῳ· καθάπερ ἔν, καὶ τὸν μῆνα τριάκοντα ἡμερῶν εἶναι λέγομεν, οὐ μόνον τῶν τὸν χρόνον, ὃν ὑπὲρ τῆς γῆς ὁ ἥλιος φαίνεται προσαγορεύοντες ἡμέραν, ἀλλὰ καὶ τὸν τῆς νυκτὸς αὐτῷ παρειληφότες· ἅτως δέ πως, καὶ τὸν ἐνιαυτὸν φαμέν, καὶ ἑξήκοντα, καὶ τριακοσίων ἡμερῶν εἶναι φαμεν. *De Crisibus, lib.* ii. *cap.* 2. This is observed by St. Basil to be also the custom of the Scriptures, upon these words in Genesis, Ἐγένετο οὖν ἑσπέρα, καὶ ἐγένετο πρωΐ· τὸ ἡμερονύκτιον λέγει· καὶ οὐκέτι πρωτηγόρευσεν, ἡμέραν καὶ νύξ, ἀλλὰ τῷ ἐπιφέροντι τὸν πρωΐαν παρεσιωπήσεται. Ταύτην οὖν καὶ ἐν τούτῃ τῇ γραφῇ τὴν συνήθειαν εὕροις, ἐν ᾗ τὰς χρόνου μετρεῖ περιόδους, ἡμέρας, καὶ δὲ καὶ νυκτὰς μόνα τῶν ἡμερῶν. *In Hexaem. Hom.* 2. Now being generally in all computations of time, as St. Basil observeth, ἐν τῇ [illegible] a day was taken for the whole space of day and night, and as the evening and morning signifieth the time, that

ART. V.

ART. V. that is, a day; and 2300 evenings and mornings no more than ſo many days; and ſo three days and three nights in the computation of time ſignify no more than three days; (*For God called the light Day, and the darkneſs he called Night, and the evening and the morning were the firſt day, and the evening and the morning were the ſecond day*, &c.) being three days in the language of the Scripture are ſaid to be fulfilled when the third day is come, though it be not wholly paſſed over; it followeth that to be three days dead, or to be three days and three nights dead, in the Hebrew language, cannot neceſſarily infer any more, than that the perſon ſpoken of did continue dead till the third day.

Pag. 394. (*m*)

As we read of the circumciſion of our Saviour, Ἐπλήσθησαν ἡμέραι ὀκτὼ· St. Luke ii. 21. ſo of Zachary, Ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ· St. Luke i. 23. and though the number ὀκτὼ were not expreſſed, yet it is to be underſtood according to the language of the Scripture in other caſes, and of Joſephus particularly in this; Διέταξε δὲ μίαν πατρίαν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέρας ὀκτὼ, ἀπὸ σαββάτου ἐπὶ σάββατον. *Jud. Antiq. lib.* vii. *cap.* 11.

Pag. 395. (*n*)

So St. Jerom on Jonas ii. 1. *Et erat Jonas in ventre piſcis tribus diebus et tribus noctibus.* Hujus loci myſterium in Evangelio Dominus exponit: et ſuperfluum eſt vel idipſum, vel aliud dicere quam expoſuit ipſe qui paſſus eſt. Hoc ſolum quærimus, quomodo tres dies, et tres noctes fuerit in corde terræ. Quidam παρασκευὴν, quando ſole fugiente ab hora ſexta uſque ad horam nonam, nox ſucceſſit diei, in duas dies et noctes dividunt, et apponentes ſabbatum, tres dies et tres noctes æſtimant ſupputandas: nos vero συνεκδοχικῶς totum intelligamus a parte: ut ex eo quod ἐν παρασκευῇ mortuus eſt, unam diem ſupputemus et noctem, et ſabbati alteram: tertiam vero noctem, quæ diei dominicæ nuncupatur, referamus

mus ad exordium diei alterius; nam et in Geneſi nox præcedentis diei (*add* non) eſt, ſed ſequentis, id eſt, principium futuri, non finis præteriti. To the ſame purpoſe St. Auguſtin; Ipſum autem triduum non totum et plenum fuiſſe, Scriptura teſtis eſt; ſed primus dies a parte extrema totus annumeratus eſt; dies vero tertius a parte prima, et ipſe totus; medius autem inter eos, i. e. ſecundus dies abſolute totus viginti-quatuor horis ſuis, duodecim nocturnis, et duodecim diurnis. Crucifixus eſt enim primo Judæorum vocibus hora tertia, cum eſſet dies ſexta ſabbati. Deinde, in ipſa cruce ſuſpenſus eſt hora ſexta, et ſpiritum tradidit hora nona. Sepultus eſt autem cum jam ſero factum eſſet, ſicut ſeſe habent verba Evangelii, quod intelligitur in fine diei. Unde libet ergo incipias, etiamſi alia ratio reddi poteſt, quomodo non ſit contra Evangelium Joannis, ut hora tertia ligno ſuſpenſus intelligatur: totum diem primum non comprehendis. Ergo a parte extrema totus computabitur, ſicut tertius a parte prima. Nox enim uſque ad diluculum, quo Domini reſurrectio declarata eſt, ad tertium diem pertinet. *De Trin. lib.* iv. *cap.* 6. And after him Leo the Great; Ne turbatos Diſcipulorum animos longa mœſtitudo cruciaret, denunciatam tridui moram tam mira celeritate breviavit, ut dum ad integrum ſecundum diem pars primi noviſſima, et pars tertii prima concurrit, et aliquantum temporis ſpatio decideret, et nihil dierum numero deperiret. *Serm.* 1. *De Reſur. Dom. Iſidor. Peluſ. lib.* i. *Epiſt.* 114. ART. V.

Pag. 395. (*o*)

Παρασκευή, *Paraſceue* interpretatur præparatio, ſaith St. Auguſtin, *De Conſ. Evang. lib.* iii. *cap.* 13. and in the Greek language it ſignifieth generally any preparation of what nature ſoever: but in this caſe it ſignifieth rather the time in which preparation was made, as St. Luke xxiii. 54. Καὶ ἡμέρα ἦν παρασκευή· and that preparation among the Jews for the Sabbath;

ART. V. bath; as St. Mark xv. 42. Ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον· and in the edict of Augustus Cæsar, Ἐγδύας τε μὴ ὁμολογεῖν ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ ἀπὸ ὥρας ἐννάτης· *Joseph. Jud. Antiq. lib.* xvi. *cap.* 10. which is well expressed by Synesius; Ἡμέρα μὲν ἂν ἦν, ἣν τινα ἄγεσιν οἱ Ἰουδαῖοι παρασκευήν· τὴν δὲ νύκτα τῇ μετ' αὐτὴν ἡμέρᾳ λογίζονται, καθ' ἣν ἐδεινὴ θέμις ἐστὶν ἐνεργὸν ἔχειν τὴν χεῖρα, ἀλλὰ τιμῶντες διαφερόντως αὐτὴν, ἄγνισιν ἀπραξίαν. *Epist.* 4. This παρασκευὴ of the Hebrews was answerable to the cœna pura of the Gentiles, as the old Glossary; Cœna pura, προσάββατον, *et in Gloss. Latino-Arabico*, Parasceue, cœna pura, id est, præparatio quæ fit pro sabbato. From whence some of the Fathers did so interpret the eves of the Jewish Sabbaths; as Tertullian; Dies observatis, et menses, et tempora, et annos, et sabbata, ut opinor, et cœnas puras, et jejunia, et dies magnos. *Adv. Marcion. lib.* v. *cap.* 4. Acceleratam vult intelligi sepulturam, ne advesperasceret: quando jam propter parasceuen, quam cœnam puram Judæi Latine usitatius apud nos vocant, facere tale quid non licebat. *S. August. Tract.* 120. *in Joan.* And the ancient translators of the Greek Fathers did use the Latin *cœna pura* for the Greek παρασκευή. As the Interpreter of St. Chrysostom; Qua enim die conceptus est Dominus eadem die et passus est; eadem ipsa die cœna pura fuit, in qua et luna quarta-decima occurrit. *Serm. in Natalem Joan. Bapt.* So likewise the old Interpreter of Irenæus; Parasceue, quæ dicitur cœna pura, id est, sexta feria, quam et Dominus ostendit passus in ea. *Adv. Hæres. lib.* v. *cap.* 19.—Moses in sexta die dixisse, quæ est in cœna pura, &c. *Ibid. lib.* i. *cap.* 10. As therefore the cœna pura among the Gentiles was that time in which they prepared and sanctified themselves for their sacred solemnities, so the Jews did make use of that word to signify their sanctification, and of the Greek παρασκευὴ to testify the preparation of all things used on their holy days, upon the eve thereof, or day before. Parasceue Latine

tine præparatio eſt: ſed iſto verbo Græco libentius utuntur Judæi in hujuſmodi obſervationibus, etiam qui magis Latine quam Græce loquuntur, ſaith St. Auguſtin: *Tract. 117. in Joan.* So that the ſame Father teſtifieth that the Jews ſpeaking Latin in his time, did ſometimes uſe *paraſceue*, ſometimes *cœna pura*, for their eve of preparation. Otherwiſe in their own language they called it ערוב or ערובתא; by which generally they underſtood the ſixth day of the week, the day before the ſabbath. For ſo they reckoned the days of the week in *Bereſhith Rabba*; חד בשבתא, *the firſt of the week*; תרי, *the ſecond*; תלתא, *the third*; ארבעתא, *the fourth*; חמשתא, *the fifth*; ערובתא, *the eve*; שבתא, *the ſabbath*. Thus in Hebrew, ערובתא, in Greek, παρασκευὴ, in Latin, *cœna pura*, were uſed by the Jews for the ſame day, the Friday or ſixth of the week; but not for that alone, but for the eve of any great feſtival which anſwered to a ſabbath; ſo that they had their ערב השבת, and ערב היום טוב, as παρασκευὴ τῶ σαββάτκ, and παρασκευὴ τῶ Πάσχα. And when a great feſtival fell upon the ſabbath, then as the feſtivities were both one day, ſo the eve to both was the ſame Friday. And ſuch was the day of preparation on which our Saviour was crucified. ART. V.

Pag. 396. (*p*)

Ὁρᾶτε, πῶς λίγει, ἡ τὰ νῦν σάββατα ἐμοὶ δεκτὰ, ἀλλὰ ἃ πεποίηκα, ἐν ᾧ καταπαύσας τὰ πάντα, ἀρχὴν ἡμέρας ὀγδόης ποιήσω, ὅ ἐστιν ἄλλα κόσμα ἀρχήν· διὸ καὶ ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανούς. *S. Barnabæ Epiſt. cap.* 15. Ἡ μὲν οὖν τῶν πνευματικῶν ἀνάπαυσις ἐν κυριακῇ ἐν ὀγδοάδι ἡ κυριακὴ ὀνομάζεται. *Theodorus, Epiſt.* 1. Ἡ δὲ ἐντολὴ τῆς περιτομῆς, κελεύσασα τῇ ὀγδόῃ ἡμέρᾳ ἐκ πάντας περιτέμνειν τὰ γεννώμενα, τύπος ἦν τῆς ἀληθινῆς περιτομῆς ἣν περιετμήθημεν ἀπὸ τῆς πλάνης καὶ πονηρίας διὰ τοῦ ἀπὸ νεκρῶν ἀναστάντος ἐν μιᾷ τῶν σαββάτων ἡμέρᾳ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Μία γὰρ τῶν σαββάτων, πρώτη μοναδικῶν τῶν

ART. V. πασῶν ἡμερῶν, κατὰ τὸν ἀριθμὸν πάλιν τῶν πασῶν ἡμερῶν τῆς κυκλοφορίας, ὀγδόη καλεῖται, καὶ πρώτη ἔσα μένει. *S. Juſtin. Mart. Dial. cum Tryph.* §. 4. Cum in ſeptimo die ſabbati nomen ſit et obſervantia conſtituta; tamen nos in octava die, quæ et ipſa prima eſt, perfecti ſabbati feſtivitate lætamur. *S. Hilar. Com. in Pſal. Prol.* Hæc octava ſententia, quæ ad caput redit, perfectumque hominem declarat, ſignificatur fortaſſe et circumciſione octava die in veteri Teſtamento, et Domini reſurrectione poſt ſabbatum, quod eſt utique octavus, idemque primus dies. *S. Auguſt. de Serm. Dom. in monte, lib.* i. *cap.* 4. Καὶ τὸ ἔθος καὶ τὸ πρέπον ἡμᾶς ἀπαιτεῖ πᾶσαν Κυριακὴν τιμᾶν καὶ ἐν ταύτῃ πανηγυρίζειν, ἐπειδήπερ ἐν ταύτῃ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς τὴν ἐκ νεκρῶν ἀνάστασιν ἡμῖν ἐπραξάνευσε· διὸ καὶ ἐν ταῖς ἱεραῖς γραφαῖς καὶ πρώτη κέκληται, ὡς ἀρχὴ ζωῆς ἡμῶν ὑπάρχουσα, καὶ ὀγδόη, ἅτε ὑπερβεβηκυῖα τὸν τῶν Ἰουδαίων σαββατισμόν. *Theophil. Alex. Edict.*

Pag. 399. (*q*)

Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρὸς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. *S. Juſtin. Mart. Apol.* i. §. 67. *et paulo poſt*, Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς, τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Τῇ γὰρ πρὸ τοῦ κρονικῆς ἐσταύρωσαν αὐτόν· καὶ τῇ μετὰ τὴν κρονικήν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανεὶς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς, ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν. This I take to be, without queſtion, that *ſtatus dies* which is mentioned by Pliny in his epiſtle to Trajan: Affirmabant hanc fuiſſe ſummam vel culpæ ſuæ, vel erroris, quod eſſent ſoliti ſtato die ante lucem convenire, carmenque Chriſto quaſi Deo dicere. *Lib.* x. *Epiſt.* 97. Nobis, quibus ſabbata extranea ſunt et neomeniæ et feriæ a Deo aliquando dilectæ—munera commeant? ſtrenæ conſonant? luſus, convivia conſtrepunt? O melior fides nationum in ſuam ſectam, quæ nullam ſolennitatem Chriſtianorum ſibi vindicat! Non Dominicum diem, non Pentecoſten, etiam

etiam ſi noſſent, nobiſcum communicaſſent. *Tertul. de Idol. cap.* 14. Nam quod in Judaica circumciſione carnali octavus dies obſervabatur, ſacramentum eſt in umbra atque imagine ante præmiſſum, ſed veniente Chriſto in veritate completum. Nam quia octavus dies idem poſt ſabbatum primus dies futurus erat, quo Dominus reſurgeret et nos vivificaret, et circumciſionem nobis ſpiritualem daret, hic dies octavus, id eſt, poſt ſabbatum primus et Dominicus præceſſit in imagine. *S. Cyprian. lib.* iii. *Epiſt.* 8. Euſebius reports how Conſtantine taught his ſoldiers to obſerve the Lord's-day; Ναὶ μὲν καὶ ἡμέραν εὐχῶν ἡγεῖσθαι καταλληλον, τὴν κυρίαν ἀληθῶς καὶ πρώτην ὄντως κυριακήν τε καὶ σωτήριον, τὴν δὴ καὶ φωτὸς καὶ ζωῆς, ἀθανασίας τε καὶ ἀγαθῦ παντὸς ἐπώνυμον. *Orat. de Laudib. Conſtant. cap.* 9. Quid eſt ſecunda ſabbati, niſi Dominica dies quæ ſabbatum ſequebatur? Dies autem ſabbati erat dierum ordine poſterior, ſanctificatione Legis anterior. Sed ubi finis Legis advenit, qui eſt Chriſtus Jeſus,—et reſurrectione ſua octavam ſanctificavit, cœpit eadem prima eſſe, quæ octava eſt, et octava quæ prima; habens ex numeri ordine prærogativam, et ex reſurrectione Domini ſanctitatem. *S. Ambroſ. Enar. in Pſal.* xlvii. Dicat aliquis; Si dies obſervari non licet, et menſes, et tempora, et annos, nos quoque ſimile crimen incurrimus, quartam ſabbati obſervantes, et paraſceuen, et diem Dominicam. *S. Hieron. in Epiſt. ad Gal. cap.* iv. *v.* 10. And St. Auguſtin in anſwer to that objection; Nam nos quoque et Dominicum diem et Paſcha ſolenniter celebramus, et quaſlibet alias Chriſtianas dierum feſtivitates. *Cont. Adimant. cap.* 16. Dies Dominicus non Judæis, ſed Chriſtianis reſurrectione Domini declaratus eſt, et ex illo habere cœpit feſtivitatem ſuam. *S. Auguſt. Epiſt.* cxix. *cap.* 13. Hæc tamen ſeptima erit ſabbatum noſtrum, cujus finis non erit veſpera, ſed Dominicus dies velut octavus æternus, qui Chriſti reſurrectione ſacratus eſt, æternam non ſolum ſpiritus, verum etiam corporis requiem præſignans.

ART. V.

ART. V. *Idem, de Civit. Dei, lib.* xxii. *cap.* 30. Dominicum diem Apoſtoli et Apoſtolici viri ideo religioſa ſolennitate habendum ſanxerunt, quia in eodem Redemptor noſter a mortuis reſurrexit: quique ideo Dominicus appellatur, ut in eo a terrenis operibus vel mundi illecebris abſtinentes, tantum divinis cultibus ſerviamus: dantes ſcilicet diei huic honorem et reverentiam, propter ſpem reſurrectionis noſtræ, quam habemus in illa. Nam ſicut ipſe Dominus Jeſus Chriſtus et Salvator reſurrexit a mortuis, ita et nos reſurrecturos in noviſſimo die ſperamus. *Author Serm. de Tempore, Serm.* 251. Sancti doctores eccleſiæ decreverunt omnem gloriam Judaici ſabbatiſmi in illam transferre; ut quod ipſi in figura, nos celebraremus in veritate. *Ibid.* Dominica nobis ideo venerabilis eſt atque ſolennis, quia in ea Salvator velut ſol oriens, diſcuſſis Infernorum tenebris, luce reſurrectionis emicuit, ac propterea ipſa dies ab hominibus ſæculi dies ſolis vocatur, quod ortus eum Sol juſtitiæ Chriſtus illuminet. *Max. Taurin. de Pentecoſt. Homil.* 3. Περιέχει ἓν ἡ μὲν παρασκευὴ τὸ πάθος, τὸ σάββαλον τὴν ταφὴν, ἡ Κυριακὴ τὴν ἀνάςασιν. *Author Clem. Conſtitut.* Ὅτι δὲ δεῖ Χριςιανὸς Ἰουδαΐζειν καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτὸς ἐν τῇ αὐτῇ ἡμέρᾳ· τὴν δὲ Κυριακὴν προτιμῶντας, εἴγε δύναιντο, σχολάζειν, ὡς Χριςιανοί· εἰ δὲ εὑρεθεῖεν Ἰουδαΐζοντες, ἔςωσαν ἀνάθεμα παρὰ Χριςῷ. *Concil. Laodic. Can.* 29.

Pag. 400. (*r*)

Quid hac die felicius, in qua Dominus Judæis mortuus eſt, nobis reſurrexit? in qua Synagogæ cultus occubuit, et eſt ortus Eccleſiæ; in qua nos homines fecit ſecum ſurgere et vivere et ſedere in cœleſtibus, et impletum eſt illud quod ipſe dixit in Evangelio, *Cum autem exaltatus fuero a terra, omnia traham ad me?* Hæc eſt dies quam fecit Dominus, exultemus et lætemur in ea. Omnes dies quidem fecit Dominus, ſed cæteri dies poſſunt eſſe Judæorum, poſſunt eſſe Hæreticorum, poſſunt eſſe Gentilium; dies

dies Dominica, dies resurrectionis, dies Christianorum, dies nostra est. *Explan. in Psal.* cxvii. *sub nomine Hieron.* ART. V.

Pag. 401. (s)

St. Chrysostom excellently upon that place; "Ὁρᾷ πῶς τὴν αἰτίαν εἰπὼν τῷ θανάτῳ, τὴν αὐτὴν καὶ ἀπόδειξιν τῆς ἀναστάσεως ποιεῖται. Διὰ τί γὰρ ἐσαυρώθη, φησίν; ἐ δι' οἰκείαν ἁμαρτίαν· καὶ δῆλον ἐκ τῆς ἀναστάσεως· εἰ γὰρ ἦν ἁμαρτωλὸς, πῶς ἀνέστη; εἰ δὲ ἀνέστη, εὔδηλον ὅτι ἁμαρτωλὸς οὐκ ἦν· εἰ δὲ ἁμαρτωλὸς οὐκ ἦν, πῶς ἐσαυρώθη; δι' ἑτέρας· εἰ δὲ δι' ἑτέρας, πάντως ἀνέστη.

ARTICLE

ARTICLE VI.

He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

Pag. 404. (*t*)

ASCENDIT in cœlos, ſedet ad dextram Patris. *Ruffin. in Symb.* St. Auguſtin, *in Enchirid.* Maximus Taurinenſis, Chryſologus, *Author Expoſ. Symb. ad Catechumenos*, Venantius Fortunatus, the Latin and Greek MSS ſet forth by the Archbiſhop of Armagh. St. Auguſtin, *de Fide et Symb.* hath it, Sedet ad dextram Dei Patris; to which was afterwards added, omnipotentis. Sedet ad dextram Patris omnipotentis; *Euſeb. Gallican.* Sedet ad dextram Dei Patris omnipotentis; *Etherius Uxam. et Author Sermonum de Tempore*, the Greek and Latin MSS in Bennet College Library.

Pag. 405. (*u*)

Εἴ τις τῆς σκηνῆς κατανοήσειε τὴν πῆξιν, καὶ τὴ ἱερίως ὁδοι τὴν ϛολὴν, τά τε σκεύη οἷς περὶ τὴν ἱερεργίαν χρώμεθα· τόν τε νομοθέτην εὑρήσει θεῖον ἄνδρα, καὶ ματαίως ἡμᾶς ὑπὸ τῶν ἄλλων τὰς βλασφημίας ἀκούοντας· ἕκαϛα γὰρ τύτων εἰς ἀπομίμησιν καὶ διατύπωσιν τῶν ὅλων, εἴτις ἀφθόνως ἐθέλοι καὶ μετὰ συνέσεως σκοπεῖν, εὑρήσει γεγενύτα. Τήν τε γὰρ σκηνὴν τριάκοντα πηχῶν ὖσαν, νείμας εἰς τρία, καὶ δύο μέρη πᾶσιν ἀνεῖς τοῖς ἱερεῦσιν, ὥσπερ βέβηλόν τινα καὶ κοινὸν τόπον, τὴν γῆν καὶ τὴν θάλασσαν ἀποσημαίνει· καὶ γὰρ ταῦτα πᾶσιν ἐϛιν ἐπίβατα· τὴν δὲ τριτὴν μοίραν μόνῳ περιέγραψε τῷ Θεῷ, διὰ τὸ καὶ τὸν ὐρανὸν ἀνεπίβατον εἶναι ἀνθρώποις, *Joſeph Jud. Antiq. lib.* iii. *cap.* 8. Where it is to be obſerved, that the place which St. Paul calls the *firſt Tabernacle*, Joſephus terms βέβηλόν τινα καὶ κοινὸν τόπον, *a common and profane place*, as repreſenting this world in which

which we live, and our life and converſation here: as the Apoſtle ſeems to ſpeak, Heb. ix. 1. Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν. For ἅγιον κοσμικὸν, *ſanctum ſeculare*, or as the Syriac, בית קודשא עלמיא *domus ſancta mundana*, may well be that part of the tabernacle which repreſented this world, and therefore termed common and profane in reſpect of that more holy part which repreſented heaven. ART. VI.

Pag. 405. (*x*)

This place muſt neceſſarily be underſtood of the Meſſias, by reaſon of that *high place* to which no other conqueror aſcended. For that למרום in the language of the Prophet is attributed to God, as Pſal. vii. 8. לכרום שובה *Return on high*, that is in the language of the Chaldee paraphraſe, לבי שכנתך תוב *Return to the houſe of thy majeſty*; and Pſal. xciii. 4. אדיר במרום יהוה, *The Lord on high is mighty*; *Chal.* בשמי מרומא, *in the upper heavens*; Pſal. lxxi. 19. *Thy righteouſneſs, O Lord, is* עד מרום, *uſque ad excelſum*; the Chaldee again, עד שמי מרומא. In the ſame manner in this place, עלית למרום *Thou haſt aſcended on high*, the Chaldee paraphraſe tranſlateth סלקתא לרקיע *Thou haſt aſcended the firmament*; and it addeth immediately נישה נביא *O thou Prophet Moſes*: yet there is a plain contradiction in that interpretation; for if it were meant of Moſes, it cannot be the firmament; if it were the firmament, it cannot be underſtood of Moſes, for he never aſcended thither.

Pag. 405. (*y*)

This *Breaker up* is by the confeſſion of the Jews the title of the Meſſias. So the author of *Sepher Abchath Rachal* in his deſcription of the coming of the Meſſias maketh uſe of this place. And the ſame appeareth farther by that ſaying of Moſes Haddarſhan in *Bereſhith Rabba*, נטיעה מלכטה זה אברהם נטיעה מלמיעלה זה משיח שנ' עלה הפרץ לפניהם וגו' *The Plantation from*

below

ART. VI. *below is Abraham, the Plantation from above is Meſſias, as it is written, The breaker is come up before them*, &c. So he on Gen. xl. 9. Again the ſame *Bereſhith Rabba*, Gen. xliv. 18. אמיתי אבו שמחים כשיעמדו רגלי השכינה על הר הזתים *When ſhall we rejoice? when the feet of the Shechinah ſhall ſtand upon the mount of Olives*; and again, "אמיתי כשיעלו הגליות מגיהנם והשכינה בראשם שנ ויעבר מלכם לפניהם ויהוה בראשם: *When? when the captives ſhall aſcend from hell, and Shechinah in the head, as it is written*, (Mic. ii. 13.) *Their King ſhall paſs before them, and the Lord in the head of them.*

Pag. 407. (z)

Βλεπόντων μὲν ἐκ ἀνίσῃ, βλεπόντων δὲ ἐπήρθη· ἐπειδὰν ἐδὲ ἐνταῦθα ἡ ὄψις τὸ πᾶν ἴσχυσε· καὶ γὰρ τῆς ἀναςάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν ἐκέτι· καὶ τῆς ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος ἐκέτι· παρεῖλκε γὰρ ἐκεῖνο τὸ τὴν ἀρχὴν ἰδεῖν, αὐτῷ τῷ ταῦτα φθεγξομένῳ παρόντος, καὶ τῷ μνήματος δηλοῦντος ὅτι ἐκ ἔσιν ἐκεῖ· ἄλλα τὸ μετὰ τῦτο λόγῳ ἔδει μαθεῖν. *S. Chryſoſt. Homil. 2. in Act. Apoſt.*

Pag. 408. (a)

Ἐπειδὰν ἐκ ἀρκοῦσιν οἱ ὀφθαλμοὶ δεῖξαι τὸ ὕψος, ἐδὲ παιδεῦσαι πότερον εἰς τὸν ἐρανὸν ἀνῆλθεν, ἢ ὡς εἰς τὸν ἐρανὸν, ὅρα τὶ γίνεται· ὅτι μὲν αὐτός ἐσιν ὁ Ἰησῦς, ἤδεσαν ἐξ ὧν διελέγετο πρὸς αὐτὲς (πόρρωθεν γὰρ ἐκ ἐνῆν ἰδόντας γνῶναι)· ὅτι δὲ εἰς τὸν ἐρανὸν ἀναλαμβάνεται, αὐτοὶ λοιπὸν ἐδίδασκον οἱ ἄγγελοι. *S. Chryſoſt. Homil. 2. in Act. Apoſt.*

Pag. 408. (b)

The various hereſies in the primitive times concerning the humanity of Chriſt aſcended into heaven are briefly touched by Tertullian; Ut et illi erubeſcant, qui adfirmant carnem in cœlis vacuam ſenſu, ut vaginam exempto Chriſto ſedere: aut qui carnem et animam tantundem, aut tantummodo animam, carnem vero non jam. *De carne Chriſti, cap.* 24. Of which Gregory Nazianzen, Εἴ τις ἀποτεθεῖσθαί φησι τὴν σάρκα λέγοι, καὶ γυμνὴν εἶναι τὴν θεότητα σώματος,

τος, ἀλλὰ μὴ μετὰ τῦ προσλήμματος καὶ εἶναι καὶ ἥξειν, μὴ ἴδοι τὴν δόξαν τῆς παρεσίας. *Epiſt.* 1. *ad Cledonium.* The Apellitæ taught that Chriſt left his body diſſolved in the air, and ſo aſcended into heaven without it; Hunc Apellem dicunt quidam etiam de Chriſto tam falſa ſenſiſſe, ut diceret eum, non quidem carnem duxiſſe de cœlo, ſed ex elementis mundi accepiſſe, quæ mundo reddidit, cum ſine carne reſurgens in cœlum aſcendit. *S. Auguſt. Hæreſ.* 23. This opinion of Apelles is thus delivered by Epiphanius in his own words: Ἐν τῷ ἔρχεσθαι ἀπὸ τῶν ἐπουρανίων ἦλθεν εἰς τὴν γῆν, καὶ συνήγαγεν ἑαυτῷ ἀπὸ τῶν τεσσάρων στοιχείων σῶμα—Ἔδωκεν ὁ Χριστὸς ἑαυτὸν παθεῖν ἐν αὐτῷ τῷ σώματι, καὶ ἐσταυρώθη ἐν ἀληθείᾳ, καὶ ἔδειξεν αὐτὴν τὴν σάρκα τοῖς ἑαυτῦ μαθηταῖς· καὶ ἀναλύσας, φησὶν, αὐτὴν τὴν ἐνανθρώπησιν ἑαυτῦ, ἀπεμέρισε πάλιν ἑκάστῳ τῶν στοιχείων τὸ ἴδιον ἀποδοὺς, τὸ θερμὸν τῷ θερμῷ, τὸ ψυχρὸν τῷ ψυχρῷ, τὸ ξηρὸν τῷ ξηρῷ, τὸ ὑγρὸν τῷ ὑγρῷ· καὶ ἕτως διαλύσας ἀπ' αὐτῦ πάλιν τὸ ἔνσαρκον σῶμα, ἀνέπτη εἰς τὸν οὐρανὸν, ὅθεν καὶ ἦκε. *Hæreſ.* xliv. §. 2. Of whom Gregory Nazianzen is to be underſtood in that Epiſtle before cited,—ἢ εἰς τὸν ἀέρα ἐχέθη καὶ διελύθη, ὡς φωνῆς φύσις, καὶ ὀδμῆς φύσις, καὶ ἀστραπῆς δρόμος ἀχ ἰσχμένης.

Pag. 409. (*c*)

We read it indeed *into the heavens*, but the original imports as much as *through*; διεληλυθότα τὰς οὐρανάς. *Vulg. qui penetravit cœlos.*

Pag. 410. (*d*)

The Seleuciani and Hermiani taught that the body of Chriſt aſcended no farther than the ſun, in which it was depoſited; of whom Philaſtrius, and out of him St. Auguſtin thus; Negant Salvatorem in carne ſedere ad dexteram Patris, ſed ea ſe exuiſſe perhibent, eamque in ſole poſuiſſe, accipientes occaſionem de Pſalmo, *In ſole poſuit tabernaculum ſuum. Hæreſ.* 59. The ſame opinion Gregory Nazianzen attributeth to the Manicheans; Πῶ γὰρ τὸ σῶμα νῦν, εἰ μὴ

ART. VI. μὴ μετὰ τῦ προσλαβόντος; ὁ γὰρ δὴ κατὰ τὰς Μανιχαίων λήρυς τῷ ἡλίῳ ἐναποτεθειται, ἵνα τιμηθῇ διὰ τῆς ἀτιμίας. *Epiſt.* 1. *ad Cledonium.* And St. Auguſtin ſays they taught the ſun to be Chriſt; Manichæi ſolem iſtum oculis carneis viſibilem, expoſitum, et publicum, non tantum hominibus, ſed etiam pecoribus ad videndum, Chriſtum Dominum eſſe putarunt. *Tract.* 34. *in Joan.* This opinion is more clearly ſet down, but without a name, in the *Catena Patrum* on the 18th Pſalm; Οὐ γὰρ προσεκτέον τοῖς τῶν Αἱρετικῶν φληναφοις, οἵ φασιν ὅτι μετὰ τὴν ἀνάςασιν ὁ σωτὴρ ἐν τῇ ἡλιακῇ σφαίρᾳ ἀπέθετο ὃ ἐφόρεσε σῶμα, φυλάτ̃εσθαι μέχρι τῆς δευτέρας παρουσίας. This was the old hereſy of Hermogenes, as is related by Theodoret; Οὗτος [ὁ Ἑρμογένης] τὸ κυρίε τὸ σῶμα ἐν τῷ ἡλίῳ εἶπεν ἀποτεθῆναι, τὸν δὲ διάβολον καὶ τὲς δαίμονας εἰς τὴν ὕλην ἀναχωρήσεσθαι. *Hæret. Fab. lib.* i. *cap.* 19.

Pag. 410. (*e*)

Magnarum hic vigor eſt mentium, et valde fidelium lumen eſt animarum incunctanter credere, quæ corporeo non videntur intuitu, et ibi figere deſiderium, quo nequeas inferre conſpectum. Hæc autem pietas, unde in noſtris cordibus naſceretur, aut quomodo quiſquam juſtificaretur per fidem, ſi in iis tantum ſalus noſtra conſiſteret, quæ obtutibus ſubjacerent? *Leo de Aſcenſ. Serm.* 2. Fides, qua eorum qui Deum viſuri ſunt, quamdiu peregrinantur, corda mundantur, quod non videt credit; nam ſi vides, non eſt fides: credenti colligitur meritum, videnti redditur præmium. Eat ergo Dominus et paret locum; eat ne videatur, lateat ut credatur: tunc enim locus paratur, ſi ex fide vivatur: creditus deſideretur, ut deſideratus habeatur, deſiderium dilectionis, præparatio eſt manſionis. *S. Auguſt. Tract.* 68. *in Joan.*

Pag. 410. (*f*)

Chriſti aſcenſio noſtra provectio eſt, et quo præceſſit gloria capitis, eo ſpes vocatur et corporis. *Leo de Aſcenſ. Serm.* 1.

Pag.

Pag. 411. (*g*) ART. VI.

Διὰ τοῦτο ἑορτάζειν ὀφείλομεν, ἐπειδὴ σήμερον τὴν ἀπαρχὴν τῆς ἡμετέρας φυράματος, τουτέστι, τὴν σάρκα, ἐν οὐρανοῖς Χριστὸς ἀνήγαγε. *S. Chryſoſt. Orat.* 1. *de Aſcenſ.* Διὸ λοιπὸν χρησὰς ἔχομεν τὰς ἐλπίδας, πρὸς τὴν ἡμετέραν ἀπαρχὴν ἀφορῶντες. *Idem, Orat.* 2. *de Aſcenſ.*

Pag. 411. (*h*)

There is a double notion of πρόδρομος, to this purpoſe; one of a man ſent before to make preparations for others which follow; in which it is well obſerved by St. Chryſoſtom, Ὁ δὲ πρόδρομος, τινῶν ἐστὶ πρόδρομος· ὥσπερ Ἰωάννης τοῦ Χριστοῦ· καὶ οὐκ εἶπεν ἁπλῶς, εἰσῆλθεν, ἀλλ', ὑπὲρ ἡμῶν εἰσῆλθεν· ὡς καὶ ἡμῶν ὀφειλόντων καταλαβεῖν. Οὐ πολὺ γὰρ τοῦ προδρόμου καὶ τῶν ἑπομένων ὀφείλει εἶναι τὸ μέσον· ἐπεὶ οὐδ' ἂν εἴη πρόδρομος· τὸν γὰρ πρόδρομον καὶ τοὺς ἑπομένους ἐν τῇ αὐτῇ χρὴ εἶναι ὁδῷ· καὶ τὸν μὲν ὁδεύειν, τοὺς δὲ ἐπικαταλαμβάνειν. *Homil.* 11. *in Epiſt. ad Hebr.* Another notion there is among the Greeks of the fruit which is ripe and come to perfection before the reſt, as Iſaiah xxviii. 4. Καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης, ἐπ' ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ· ὡς πρόδρομος σύκου, כבכורה, *tanquam primitiæ*, or *fructus primogeniti, ficus præcox.* Heſychius, Πρόδρομα, τὰ ἐν τῷ ἄξονι ξύλα, ἢ τὰ προακμάζοντα σῦκα· *lege* πρόδρομοι; for they indeed are properly τὰ προακμάζοντα σῦκα, *præcoces ficus:* for ſo Theophraſtus, ſpeaking particularly περὶ συκῆς, hath theſe words; Ὑπολειπομένης γὰρ πλείονος τῆς τοιαύτης ὑγρότητος, ὅταν ἀὴρ ἐπιγένηται μαλακὸς καὶ ὑγρὸς καὶ θερμός, ἐξικαλέσατο τὴν βλάσησιν· ὅτε δὲ τοῦτο συμβαίνει φανερὸν, ὅτι ἐκ τούτου τοῦ μέρους, ὁ καρπὸς ἀνίσταται, ὅθεν καὶ οἱ πρόδρομοι. *De cauſis Plant. lib.* v. *cap.* 1. *et paulo poſt*, Πάλιν δὲ τῶν προδρόμων αἱ μὲν φέρουσιν, οἷον, ἥτε Λακωνικὴ καὶ Λευκομόλιος, καὶ ἕτεραι πλείους· αἱ δ' οὐ φέρουσι. The firſt-fruits of the early figs were called πρόδρομοι, and the tree which bare them πρωτιρική. Now as this early fruit doth fore-run the latter fruit of the ſame tree, and comes to ripeneſs and perfection in its kind before the reſt; ſo

ART. VI. ſo our Saviour goes before thoſe men of the ſame nature with him, and they follow in their time to the maturity of the ſame perfection.

Pag. 411. (*i*)

Τῆς κεφαλῆς καθεζομένης καὶ τὸ σῶμα συγκάθηται· διὰ τοῦτο ἐπήγαγεν, ἐν Χριστῷ Ἰησοῦ. *S. Chryſoſt. ad locum.*

Pag. 415. (*k*)

This Juſtin Martyr teſtifies of the Jews in his age; Καὶ τοῦτον τὸν ψαλμὸν ὅτι εἰς τὸν Ἐζεχίαν τὸν βασιλέα ἐξηγεῖσθαι τολμᾶτε, οὐκ ἀγνοῶ, ἐπεῖπον. *Dial. cum Tryph.* §. 33. And out of him Tertullian citing this Pſalm; Sed neceſſe eſt, ad meam ſententiam pertinere defendam eas Scripturas, quas et Judæi nobis avocare conantur. Dicunt denique hunc Pſalmum in Ezechiam ceciniſſe, quia is ſederit ad dextram templi, et hoſtes ejus averterit Deus et abſumpſerit. *Adv. Marcion. lib.* v. *cap.* 9.

Pag. 415. (*l*)

So St. Chryſoſtom, ſpeaking of the Jews; Τίνα οὖν ἐκεῖνοι τὸν λέγοντά φασι; τὸν Θεόν· τὸν δὲ ἀκούοντα; τὸν Ἀβραάμ· ἕτεροι δὲ τὸν Ζοροβάβελ, καὶ ἄλλοι ἕτερον. *Ad locum.* *Ita Catena Græca,* Οἱ δὲ Ἰαδκῖοι, τὸ γελοιότερον, εἰς τὸν Ἀβραὰμ (εἰρῆσθαι λέγουσι) καθῆσθαι ἐκ δεξιῶν τοῦ Θεοῦ. And this expoſition is now followed by Solomon Jarchi and Lipmannus; Jarchi acknowledging it to be ancient, רבותינו דרשוהו באברהם אבינו ואני אפרשנו כדבריהם נאם יי׳ לאברהם:

Pag. 415. (*m*)

This is the expoſition of the later Rabbins, as of Aben Ezra and David Kimchi, who attribute the ſubject of the Pſalm to David. And not only they but the ancienter Rabbins ſince our Saviour's time, as appeareth by thoſe words of St. Chryſoſtom; Καὶ τὰ ἑπιόντα δὲ δηλοῖ, ὅτι οὐδὲν περὶ τοῦ Ζοροβαβὲλ ἐνταῦθα εἴρηται, οὐδὲ περὶ τοῦ Δαβίδ· οὐδὲις γὰρ αὐτῶν ἱερωσύνῃ τετίμηται. *Ad locum.*

Pag.

Pag. 415. (*n*) ART. VI.

Καὶ γὰρ καὶ ἕτερά τινα λέγεσι τούτων ἰωλότερα· περὶ τοῦ λαοῦ λέγεσι ταῦτα εἰρῆσθαι· *et paulo poſt*, Πῶς δ' ἂν ἢ τῷ Δαβὶδ, ἢ τῷ Ζοροβάβελ, ἢ τῷ λαῷ ταῦτα ἁρμόσειεν; *S. Chryſoſt. ad locum.*

Pag. 415. (*o*)

To which purpoſe ſaith St. Chryſoſtom, concerning the Jews of his time, Τί γάρ φασιν ἄλλοι πάλιν; ὅτι ὁ παῖς τοῦ Ἀβραὰμ ταῦτα λέγει περὶ τοῦ κυρίου τοῦ ἑαυτοῦ. *Ad locum.*

Pag. 415. (*p*)

As for that objection which is made by Aben Ezra, that it is not the Pſalm of David, but penned for and in the honour of David, becauſe the title is מזמור לדוד, as if it were a Pſalm *for* David, not *of* David: it is by no means to be admitted, becauſe it may not only very well ſignify a Pſalm made by David, but if it do not, there is no title which ſhews any Pſalm to be his, and ſome of them we are ſure are his.

Pag. 415. (*q*)

Τί οὖν, εἰπέ μοι, Ζοροβάβελ κύριος τοῦ Δαβίδ; καὶ πῶς ἂν ἔχοι λόγον; ὃς καὶ αὐτὸς ἀντὶ μεγάλης τιμῆς Δαβὶδ κέκληται; *S. Chryſoſt. ad locum.*

Pag. 415. (*r*)

This is the argument which the Fathers uſed againſt the Jews; as Juſtin Martyr, in oppoſition to their pretence of Ezechias; Ἱερεὺς δὲ ὅτι ἦτε γεγονὼς Ἐζεχίας, ἦτε ἐστὶν αἰώνιος ἱερεὺς τοῦ Θεοῦ, καὶ ὑμῖν ἀντειπεῖν τολμήσειε. *Dial. cum Tryph.* §. 33. and from him Tertullian; Quod et in ipſo hic accedit, *Tu es Sacerdos in æternum.* Nec ſacerdos autem Ezechias, nec in æternum, etſi fuiſſet. *Secundum ordinem*, inquit, *Melchiſedech.* Quid Ezechias ad Melchiſedech Altiſſimi ſacerdotem, et quidem non circumciſum? *Adv. Marcion. lib.* v. *cap.* 9. and ſo St. Chryſoſtom in the words before mentioned.

ART. VI.

Pag. 416. (*s*)

As in the *Midraſh Tillim*, Pſalm xviii. 36. אר" יודן בשר" חמא לעתיד הבה" מושיב מלך המשיח לימינו שנ" נאם י' לאדני שב לימיני: *R. Joden in the name of Rabbi Chama ſaid that in the time to come God ſhall place Meſſias the king at his right hand, as it is written* (Pſal. cx. i.), *The Lord ſaid unto my Lord, Sit thou at my right hand.* So Moſes Haddarſan on Gen. xviii. *Hereafter God holy and bleſſed ſhall ſet the king Meſſias* לימינו *on his right hand, as it is written* (Pſal. cx.), *The Lord ſaid*, &c.

Pag. 417. (*t*)

Credimus etiam quod *ſedet ad dextram Dei Patris.* Nec ideo tamen quaſi humana forma circumſcriptum eſſe Deum Patrem arbitrandum eſt, ut de illo cogitantibus dextrum aut ſiniſtrum latus animo occurrat. *S. Auguſt. de Fide et Symb. cap.* 7.

Pag. 417. (*u*)

Succedunt brachia et validi lacertorum tori, validæ ad operandum manus, et proceribus digitis habiles ad tenendum. Hinc aptior uſus operandi, hinc ſcribendi elegantia, et ille calamus ſcribæ velociter ſcribentis, quo divinæ vocis exprimuntur oracula. Manus eſt quæ cibum ori miniſtrat: manus eſt quæ præclaris enitet factis, quæ conciliatrix divinæ gratiæ ſacris infertur altaribus, per quam offerimus et ſumimus ſacramenta cœleſtia: manus eſt quæ operatur pariter atque diſpenſat divina myſteria, cujus vocabulo non dedignatus eſt ſe Dei Filius declarari, dicente David, *Dextra Domini exaltavit me.* Manus eſt quæ fecit omnia, ſicut dixit Deus omnipotens, *Nonne manus mea fecit hæc omnia?* *S. Ambroſ. Hexaem. lib.* vi. *cap.* 9.

Pag. 418. (*x*)

Secundum conſuetudinem noſtram illi conſeſſus offertur, qui aliquo opere perfecto victor advenienti honoris gratia promeretur, ut ſedeat. Ita ergo et hom-

homo Jeſus Chriſtus paſſione ſua diabolum ſuperans, reſurrectione ſua inferna reſerans, tanquam perfecto opere ad cœlos victor adveniens, audit a Deo Patre, *Sede ad dextram meam. Max. Taurin. Homil.* 1. *de Pentecoſte.* ART. VI.

Pag. 418. (*y*)

Ad dextram intelligendum eſt ſic dictum eſſe, in ſumma beatitudine, ubi juſtitia et pax et gaudium eſt. *S. Auguſt. de Fide et Symb. cap.* 7. Quid eſt Patris dextera, niſi æterna illa ineffabiliſque felicitas, quo pervenit Filius hominis, etiam carnis immortalitate percepta? *Idem, cont. Serm. Arian. cap.* 11. Beatus eſt, et a beatitudine, quæ dextera Patris vocatur, ipſius beatitudinis nomen eſt, dextera Patris. *De Symb. ad Catechum. lib.* i. *cap.* 4. Salus temporalis et carnalis in ſiniſtra eſt, ſalus æterna cum Angelis in dextra eſt. Ideo jam in ipſa immortalitate poſitus Chriſtus, dicitur ſedere ad dextram Dei. Non enim Deus habet in ſeipſo dextram aut ſiniſtram; ſed dextra Dei dicitur felicitas illa, quæ quoniam oſtendi oculis non poteſt, tale nomen accepit. *S. Auguſt. in Pſal.* cxxxvii.

Pag. 419. (*z*)

Ἐπεὶ τὸ εἰκεῖν καθῆσθαι φορτικον αὐτοῖς ἦν, τίως τὸν περὶ τῆς ἀναστάσεως κινεῖ λόγων, καὶ φησιν αὐτὸν ἑστασθαι. *S. Chryſoſt. Homil.* 18. *in Act. Apoſt.* Si major gratia et manifeſtior intelligentia in novo eſt quam in veteri Teſtamento, quare Eſaias Propheta ſedentem in throno majeſtatis vidit Dominum Sabbaoth?—in novo autem Stephanus primus martyr ſtantem ſe vidiſſe ait Jeſum a dextris Dei? Quid eſt iſtud, ut hic ſubjectus videatur poſt triumphos, et illic quaſi Dominus antequam vinceret? Prout cauſa fecit, ita et Dominus ſe oſtendit. Propheta enim viſus eſt quaſi rex corripiens plebem; et hoc ſe oſtendit quod erat, hoc eſt, ſedentem. In pace enim erat cauſa divinitatis ejus. Stephano autem ut ſtanti appareret, fecit calumnia Judæorum. In Stephano aut in Salvatoris cauſa vim patiebatur. Ideo ſedente judice Deo, ſtans apparuit,

ART. VI. paruit, quaſi qui cauſam diceret; et quia bona cauſa ejus eſt, ad dextram judicis erat. Omnis qui cauſam dicit, ſtet neceſſe eſt. *S. Auguſt. Quæſt. in Nov. Teſt.* 88. Sedere judicantis eſt, ſtare vero pugnantis vel adjuvantis—Hunc poſt aſcenſionem Marcus ſedere deſcribit, quia poſt aſcenſionis ſuæ gloriam Judex in fine videbitur. Stephanus vero in labore certaminis poſitus, ſtantem vidit, quem adjutorem habuit. *Greg. Magn. Homil.* 29. *in Evang.* Maximus Taurinenſis moves the queſtion, Quæ ſit ratio quod idem Dominus a David ſedens prophetatur, ſtans vero a Stephano prædicatur? and then renders this reaſon, Ut modo ejus omnipotentia, modo miſericordia deſcribatur. Nam utique pro poteſtate regis ſedere dicitur, pro bonitate interceſſoris ſtare ſuggeritur. Ait enim beatus Apoſtolus, quia *Advocatum habemus apud Patrem Jeſum Chriſtum.* Judex ergo eſt Chriſtus cum reſidet, advocatus cum aſſurgit. Judex plane Judæis, advocatus Chriſtianis. Hic enim ſtans apud Patrem, Chriſtianorum licet peccantium cauſas exorat; ibi reſidet cum Patre Phariſæorum perſequentium peccata condemnans. Illis indignans vehementer ulciſcitur, his interveniens leniter miſeretur. Hic ſtat ut ſuſcipiat Stephani martyris ſpiritum; ibi reſidet ut condemnet Judæ proditoris admiſſum. *Homil.* 1. *de Pentecoſte.*

Pag. 419. (*a*)

ישב which properly ſignifieth *to ſit*, is familiarly uſed for *permanſit*, and *habitavit*; as Judges v. 17. אשר ישב לחוף ימים LXX, Ἀσὴρ ἐκάθισε παραλίαν θαλάσσων· *Aſher continued on the ſea-ſhore*; Lev. viii. 35. ופתח אהל מועד תשבו יומם ולילה שבעת ימים Καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τῦ μαρτυρίυ καθήσεσθε ἑπτὰ ἡμέρας, ἡμέραν καὶ νύκτα· *Therefore ſhall ye abide at the door of the tabernacle of the congregation, day and night, ſeven days.* Upon which place St. Auguſtin; Quid eſt quod dicit Moyſes ad Aaron et filios ejus, cum ſanctificantur ad ineundum ſacerdotium, *Ad oſtium tabernaculi*

naculi teſtimonii ſedebitis ſeptem dies, die et nocte, ne moriamini? Numquid nam credibile eſt, ſitu corporis uno loco ſedere præceptos per dies ſeptem die et nocte, unde ſe omnino non commoverent? Nec tamen hic tanquam allegorice aliquid ſignificatum, quod non fieret, ſed intelligeretur, cogendi ſumus accipere; ſed potius agnoſcere locutionem Scripturarum, ubi ſeſſionem pro habitatione et commoratione ponit. Non enim quia dictum eſt de Semei, quod *ſederet in Jeruſalem annos tres*, ideo putandum eſt per totum illud tempus in ſella ſediſſe et non ſurrexiſſe. Hinc et ſedes dicuntur, ubi habent commorationem quorum ſedes ſunt: habitatio quippe hoc nomen accepit. *Quæſt. ſuper Levit.* 24. And this is as familiar with the Latins as the Hebrews: Si [venti] eſſent, nos Corcyræ non ſederemus. *Cic. Epiſt. ad Famil. lib.* xvi. 7. Id horreum fuit præſidium Pœnis ſedentibus ad Trebiam. *Liv. lib.* xxi. *cap.* 40. ART. VI.

Pag. 419. (*b*)

Sedet ad dextram Patris: credite. Sedere, intelligite habitare: quomodo dicimus de quocunque homine, In illa patria ſedit per tres annos. Dicit illud et Scriptura, ſediſſe quendam in civitate tantum tempus. Numquid ſedit, et numquam ſurrexit? Ideo hominum habitationes ſedes dicuntur. Ubi habentur ſedes, numquid ſemper ſedetur? Non ſurgitur, non ambulatur, non jacetur? et tamen ſedes vocantur. Sic ergo credite habitare Chriſtum in dextera Dei Patris: ibi eſt. *S. Auguſt. de Symb. ad Catechum. lib.* i. *cap.* 4.

Pag. 419. (*c*)

Ipſum verbum *ſedere* regni ſignificat poteſtatem. *S. Hieron. Com. ad Eph. cap.* i. *ver.* 20.

Pag. 420. (*d*)

Sedere quod dicitur Deus, non membrorum poſitionem, ſed judiciariam ſignificat poteſtatem, qua illa majeſtas nunquam caret, ſemper digna dignis tribuendo;

ART. VI. buendo; quamvis in extremo judicio multo manifeſtius inter homines unigeniti Filii Dei judicis vivorum et mortuorum clarius indubitata futura ſit. *S. Auguſt. de Fide et Symb. cap.* 7. Hoc quod Filius dicitur ſedere ad dextram Patris, demonſtratur quod ipſe homo, quem ſuſcepit Chriſtus, poteſtatem acceperit judicantis. *Author lib.* iii. *de Symb. ad Catechum. cap.* 7.

Pag. 420. (*e*)

Moſt anciently *ſedere* did ſignify no more than *eſſe*, to be in any place: as Servius noteth on that place of Virgil; *Æneid.* ix. *v.* 3.

——— Luco tum forte parentis
Pilumni Turnus ſacrata valle ſedebat.

Sedebat, ut Aſper dicit, *erat:* quæ clauſula antiqua eſt, et de uſu remota. And then he goes on to ſhew that *ſedere* is taken for that which men were wont to do ſitting. Secundum Plautum autem *ſedere* eſt conſilium capere, qui inducit in *Moſtellaria* ſervum dicentem, *Sine, juxta aram ſedeam et dabo meliora conſilia.* Sed ſecundum augures, *ſedere* eſt augurium captare: namque poſt deſignatas cœli partes a ſedentibus captantur auguria: quod et ipſe ſupra oſtendit latenter, inducens Picum ſolum ſedentem, ut,

Parvaque ſedebat
Succinctus trabea——

Æneid. vii. *v.* 187.

Quod eſt augurum, cum alios ſtantes induxerit: ergo *ſedebat*, aut erat, aut conſilia capiebat, aut augurabatur.

Pag. 428. (*f*)

Videamus an traditio regni defectio ſit intelligenda regnandi; ut quod tradidit Filius Patri tradendo non teneat. *S. Hilar. de Trin. lib.* ii. *cap.* 29.

Pag. 428. (*g*)

Οὗ τῆς βασιλείας οὐκ ἔσται τέλος. We find not theſe words

words in the Nicene Creed, as it was in itſelf before the additions at Conſtantinople. But not long after, St. Cyril expounds them in his Catechiſm; and Epiphanius *in Ancorato*, repeating two ſeveral Creeds, a ſhorter and a longer, §. 120, and 121, hath theſe words in both. After this they were added expreſsly in the Conſtantinopolitan Creed: and the reaſon of their inſertion, without queſtion, was that which St. Cyril inſinuateth in his explication, that is the hereſy which was then newly begun. Κἂν ποτέ τινος ἀκούσῃς λέγοντος, ὅτι τέλος ἔχει ἡ Χριστοῦ βασιλεία, μίσησον τὴν αἵρεσιν· τοῦ δράκοντός ἐστιν ἄλλη κεφαλή, προσφάτως περὶ τὴν Γαλατίαν ἀναφυεῖσα. Ἐτόλμησέ τις λέγειν, ὅτι μετὰ τὸ τέλος τοῦ κόσμου ὁ Χριστὸς βασιλεύει· καὶ ἐτόλμησεν εἰπεῖν, ὅτι ὁ Λόγος ἐκ Πατρὸς ἐξελθὼν, ἔτος εἰς Πατέρα πάλιν ἀναλυθεὶς ἀκέτι ἐστί. *Catech.* 15. This was the particular hereſy of Marcellus Biſhop of Ancyra, followed by Photinus born in the ſame place, and therefore termed by St. Cyril περὶ τὴν Γαλατίαν ἀναφυεῖσα. It conſiſted of two parts; firſt, that the kingdom of Chriſt did wholly ceaſe at the end of this world; ſecondly, that the Word was reſolved again into the Father, and conſequently did not only ceaſe to reign, but alſo ceaſe to exiſt. Which is yet more plainly expreſſed by Euſebius in his ſecond book againſt Marcellus; Καὶ πάλιν, τοῦτον ἀθρόως παυσθήσεσθαι μετὰ τὸν τῆς κρίσεως καιρὸν, τοῦ μὲν Λόγου ἑνωμένου τῷ Θεῷ, ὡς μηδὲν ἕτερον εἶναι πλὴν τοῦ Θεοῦ· τῆς δὲ σαρκὸς, ἧς ἀνείληφεν, ἐρήμου καταλειφθησομένης ὑπὸ τοῦ Λόγου, ὡς μήτε τὸν υἱὸν τοῦ Θεοῦ ποτε ὑφεσάναι, μήτε τὸν υἱὸν τοῦ ἀνθρώπου, ὃν ἀνείληφε. *Cap.* 1. This hereſy of Marcellus St. Baſil properly calls an impiety εἰς τὴν ὑπόστασιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· *Epiſt.* 78. and again, εἰς αὐτὴν τὴν ὕπαρξιν τῆς τοῦ μονογενοῦς θεότητος· *Epiſt.* 52. which he there more fully expreſſeth, Ὃς [Μάρκελλος] Λόγον μὲν εἰρῆσθαι τὸν μονογενῆ δίδωσι, κατὰ χρείαν καὶ ἐπὶ καιροῦ προελθόντα, πάλιν δὲ εἰς τὸν ὅθεν ἐξῆλθεν ἐπανακρίψαντα, ὅτε πρὸ τῆς ἐξόδου εἶναι, ὅτε μετὰ τὴν ἐπάνοδον ὑφεσάναι. This exiſtence

ART. VI.

ART. VI. of the Word and the kingdom of the Son, that hereſy made coeval; beginning when the Word came from the Father, that is, at the incarnation; and ending when the Word returned into the Father, that is, at the day of judgment. Which is manifeſtly delivered by the eaſtern Biſhops in that profeſſion of faith which they ſent to thoſe in Italy: Ἀλλ' ἔκ τοτε Χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν τοῦ Θεοῦ, ἐξ ἧς τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνείληφε, πρὸ τετρακοσίων ὅλων ἐτῶν. Ἔκ τοτε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχηκέναι θέλεσι, καὶ τέλος ἔξειν αὐτὴν, μετὰ τὴν συντέλειαν καὶ κρίσιν. Τοιοῦτοι δὲ εἰσὶν, οἱ ἀπὸ Μαρκέλλου καὶ Φωτεινοῦ, τῶν Ἀγκυρογαλατῶν· οἳ τὴν προαιώνιον ὕπαρξίν τε καὶ θεότητα τοῦ Χριστοῦ, καὶ τὴν ἀτελεύτητον αὐτῆς βασιλείαν ὁμοίως Ἰουδαίοις ἀθετοῦσιν, ἐπὶ προφάσει τοῦ συνίσασθαι δοκεῖν τὴν μοναρχίαν. *Socrat. Hiſt. Eccleſ. lib.* ii. *cap.* 19. But although Marcellus did thus teach the kingdom of Chriſt not to be eternal, yet his hereſy did not ſo much conſiſt in the denial of this eternity as of the ſubſiſtence and perſon of our Saviour: for otherwiſe he did truly teach that Chriſt was an eternal King; as appeareth out of his own words in his book againſt Aſterius the Arian, cited by Euſebius; Οὐκοῦν ὅρον τινα δοκεῖ ἔχειν ἡ κατὰ ἄνθρωπον αὐτοῦ οἰκονομία τε καὶ βασιλεία· οὐδὲν γὰρ ἕτερον βούλεται, ἢ τοῦτο, τὸ ὑπὸ τοῦ Ἀποστόλου ῥηθὲν, ἕως ἂν θῇ τοὺς ἐχθροὺς αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ· ἅπαν ἐπειδὰν τοὺς ἐχθροὺς σχῇ ὑποπόδιον τῶν ποδῶν, οὐκ ἔτι χρήζει τῆς ἐν μέρει ταύτης βασιλείας, πάντων καθόλου βασιλεὺς ὑπάρχων. *Cont. Marcel. lib.* ii. *cap.* 4. And therefore he made the ſame confeſſion with the Catholics, when he delivered an account of his faith to Julius Biſhop of Rome; Πιστεύω δὲ ἑπόμενος ταῖς θείαις γραφαῖς, ὅτι εἷς Θεὸς, καὶ ὁ τούτου μονογενὴς Υἱὸς Λόγος ὁ ἀεὶ συνυπάρχων τῷ Πατρὶ, καὶ μηδεπώποτε ἀρχὴν τοῦ εἶναι ἰσχηκὼς, ἀληθῶς ἐκ τοῦ Θεοῦ ὑπάρχων, οὐ κτισθεὶς, οὐ ποιηθεὶς, ἀλλ' ἀεὶ ὢν, ἀεὶ συμβασιλεύων τῷ Θεῷ καὶ Πατρὶ, οὗ τῆς βασιλείας, κατὰ τὴν τοῦ Ἀποστόλου μαρτυρίαν, οὐκ ἔστι τέλος. *S. Epiph. Hæreſ.* lxxii. §. 2.

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Pag. 428. (*h*)

Inimicus eras: eris ſub pedibus ejus, aut adoptatus, aut victus. *S. Auguſt. in Pſal.* cix.

Pag. 428. (*i*)

Βασιλείας τῆ Θεῦ δύο οἶδεν ἡ γραφὴ, τὴν μὲν κατ' οἰκείωσιν, τὴν δὲ κατὰ δημιουργίαν· βασιλεύει μὲν γὰρ ἀπάντων, καὶ Ἑλλήνων, καὶ Ἰουδαίων, καὶ δαιμόνων, καὶ τῶν ἀντιτεταγμένων, κατὰ τὸν τῆς δημιουργίας λόγον· βασιλεύει δὲ τῶν πιστῶν, καὶ ἑκόντων, καὶ ὑποτεταγμένων, κατὰ τὸν τῆς οἰκειώσεως. *S. Chryſoſt. Homil.* 39. *in* 1. *ad Corinth.*

Pag. 429. (*k*)

This is the exclamation of St. Chryſoſtom upon thoſe words of St. Paul; Βαβαὶ, πῶς πάλιν καὶ τὴν ἐκκλησίαν ἀνήγαγεν; ὥσπερ διά τινος ἕλκων μηχανῆς, εἰς ὕψος αὐτὴν ἀνήγαγε μέγα, καὶ αὐτὴν ἐκάθισεν εἰς ἐκεῖνον τὸν θρόνον· ἔνθα γὰρ ἡ κεφαλὴ, ἐκεῖ καὶ τὸ σῶμα· ἀδενὶ γὰρ μέσῳ διείργεται ἡ κεφαλὴ καὶ τὸ σῶμα· εἰ γὰρ διείργετο, οὐκ ἂν εἴη σῶμα, οὐκ ἂν εἴη κεφαλή. *Homil.* 3. *in Epiſt. ad Epheſ.*

Pag. 429. (*l*)

Ἐννόει τὸν θρόνον τὸν βασιλικὸν, ἐννόει τῆς τιμῆς τὴν ὑπερβολήν· τοῦτο καὶ γέεννης, εἴγε βελοίμεθα, μᾶλλον ἡμᾶς φοβῆσαι δυνήσεται. Εἰ γὰρ μὴ γέεννα ἦν, τὸ τιμηθέντας τοσαύτην τιμὴν ἀναξίως εὑρεθῆναι καὶ κακῶς· τίνα οὐκ ἂν ἔχοι κόλασιν; τίνα τιμωρίαν; ἐννόησον τίνος ἐγγὺς ἡ κεφαλή σε κάθηται (τοῦτο μόνον καὶ ἀπόχρη πρὸς πᾶν ὁτιοῦν), τίνος ἐν δεξιᾷ ἵδρυται. *S. Chryſoſt. Homil.* 3. *in Epiſt. ad Epheſ.*

Pag. 430. (*m*)

St. Auguſtin diſcourſing upon that place of St. Paul, 1 Tim. ii. 1. *I exhort that firſt of all, ſupplications, prayers and interceſſions be made for all men*, obſerveth what is the nature of interceſſion: Pro *interpellationibus* autem quod noſtri habent, ſecundum codices, credo, veſtros, *poſtulationes* poſuiſti. Hæc interim duo, id eſt, quod alii *poſtulationes*, alii *interpellationes*

ART. VI. *tiones* interpretati ſunt, unum verbum transferre voluerunt, quod Græcus habet, ἐντεύξεις. Et profecto advertis, et noſti aliud eſſe interpellare, aliud poſtulare. Non enim ſolemus dicere, poſtulant interpellaturi, ſed interpellant poſtulaturi: veruntamen ex vicinitate verbum uſurpatum, cui propinquitas ipſa impetrat intellectum, non eſt velut cenſoria notatione culpandum. Nam et de ipſo Domino Jeſu Chriſto dictum eſt, quod interpellat pro nobis. Numquid interpellat, et non etiam poſtulat? Imo vero quia poſtulat, pro eo poſitum eſt, *interpellat*. Evidenter quippe alibi de eo dicitur, *Si quis peccaverit, advocatum habemus apud Patrem, Jeſum Chriſtum juſtum, et ipſe eſt exoratio pro peccatis noſtris*. Quanquam fortaſſis codices apud vos etiam in eo loco de Domino Jeſu Chriſto non habent, *interpellat pro nobis*, ſed *poſtulat pro nobis*. In Græco enim, quo verbo hic poſitæ ſunt *interpellationes*, quas ipſe poſuiſti *poſtulationes*, ipſum et illic verbum eſt, ubi ſcriptum eſt, *interpellat pro nobis*. Cum igitur et qui precatur oret, et qui orat precetur, et qui interpellat Deum, ad hoc interpellet, ut oret et precetur, &c. *Epiſt.* lix. *ad Paulinum, Quæſt.* 5. *cap.* 2.

Pag. 430. (*n*)

In the firſt Article it is Παντοκράτωρ, in the ſixth Παντοδύναμος. See Vol. I. page 74. And this diſtinction is very material, and much obſerved by the Greeks; as Dionyſius Areopagita (whoſoever that is) in his book *De Divinis Nominibus*, in the 8th chapter, explicates the δυναμωνυμίαν, or παντοδύναμον, and in the 10th chapter παντοκράτωρ, as two diſtinct names with different notions of God. Of the Παντοκράτωρ, which we have already conſidered, he gives this account; Τὸ μὲν γὰρ λέγεται, διὰ τὸ πάντων αὐτὸν εἶναι παντοκρατορικὴν ἵδρυν, συνέχουσαν καὶ περιέχουσαν τὰ ὅλα, καὶ ἐνιδρύουσαν, καὶ διαμενούσαν καὶ περισφίγγουσαν, καὶ ἀρχαγὸς ἐν ἑαυτῇ τὸ πᾶν ἀποτελοῦσαν, καὶ ἐξ ἑαυτῆς τὰ ὅλα, καθάπερ ἐκ ῥίζης παντοκρατορικῆς, προάγουσαν, καὶ εἰς ἑαυτὴν τὰ πάντα, καθάπερ

καθάπερ εἰς πυθμένα παντοκρατορικὸν, ἐπισρέφουσαν καὶ συνέχουσαν αὐτὰ, ὡς πάντων ἔδραν παγκρατῆ, τὰ συνεχόμενα πάντα κατὰ μίαν ὑπερέχουσαν πάντα συνοχὴν ἀσφαλιζομένην, καὶ ἐκ ἐῶσαν αὐτὰ διεκπεσόντα ἑαυτῆς, ὡς ἐκ παντελοῦς ἑστίας κινέμενα παραπολέσθαι. But of the δυναμωνυμία he gives another account, as we ſhall ſee hereafter. ART. VI.

Pag. 431. (o)

The arguments which the Heathen uſed are briefly touched by Plutarch, but were more largely delivered by Pliny. Ἀνηρήσθω γὰρ (φησὶν) ὁ ποιητικὸς λῆρος, σὺν Καλλιμάχῳ τῷ λέγοντι,

——————Εἰ Θεὸν οἶσθα,
Ἴσθ' ὅτι καὶ ῥῆξαι δαίμονι πᾶν δυνατόν.

(ſo it muſt be read) εὐδὲ γὰρ ὁ Θεὸς δύναται πᾶν ποιεῖν. Ἐπεί τοιγε, εἰ Θεός ἐστι, ποιείτω τὴν χιόνα μέλαιναν, τὸ δὲ πῦρ ψυχρὸν, τὸ δὲ καθήμενον ὀρθὸν, καὶ τὸ ἐναντίον. *Plutarch. de Plac. Philoſoph. lib.* i. *cap.* 7. Imperfectæ vero in homine naturæ præcipua ſolatia, ne Deum quidem poſſe omnia. Namque nec ſibi poteſt mortem conſciſcere, ſi velit, quod homini dedit optimum in tantis vitæ pœnis: nec mortales æternitate donare, aut revocare defunctos: nec facere, ut qui vixit, non vixerit; qui honores geſſit, non geſſerit; nullumque habere in præterita jus, præterquam oblivionis: atque (ut facetis quoque argumentis ſocietas hæc cum Deo copuletur) ut bis dena viginti non ſint, ac multa ſimiliter efficere non poſſet, per quæ declaratur haud dubie naturæ potentia, idque eſſe, quod Deum vocamus. *Plin. Nat. Hiſt. lib.* ii. *cap.* 7. Add unto theſe that objection of Elymas the ſorcerer, recorded by Dionyſius; Καίτοι φησὶν Ἐλύμας ὁ μάγος, Εἰ παντοδύναμός ἐστιν ὁ Θεὸς, πῶς λέγεταί τι μὴ δύνασθαι πρὸς τὰ καθ' ὑμᾶς Στοιχεῖα; Λοιδορεῖται δὲ τῷ θείῳ Παύλῳ φήσαντι, μὴ δύνασθαι τὸν Θεὸν ἑαυτὸν ἀρνήσασθαι. *De Divin. Nom. cap.* 8.

Pag. 432. (p)

Ἡ ἀπειροδύναμος τοῦ Θεοῦ διάδοσις εἰς πάντα τὰ ὄντα χωρεῖ, καὶ

ART. VI. καὶ οὐδέν ἐστι τῶν ὄντων ὃ παντελῶς ἀφῄρηται τὸ ἔχειν τινὰ δύναμιν, ἀλλ' ἢ νοερὰν, ἢ λογικὴν, ἢ αἰσθητικὴν, ἢ ζωτικὴν, ἢ ὑσιώδη δύναμιν ἔχει· καὶ αὐτὸ δὲ, εἰ θέμις εἰπεῖν, τὸ εἶναι δύναμιν, εἰς τὸ εἶναι ἔχει παρὰ τῆς ὑπερουσίας δυνάμεως. *Dionyſ. Areopag. De Divin. Nom. cap.* 8.

Pag. 432. (*q*)

Neque enim ob aliud veraciter vocatur Omnipotens, niſi quoniam quidquid vult poteſt, nec voluntate cujuſpiam creaturæ voluntatis omnipotentis impeditur effectus. *S. Auguſt. Enchir. ad Laur. de Fide*, &c. *cap.* 96.

Pag. 433. (*r*)

Niſi omnipotens eſſet, non una eademque facilitate ſumma atque ima feciſſet. *Fulgent. de Fide ad Petrum, cap.* 3.

Pag. 433. (*s*)

Quis eſt omnipotens, niſi qui omnia poteſt? *S. Auguſt. de Trin. lib.* iv. *cap.* 20.

Pag. 434. (*t*)

Τὸ γεγονὸς ἂν ἐνδέχεται μὴ γενέσθαι· διὸ ὀρθῶς Ἀγάθων,

Μόνα γὰρ αὐτὴν καὶ Θεὸς στερίσκεται,
Ἀγένητα ποιεῖν ἅσσ' ἂν ᾖ πεπραγμένα.

Ariſtot. Ethic. Eudem. lib. v. *cap.* 2.

Quiſquis dicit, Si omnipotens eſt Deus, faciat ut quæ facta ſunt, facta non fuerint; non videt hoc ſe dicere, Si omnipotens eſt, faciat ut ea quæ vera ſunt, eo ipſo quo vera ſunt falſa ſint. *S. Auguſt. cont. Fauſt. lib.* xxvi. *cap.* 5. It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit, non vixerit; qui honores geſſit, non geſſerit; *Nat. Hiſt. lib.* ii. *cap.* 7. as this proves nothing againſt omnipotency becauſe it is no act of poſſibility. Had the act objected been feaſible, and God had not the power to effect it, then had he wanted ſome power, and conſequently had not been omnipotent. But being it is not want of power in the agent, but of poſſibility in the object, it proveth no deficiency in God.

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Pag. 434. (*u*) ART. VI.

Neque enim et vitam Dei et præſcientiam Dei ſub neceſſitate ponimus ſi dicamus neceſſe eſſe Deum ſemper vivere, et cuncta præſcire: ſicut nec poteſtas ejus minuitur, cum dicitur mori fallique non poſſe. Sic enim hoc non poteſt, ut potius, ſi poſſet, minoris eſſet utique poteſtatis. Recte quippe omnipotens dicitur, qui tamen mori et falli non poteſt. Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult: quod ei ſi accideret, nequaquam eſſet omnipotens. Unde propterea quædam non poteſt, quia omnipotens eſt. *S. Auguſt. de Civit. Dei, lib.* v. *cap.* 10. Nam ego dico quanta non poſſit. Non poteſt mori, non poteſt peccare, non poteſt mentiri, non poteſt falli. Tanta non poteſt: quæ ſi poſſet, non eſſet omnipotens. *Author Serm.* cxix. *de Temp. cap.* 1.

Pag. 434. (*x*)

Nunquidnam mentitur Deus? Sed non mentitur, quia *impoſſibile eſt mentiri Deum.* Impoſſibile autem iſtud, nunquidnam infirmitatis eſt? Non utique. Nam quomodo omnia poteſt, ſi aliquid efficere non poteſt? Quid ergo ei impoſſibile? Illud utique quod naturæ ejus contrarium eſt, non quod virtuti arduum. *Impoſſibile*, inquit, *eſt ei mentiri*; et impoſſibile iſtud non infirmitatis eſt, ſed virtutis et majeſtatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. *S. Ambroſ. Annot. in Num.* Si volunt invenire quod Omnipotens non poteſt, habent prorſus, ego dicam, mentiri non poteſt. Credamus ergo quod poteſt, non credendo quod non poteſt. *S. Auguſt. de Civit. Dei, lib.* xxii. *cap.* 25.

Pag. 435. (*w*)

This was the argument of Elymas the ſorcerer before-mentioned, to which Dionyſius gives this anſwer; Ἡ ἐαυτῇ ἄγνοια, ἔκπλωσις ἀληθείας ἐστιν· ἡ δὲ ἀλήθεια, ὧν ἐστι, καὶ ἡ τῆς ἀληθείας ἔκπλωσις, τῷ ὄντος ἔκπλωσις. Εἰ τοίνυν ἡ ἀλήθεια ὧν ἐστιν, ἡ δὲ ἄγνοια τῆς ἀληθείας, τῷ ὄντος ἔκπλωσις.

ART. VI. ἔκπλωσις, ἐκ τῦ ὄνος ἐκπεσεῖν ὁ Θεὸς ἐ δύναται, καὶ τὸ μὴ εἶναι ἐκ ἔστιν· ὡς ἄν τις φαίη, τὸ μὴ δύνασθαι ἐ δύναται, καὶ τὸ μὴ εἰδέναι κατὰ στέρησιν ἐκ οἶδεν. *De Divin. Nom. cap.* 8. Φαμὲν δὲ καὶ ὅτι ἐ δύναται αἰσχρὰ ὁ Θεὸς, ἐπεὶ ἔσαι ὁ Θεὸς δυνάμενος μὴ εἶναι Θεός· εἰ γὰρ αἰσχρόν τι δρᾷ ὁ Θεὸς, ἐκ ἔσι Θεός. *Orig. cont. Celſ. lib.* v. Jobius gives this ſolution to the ſame objection; Ἃ φαμὲν μὴ δύνασθαι τὸ θεῖον, ταῦτα τῶν μήτε ὄντων ἐσὶ, μήτε δυναλῶν ὅλως ὑφεσάναι· τῷ γὰρ ὑφέσηκε τὸ ἀρνήσασθαι τὸν Θεὸν ἑαυτὸν, ἢ ἡ τροπὴ, ἢ ἡ τῆς ἀγαθότηλος ἔκπλωσις, ἢ τὴν ἀλήθειαν ψεῦδος γενέσθαι; Παυλοδύναμος δὲ ὑμνεῖται καὶ λέγεται, ὡς τάτε πρέποντα αὐτῷ καὶ σωλήρια τῶν δημιεργημάτων πάντα δυνάμενος, ὅτε βέλεται. *Job. de Verb. Incarn. lib.* iii. *cap.* 13. *apud Phot. in Biblioth.* Ὁ Ἀπόσολός φησι περὶ τῦ Θεῦ καὶ πατρὸς, Ἐν οἷς ἀδύναλον ψεύσασθαι Θεόν· ἐκ ἀσθένειάν τινα κατηγορῶν τῆς παλκραλῆς δυνάμεως, ἀλλὰ μεγίσην ῥώμην, ὅτι ἀνεπίδεκτός ἐσι τῦ ψεύδες ὁ τῆς ἀληθείας παλήρ· καὶ ἀλλαχόσε δὲ ταύτην ὀχυρῶν τὴν ἔννοιαν ἔφη· Ἐὰν ἀρνησώμεθα [αὐτὸν] ἐκεῖνος πισὸς μένει· ἀρνήσασθαι γὰρ ἑαυτὸν ἐ δύναται. Καὶ τῦτο γὰρ ἐκ ἀσθενείας ἐσὶν ἀπόδειξις, ἀλλ' ἀνυπερβλήτε ἰσχύος, ὅτι ἐκ ἐγχωρεῖ τὴν θείαν φύσιν ἑαυλὴν ἀρνήσασθαι. *Iſidor. Peluſ. Epiſt.* 335. *lib.* iii. Theodoret upon that place of St. Paul, *It is impoſſible for God to lie*, Οὐκ ἀσθενὲς τὸ ἀδύναλον, ἀλλὰ ἄγαν αὐτὸ δεικνὺς δυνατόν. Οὕτω γὰρ, φησὶν, ἐσὶν ἀληθὲς, ὡς ἀδύναλον εἶναι ψεῦδός ἐν αὐτῷ γενέσθαι πολέ. Τὸ δυνατὸν ἄρα (*ita lege, non* ἀδύναλον ἦν) τῆς ἀληθείας διὰ τῦ ἀδυνάτε σημαίνεται. And upon that, *He cannot deny himſelf*, Πάλιν ἓν τὸ ἐ δύναται τῆς ἀπείρε δυνάμεως ὑπάρχει δηλώτικον. &c. *Dial.* 3.

Pag. 435. (*y*)

Theodoret having proved that there were many things which fell not under the power of God, at laſt thus concludes; Πολλὰ τοίνυν εὑρήκαμεν ἀδύναλα ὄντα τῷ παυλοδυνάμῳ Θεῷ.—Ἀλλὰ τὸ μὴ δυνηθῆναί τι τάτων, ἀπείρε δυνάμεως ἐκ ἀσθενείας τεκμήριον· τὸ δέ γε δυνηθῆναι, ἀδυναμίας δήπεθεν, ἐ δυνάμεως.—Ὅτι τάτων ἕκαςον τὸ ἄτρεπλον τῆ Θεῷ κηρύτλει καὶ ἀναλλοίωλον. *Dial.* 3. And Origen, *cont. Celſ. lib.* iii. gives this for the Chriſtian's general rule:

rule: Δύναται καθ' ἡμᾶς πάντα ὁ Θεὸς, ἅπερ δυνάμενος, τῷ Θεὸς εἶναι, καὶ τῷ ἀγαθὸς εἶναι, καὶ τῷ σοφὸς εἶναι οὐκ ἐξίσταται. And the words of Celſus, though ill intended, are yet very true: Αὐτὸς γὰρ [ὁ Θεὸς] ἐστὶν ὁ πάντων τῶν ὄντων λόγος, οὐδὲν ἂν οἷός τε παράλογον οὐδὲ παρ' ἑαυτὸν ἐργάσασθαι· and ſo Origen in his anſwer confeſſes: Ἀλλὰ καὶ καθ' ἡμᾶς οὐδὲν οἷός τε παράλογον ἅτε παρ' ἑαυτὸν ἐργάσασθαί ἐστιν ὁ Θεὸς. *Cont. Celſ. lib.* v. ART. VI.

Pag. 435. (z)

It was the conſtant opinion of the moſt ancient Heathens, as appeareth by Homer, who expreſſeth it plainly;

——————— Χαλεπὸν δέ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
Ὀδ. κ'. *v.* 303.

And the ſame ſenſe is attributed to Linus in a diſtich cited for his by Stobæus; but may rather be thought to have been made by ſome of the Pythagoreans. For this was the plain doctrine of Pythagoras, who taught his ſcholars to believe miracles, and to doubt of nothing ſaid to be done by the Gods, becauſe all things were poſſible to them; Οὐ γὰρ εἶναι τὰ μὲν δυνατὰ τῶν θεῶν, (*vel potius* τοῖς θεοῖς) τὰ δὲ ἀδύνατα, ὥσπερ οἴεσθαι τοὺς σοφιζομένους· ἀλλὰ πάντα δυνατά· καὶ ἡ ἀρχὴ ἡ αὐτὴ ἐστι τῶν ἐπῶν, ἃ ἐκεῖνοι φασὶ μὲν εἶναι Λίνου, ἐστὶ μέντοι ἴσως ἐκείνων·

Ἕλπεσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔς' οὐδὲν ἄελπτον·
Ῥᾴδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν.
Iamb. de Vit. Pythag. cap. 28.

So Epicharmus, a diſciple of Pythagoras: Ἀδύνατον οὐδὲν Θεῷ. So *Pater Omnipotens*, and *Jupiter Omnipotens*, familiar in Virgil and the Poets before and after him. Theſe do far outweigh the authority in Plutarch, and that of Pliny, with the addition of Galen, who oppoſeth the opinion of the philoſophers to that of

ART. VI. of Moſes expreſsly, and to our Saviour obliquely; Οὐ γὰρ δὴ τὸ βεληθῆναι τοιαύτας γενέσθαι μόνον ἦν αὐταρκες· ἐδὲ γὰρ εἰ τὴν πέτραν ἐξαίφνης ἐθελήσειεν ἄνθρωπον ποιῆσαι δυνατὸν αὐτῷ. Which ſeems to be oppoſed to thoſe words of our Saviour's, *God is able to raiſe children unto Abraham out of theſe ſtones.* Καὶ τοῦτ' ἔστι, καθ' ὃ τῆς Μωσέως δόξης, ἥθ' ἡμέτερα καὶ Πλάτωνος, καὶ ἡ τῶν ἄλλων τῶν παρ' Ἕλλησιν ὀρθῶς μεταχειρισαμένων τὰς περὶ φύσεως λόγους, διαφέρει. Τῷ μὲν γὰρ ἀρκεῖ, τὸ βεληθῆναι τὸν Θεὸν κοσμῆσαι τὴν ὕλην, ἡ δ' εὐθὺς κεκόσμηται· πάνυ γὰρ εἶναι τῷ Θεῷ δυνατὰ νομίζει, κἂν εἰ τὴν πέτραν ἵππον ἢ βοῦν ἐθέλει ποιεῖν· ἡμεῖς δ' οὐχ ὅτω γινώσκομεν, ἀλλ' εἶναι γάρ τινα λέγομεν ἀδύνατα φύσει, καὶ τούτοις μηδ' ἐπιχειρεῖν ὅλως τὸν Θεὸν, ἀλλ' ἐκ τῶν δυναλῶν γενέσθαι τὸ βέλτιον αἱρεῖσθαι. *De Uſu Part. lib.* xi. *cap.* 14.

Pag. 436. (*a*)

Non ergo quiſpiam audebit quamlibet creaturam ſive cœleſtem ſive terreſtrem dicere omnipotentem, niſi ſolam Trinitatem, Patrem ſcilicet et Filium et Spiritum Sanctum. Non enim, cum dicimus nos *credere in Deum Patrem omnipotentem*, ſicut hæretici Ariani, negamus Filium omnipotentem, aut Spiritum Sanctum. *Author Lib.* ii. *de Symb. ad Catechum. cap.* 3.

Pag. 436. (*b*)

Nor is it unuſual in other authors to make uſe of the word *omnipotens*, rather in relation to the preſent occaſion, than in reference to the perſon who is ſaid to be omnipotent; as is obſerved by Servius upon that verſe of Virgil;

Jupiter omnipotens, audacibus annue cœptis.
Æneid. ix. *v.* 625.

Hoc epitheton interdum ad gloriam numinis ponitur, interdum ad cauſam dicentis. Namque hoc loco dicendo *omnipotens*, oſtendit eum etiam his, qui per ſe minus valent, præſtare poſſe virtutem.

Pag.

ART. VI.

Pag. 437. (*c*)

This was the argument which the Pythagoreans uſed, who believed many miraculous actions, which others looked upon as fabulous; becauſe they would diſbelieve nothing which was referred to the divine power: and the reaſon of that was, becauſe they thought all things poſſible to God, as we ſhewed before. Τῶν τοιούτων δὲ (ſaith Iamblichus, having related ſeveral ſtrange actions, either fabulous or miraculous) τῶν δοκούντων μυθικῶν ἀπομνημονεύουσιν, ὡς μηδὲν ἀπιστοῦντες ὅ, τι ἂν εἰς τὸ θεῖον ἀνάγηται. And whereas others looked upon them as weak and ſimple people for giving credit to ſuch fabulous relations, πρὸς πάντα τὰ τοιαῦτα οὐχὶ αὐτὸς εὐήθεις νομίζουσιν, ἀλλὰ τὸς ἀπιστοῦντας. *Iamb. de Vit. Pythag. cap.* 28.

Pag. 437. (*d*)

In Dei promiſſis nulla eſt falſitas, quia in faciendis nulla omnipotenti eſt difficultas. *Fulgent. ad Monim. lib.* i. *cap.* 12.

ARTICLE VII.

From thence he ſhall come to judge the Quick and the Dead.

Pag. 440. (*e*)

OR *from whence*; the Latins ſometimes *inde*, ſometimes *unde*. And the Greek is ὅθεν, *unde*, both in the ancient MS in Sir Robert Cotton's Library, and in the Creed of Marcellus. But ἐκεῖθεν ἐρχόμενον, in the latter MS in Bennet College Library. Others neither ὅθεν, nor ἐκεῖθεν, but πάλιν, as Juſtin Martyr; Ἡμεῖς ἐπέγνωμεν Χριστὸν υἱὸν Θεοῦ σταυρωθέντα, καὶ ἀναστάντα, καὶ ἀνεληλυθότα εἰς τοὺς οὐρανοὺς, καὶ πάλιν παραγενησόμενον κριτὴν πάντων ἁπλῶς ἀνθρώπων μέχρις αὐτοῦ Ἀδάμ. *Dial. cum Tryph.* §. 132. Others without *inde* or *unde*, only *venturus*, as the Nicene Creed, ἐρχόμενον κρῖναι, others πάλιν ἐρχόμενον or ἥξοντα πάλιν, and Fortunatus leaving out *inde venturus*, hath only *judicaturus vivos et mortuos.*

Pag. 441. (*f*)

R. Saadias Gaon *ad locum*; זהו משיח צדקינו—כדכתיב נאם יי׳ לאדני שב ליכיני: In *Bereſhith Rabba*, ſpeaking of the genealogy concluding (1 Chron. iii. 24.) with Anani the youngeſt of the ſeven ſons of Elioenai, the author aſks this queſtion, ומי הוא ענני *and who is this Anani?* and anſwers it thus, זה משיח שנ׳ חזה הויתי בחזוי ליליא וארו עם ענני שמיא כבר אנש אתה הוא: *This is the Meſſias, as it is written*, Dan. vii. 13. *I ſaw in the night viſions, and behold one like the Son of Man came with Anani*, that is, *the clouds of heaven*; Solomon Jarchi *ad locum*, אנש הוא מלך המשיח and Aben Ezra, *ibidem*, אמר רב ישועה כי זה כבר אנש הוא המשיח So the author of *Tzeror Hammor*, וכן הדבר: וסוד אדם הוא

הוא סוד המשיח כאומרו כבר אנש אתי: *The myſtery of man is the myſtery of the Meſſias*, according to that of Daniel, *He came as the Son of Man.* This place is mentioned for one of the כתובין which ſpeak of the Meſſias, in the *Midraſh Tillim*, Pſal. ii. And the *Midraſh* upon the 21ſt Pſal. ver. 7. אר׳ ברכיה בשם ר׳ שמואל כתוב אחד אומ׳ עם ענני שמיא כבר אנש: ſpeaking of the Meſſias. Indeed the Jews do ſo generally nterpret this place of Daniel of the Meſſias, that they make it an argument to prove that the Meſſias is not yet come, becauſe no man hath yet come with the clouds of heaven.

Pag. 441. (*g*)

This interpretation is delivered in *libro Sanhedrim*; אר׳ אלכסנדרי כתיב על מלך המשיח וארו עם ענני שמיא כבר אנש אתה הוא וכתיב עני ורוכב על חמור זכו עם ענני שמיא לא זכו עני ורוכב על חמור: *Idem etiam legitur in Beriſhith Rabba R. Moſch. Haddarſham, Gen.* xlix. 11. Thus they make the coming of Chriſt to depend upon their merit or demerit; whereas the promiſes of the Meſſias are abſolute and irreſpective, depending only on the goodneſs of God, not to be evacuated or altered by the wickedneſs of man. Nay, the unworthineſs of the Jews, which Chriſt found, when he came in humility, is one ſpecial cauſe why he ſhould come again in glory.

Pag. 442. (*h*)

Heb. x. 37. ὁ ἐρχόμενος ἥξει, that is, he who is known by that vulgar appellation, ὁ ἐρχόμενος, he which did once come into the world to make that notion good, is ſtill to be known by the ſame appellation, and therefore will come again. This was it which made the Apoſtles aſk that queſtion, Matt. xxiv. 3. *When ſhall theſe things be, and what ſhall be the ſign of thy coming, and of the end of the world?*

ART. VII.

Pag. 442. (*i*)

As R. Saadias Gaon upon that place of Dan. vii. 13. עם ענני השמים הם מלאכי צבא השמים זו היא רוב הנדולה שיתן הבורא למשיח: *The clouds of heaven they are the angels of the hoſt of Heaven; this is the great magnificence and power which God ſhall give unto the Meſſias.* From hence is that expoſition in *Midraſh Tillim*, Pſal. xxi. 7. אר׳ ברכיה בשם ר׳ שמואל כתוב אחד אומ׳ וארו עם ענני שמיא כבר אנש אתה הוא וקדמוהי הקרבוהי וכתוב אחר אומר והקרבתיו וגנש אלי הא כיצד המלאכין מכניסין אותו עד מחיצתן: *Rabbi Barachia ſaid in the name of Rabbi Samuel, One Scripture ſaith,* (Dan. vii. 13.) *And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And another Scripture ſaith,* (Jer. xxx. 21.) *And I will cauſe him to draw near, and he ſhall approach unto me. Behold in what manner? The angels ſhall bring him into the midſt of them.*

Pag. 446. (*k*)

This principle of a judgment to come, Juſtin Martyr propounds to the Gentiles, as generally acknowledged by all their writers, and as the great encouragement of his Apology for the Chriſtian religion: Ἐπεὶ τοίνυν ἡμῖν ὁ περὶ τῆς ἀληθοῦς θεοσεβείας πρόκειται λόγος, ἧς ἐδόκει, οἶμαι, προτιμότερον τοῖς ἀκινδύνως ζῶσιν προῤῥημένοις εἶναι νενόμισται, διὰ τὴν μέλλουσαν μετὰ τὴν τελευτὴν τῶνδε τῶν βίων ἔσεσθαι κρίσιν· ἣν ἃ μόνον οἱ ἡμέτεροι κατὰ θεὸν κηρύξασι προφῆται, προφῆταί τε καὶ νομοθέται, ἀλλὰ καὶ οἱ παρ' ὑμῶν νομισθέντες εἶναι σοφοὶ, ἃ ποιηταὶ μόνον, ἀλλὰ καὶ φιλόσοφοι οἱ τὴν ἀληθῆ καὶ θείαν ἐπαγγελλόμενοι παρ' ὑμῖν εἰδέναι γνῶσιν. *Cohort. ad Græcos*, §. 1. Tertullian ſhews the ſame not only from the writings but the conſtant converſation and language even of the Gentiles: Anima—licet carcere corporis preſſa, licet inſtitutionibus pravis circumſcripta, licet libidinibus ac concupiſcentiis evigorata, licet falſis Diis exancillata, cum tamen reſipiſcit, ut ex crapula, ut ex ſomno, ut ex aliqua valetudine, et ſanitatem ſuam patitur,

patitur, Deum nominat, hoc ſolo nomine, quia pro- ART.
prio Dei veri. Deus magnus, Deus bonus, et, Quod VII.
Deus dederit, omnium vox eſt; judicem quoque conteſtatur illum, Deus videt, et, Deo commendo, et, Deus mihi reddet. O teſtimonium animæ naturaliter Chriſtianæ! *Apologet. adv. Gentes. cap.* 17. Indeed the ancient Gentiles have expreſſed the judgment to come very exactly: as Philemon cited by Juſtin Martyr *de Monarch.* §. 3.

Ἔστιν Δίκης ὀφθαλμὸς, ὃς τὰ πάνθ' ὁρᾷ,
Εἰ γὰρ ὁ δίκαιος καὶ ἀσεβὴς ἔξεστιν ἕν,
Ἅρπαξ ἀπελθὼν, κλέπτ', ἀποφέρει, κύκα,
Μηδὲν πλανηθῇς, ἔστι, κἂν ᾅδὴ κρίσις,
Ἣν περ ποιήσει Θεὸς ὁ πάντων δεσπότης,
Οὗ τέκνομα φοβερὸν, ἐὰν ὀνομάσαιμ' ἐγώ.

And Plato eſpecially hath delivered it according to their notion moſt particularly, whoſe places to that purpoſe are faithfully collected by Euſebius and Theodoret, and may be read in them; *Euſeb. de Præpar. Evang. lib.* xi. *cap.* 38. *et lib.* xii. *cap.* 6. *Theodoret. Serm. de Fine et Judicio:* Where after the citation of ſeveral places he concludes, Οὕτως ἀκριβῶς ἐπίστευεν ὁ Πλάτων εἶναι τὰ ἐν ᾅδου κριτήρια.

Pag. 447. (*l*)

So the Targum of Jonathan renders it; הלא אם תיטיב עובדך ישתבק לך דובך ואין לא תיטיב עובדך בעלמא הדן ליום דינא רבא חטאך נטיר: *If thou makeſt thy works good, ſhall not thy ſin be forgiven thee? And if thou makeſt not thy works good in this world, thy ſin is kept unto the day of the great judgment.* And the Jeruſalem Targum yet more expreſsly; הלא אין תיטיב עובדך בעלמא הדין ישתרי וישתבק לך לעלמא דאתי ואין לא תיטיב עובדך בעלמא הדין ליום דינא רבא חטאך נטיר: *If thou makeſt thy works good in this world, ſhall it not be remitted and forgiven unto thee in the world to come? And if thou makeſt not thy works good in this world, thy ſin ſhall be reſerved unto the day of the great judgment.* In

ART. VII. the ſame manner the Chaldee Paraphraſe of Onkelos; ליום־דינא חטאך נטיר

Pag. 448. (*m*)

Πάρεσι τοίνυν ἐν τῇ κρίσει τότε ὁ Θεὸς ὁ πάντων πατὴρ, συγκαθεζομένῳ Ἰησῦ Χριστῷ, καὶ συμπαρόντος ἁγίου Πνεύματος. *S. Cyril. Hier. Catech.* 15.

Pag. 449. (*n*)

This explication I thought neceſſary to inſert, becauſe it ſeems to me the only way to end that controverſy which is raiſed upon the interpretation of thoſe words of St. John, which we ordinarily read thus, 27. Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστί. 28. Μὴ θαυμάζετε τοῦτο. By which diſtinction, thoſe words, *becauſe he is the Son of Man*, have reference to the precedent ſentence. But anciently they have been otherwiſe diſtinguiſhed; Καὶ ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Ὅτι υἱὸς ἀνθρώπου ἐστὶ μὴ θαυμάζετε τοῦτο. So the old Syriac tranſlation, v. 27. ואשלטה דנהוא יעבר אף דינא: and then v. 28. דברה הו דין דאנשא לא תתדמרן בהרא: And St. Chryſoſtom is ſo earneſt for this reading, that he chargeth the former diſtinction upon Paulus Samoſatenus, as invented by him in favour of his hereſy, that Chriſt was nothing elſe but purely man. Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. Παῦλος μὲν ὁ Σαμοσατεὺς οὐχ οὕτω φησίν· ἀλλὰ πῶς; Ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν· ἀλλ' οὐδεμίαν ἀκολουθίαν ἔχει τοῦτο οὕτω λεγόμενον· (ſo he argues againſt that reading) ὃ γὰρ διὰ τοῦτο ἔλαβε κρίσιν ὅτι ἄνθρωπός ἐστιν (ἐπεὶ, τί ἐκώλυε πάντας ἀνθρώπους εἶναι κριτάς;) ἀλλ' ἐπειδὴ τῆς ἀῤῥήτου οὐσίας ἐκείνης ἐστὶν υἱὸς, διὰ τοῦτό ἐστι κριτής. Οὕτω τοίνυν ἀναλυωξέον, Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. *Ad locum.* Euthymius followeth the diſtinction of St. Chryſoſtom, and Theophylact makes the ſame argument: Χρὴ δὲ γινώσκειν, ὅτι Παῦλος ὁ Σαμοσατεὺς ψιλὸν ἄνθρωπον δογματίζων τὸν Κύριον, οὕτως ἀνεγίνωσκε τοῦτο τὸ χωρίον, Καὶ ἐξουσίαν ἔδωκεν αὐτῷ, καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν· ἐνταῦθα δὲ ζίζων, ἀπ' ἄλλης ἀρχῆς

ἀρχῆς ἀνεγίνωσκε τὸ, Μὴ θαυμάζητε τοῦτο. Ἀνόητον δὲ τε- ART.
λείως ἐστὶ τὸ ἕτως ἀναγινώσκειν, τὴν γὰρ κρίσιν δέδωκε τῷ Υἱῷ ὁ VII.
Πατὴρ, οὐχ ὅτι υἱὸς ἀνθρώπε ἐστὶν, ἀλλ' ὅτι Θεός. But although this diviſion of the words be both by St. Chryſoſtom and Theophylact charged upon Paulus Samoſatenus the Heretic, yet we find no other diſtinction in the ancient copies; nor did the ancient Latin Fathers any otherwiſe read it than Paulus did. We muſt then acknowledge no other coherence than the ordinary, that God gave his Son power to judge, becauſe he was the Son of Man. Nor need we, to avoid the argument of St. Chryſoſtom, change the ὅτι into καθότι, the *quia* into *quatenus*; for it is not rendered as the abſolute reaſon in itſelf, but in relation unto God, or the Perſons of the Trinity: the Father ſhall not judge, nor the Holy Ghoſt, becauſe thoſe two Perſons are only God; but all judgment is committed to God the Son, becauſe he is the Son of Man.

Pag. 450. (*o*)

Veniet [Chriſtus] ut judicet qui ſtetit ſub judice: veniet in ea forma, in qua judicatus eſt, ut videant in quem pupugerunt. Cognoſcant Judæi quem negaverunt; convincat eos ille homo ſuſceptus, et ab eis crucifixus. *Author lib. de Symb. ad Catechum. lib.* ii. *cap.* 7. Veniet ergo, fratres mei, veniet: ille qui prius venit occultus, veniet in poteſtate manifeſtus: ille qui judicatus eſt, veniet judicaturus: ille qui ſtetit ante hominem, judicaturus eſt omnem hominem. *Idem, lib.* iii. *cap.* 8. Judex hic erit Filius hominis; forma illa hic judicabit quæ judicata eſt. Audite et intelligite: jam hoc propheta dixerat, *Videbunt in quem pupugerunt.* Ipſam formam videbunt, quam lancea percuſſerunt. Sedebit Judex, qui ſtetit ſub judice. Damnabit veros reos, qui factus eſt falſus reus. Ipſe veniet, forma illa veniet. *S. Auguſt. de Verb. Dom. Serm.* lxiv. *cap.* 7.

ART VII.

Pag. 450. (*p*)

Cum et boni et mali viſuri ſint judicem vivorum et mortuorum, proculdubio eum videre mali non potuerunt, niſi ſecundum formam qua filius hominis eſt; ſed tamen in claritate in qua judicabit, non in humilitate in qua judicatus eſt. Cæterum illam Dei formam in qua æqualis eſt Patri, proculdubio impii non videbunt. Non enim ſunt mundicordes; *Beati* enim *mundicordes, quoniam ipſi videbunt Deum. S. Auguſt. de Trin. lib.* i. *cap.* 13. Hoc rectum erat, ut judicandi viderent judicem. Judicandi enim erant et boni et mali. *Beati* autem *mundi corde, quoniam ipſi Deum videbunt.* Reſtabat ut in judicio forma ſervi et bonis et malis oſtenderetur, forma Dei ſolis bonis ſervaretur. *Idem, de Verb. Dom. Serm.* lxiv. *cap.* 7. *Et poteſtatem dedit ei et judicium facere, quoniam filius hominis eſt.* Puto nihil eſſe manifeſtius. Nam quia Filius Dei eſt æqualis Patri, non accipit hanc poteſtatem judicii faciendi, ſed habet illam cum Patre in occulto: accipit autem illam, ut boni et mali eum videant judicantem, quia filius hominis eſt. Viſio quippe filii hominis exhibebitur et malis: nam viſio formæ Dei non niſi mundis corde, quia *ipſi Deum videbunt,* id eſt, ſolis piis exhibebitur, quorum dilectioni hoc ipſum promittit, quia ſeipſum oſtendet illis, *Idem, de Trin. lib.* i. *cap.* 13.

Pag. 451. (*q*)

Ἀνωτέρω μὲν τὴν κόλασιν εἶπεν· ἐνταῦθα δὲ καὶ τὸν κριτὴν δείκνυσι, καὶ τὴν τιμωρίαν ἀθάνατον εἰσάγει. *S. Chryſoſt. ad locum.*

Pag. 451. (*r*)

Πάλιν ἀναμιμνήσκει αὐτὰς τῶν Ἰωάννου ῥημάτων τῶν κριτὴν αὐτὸν εἰσαγόντων. *S. Chryſoſt. ad locum.*

Pag. 452. (*s*)

St. Auguſtin ſpeaking of the particulars foretold to be exhibited at the day of judgment, concludes them

them in this manner: Quæ omnia quidem ventura eſſe credendum eſt: ſed quibus modis, et quo ordine veniant, magis tunc docebit rerum experientia, quam nunc valet conſequi ad perfectum hominum intelligentia. *De Civit. Dei, lib.* xx. *cap.* 30. ART. VII.

Pag. 454. (*t*)

Dominus non accepta perſona judicat mundum, unuſquiſque ſecundum quæ fecit accipiet. Si fuerit bonus, bonitas eum antecedit; ſi nequam, merces nequitiæ eum ſequitur. *Barnabæ Epiſt. cap.* 4

Pag. 455. (*u*)

So Theophylact teſtifieth; Τινὲς δὲ καὶ ψυχὰς καὶ σώματα ἐνόησαν. *Com. in* 2 *Tim.* iv. 1. Indeed Iſidorus Peluſiota giveth this as the firſt interpretation: Τὸ κρίνεσθαι ζῶντας καὶ νεκρὰς, τοῦτό ἐϛι, τὸ καὶ ψυχὴν καὶ σῶμα εἰς κρίσιν ἐλεύσεσθαι, καὶ ὅτε ἓν θατέρῳ κεχωρισμένον· ἀλλ' ὥσπερ κοινὴν τὴν ἐνταῦθα συνάφειαν ἐποιήσαντο, οὕτω καὶ τὴν ἐκεῖθεν δίκην ἡνωμένως ὑφέξουσιν. *Lib.* i. *Epiſt.* 222.

Pag. 455. (*x*)

This is the ſecond expoſition delivered by Iſidorus Peluſiota to ſuch as are not ſatisfied with the firſt; Εἰ δὲ καὶ ἄλλως ζητεῖς, οὕτω διάκρινε, ζῶντας, τοὺς ἀείζωον βίον καὶ θεοφιλῆ μετελθόντας, καὶ ἀποδοῦναι αὐτοῖς ἀτελευτήτους ἀμοιβὰς, κρῖναι τοὺς νεκρωθέντας τοῖς ἁμαρτήμασι, καὶ τὸ δοθὲν αὐτοῖς τάλαντον ὡς ἐν τάφῳ τῇ ἑαυτῶν καταχώσαντας ῥᾳθυμίᾳ, καὶ ἀμύνασθαι αὐτούς. *Lib.* i. *Epiſt.* 222.

Pag. 456. (*y*)

This is the third expoſition of Iſidorus Peluſiota: Εἰ δὲ καὶ ἄλλως, οὕτως, κρῖναι τοὺς τότε ζῶντας καταλειφθέντας, καὶ τοὺς ἤδη πρὸ αὐτῶν κεκοιμημένους. *Lib.* i. *Epiſt.* 222. Others of the Fathers give the ſecond and third explication, leaving it indifferent, and preferring neither; as St. Chryſoſtom: Ἤτοι ἁμαρτωλοὺς, λέγει καὶ δικαίους, ἤτοι τοὺς ἀπελθόντας καὶ τοὺς νῦν ὄντας, ὅτι πολλοὶ καταλειφθήσονται ζῶντες. *Com. in* 2 *Tim.* iv. 1. Duobus

ART. VII. bus autem modis accipi poteſt, quod vivos et mortuos judicabit: ſive ut vivos intelligamus, quos hic nondum mortuos, ſed adhuc in iſta carne viventes inventurus eſt ejus adventus; mortuos autem, qui de corpore, priuſquam veniat, exierunt vel exituri ſunt: ſive vivos juſtos, mortuos autem injuſtos; quoniam juſti quoque judicabuntur. *S. Auguſt. Enchir. cap.* 54. Credimus etiam *inde venturum* convenientiſſimo tempore et *judicaturum vivos et mortuos.* Sive iſtis nominibus juſti et peccatores ſignificentur; ſive quos tunc ante mortem in terris inventurus eſt appellati ſint vivi, mortui vero qui in ejus adventu reſurrecturi ſunt. *Idem, de Fide et Symb. cap.* 8. *Inde venturus judicare vivos et mortuos. Vivos*, qui ſuperfuerint; *mortuos*, qui præceſſerint. Poteſt et ſic intelligi; *vivos*, juſtos; *mortuos*, injuſtos: utroſque enim judicat, ſua cuique retribuens. Juſtis dicturus eſt in judicio, *Venite benedicti*, &c.—Siniſtris quid? *Ite in ignem*, &c. Sic judicabuntur a Chriſto vivi et mortui. *Author lib.* i. *de Symb. ad Catechum. cap.* 4. Duobus modis hæc ſententia accipitur. Vivi et mortui in anima; item vivi et mortui in corpore. Secundum priorem, judicabit vivos in anima, credentes; et mortuos in anima, fidem nullam habentes: ſecundum poſteriorem, judicabit vivos in carne, quos præſentes invenerit ejus adventus; judicabit et mortuos in carne, quos reſuſcitaturus eſt Deus excelſus. *Author lib.* iv. *de Symb. ad Catechum. cap.* 7. But although theſe two expoſitions were thus indifferently propounded, yet the former ought by no means ſo to be received as any way to evacuate or prejudice the latter. Quod autem dicimus in Symbolo, in adventu Domini *vivos ac mortuos* judicandos, non ſolum juſtos et peccatores ſignificari, ſicut Diodorus putat; ſed et vivos eos, qui in carne inveniendi ſunt credimus, qui adhuc morituri creduntur; vel immutandi ſunt, ut alii volunt, ut ſuſcitati continuo vel reformati, cum ante mortuis judicentur. *Gennad. De Dogm. Eccleſ. cap.* 8.

Pag.

ART. VII.

Pag. 456. (z)

This is the clear interpretation of Theodoret, without the leaſt mention of any other; Νεκρῶν καὶ ζώντων κριτὴν τὸν Κύριον κέκληκεν, ἐπειδὰν καὶ τὰς νεκρὰς ἀνίςησι, καὶ εἰς τὸ κριτήριον ἄγει, καὶ τὰς κατὰ τὸν τῆς συντελείας καιρὸν εὑρισκομένας ἐνδύων τὴν ἀφθαρσίαν, ἀπαιτεῖ τὰς εὐθύνας. Πάντες γὰρ, φησὶν, ἀ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. *Com. in 2 Tim.* iv. 1. Vivi agnoſcuntur qui in corpore erunt in adventu Domini, mortui qui ex hac luce migraverunt. *Author Expoſ. Symb. ſub nomine S. Chryſoſt.*

Pag. 456. (a)

This is cleared by the author of the Queſtions and Anſwers under the name of Juſtin Martyr; Εἰ τὸ τῆς ἀναςάσεως δῶρον πᾶσι τοῖς θανοῦσιν ὁ Θεὸς διδόναι ὑπέσχετο, καὶ πάντες ἐκ τῶν τάφων ἀναςάντες τῷ κριτῇ παρίςασθαι μέλλουσι, πῶς πληρωθήσεται τὸ, κρίνειν νεκροὺς καὶ ζῶντας τὸν Κύριον; πῶς δὲ νεκροὶ κριθῆναι δυνήσονται, ὧν τὰ μὲν σώματα ἐν μνήμασιν ἔρριπται, αἱ δὲ ψυχαὶ τῶν σωμάτων κεχωρισμέναι εἰσίν; *Reſp.* Οὐ πάντες, φησὶ, κοιμηθησόμεθα· κρινεῖ ἓν ζῶντας μὲν, τὰς τότε ζῶντας· νεκροὺς δὲ, τὰς ἀνιςαμένας ἐκ τῶν νεκρῶν. *Quæſt.* 109.

Pag. 456. (b)

Omnium enim hominum erit reſurrectio. Si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus filiis ejus dominetur; et maneat illud privilegium in Domino, quod de eo ſpecialiter dicitur, *Non dabis ſanctum tuum videre corruptionem.* Hanc rationem maxima Patrum turba tradente ſuſcepimus. *Gennad. de Dogm. Eccleſ. cap.* 7.

Pag. 457. (c)

This is the obſervation of St. Epiphanius, who from theſe words proves as much: for having repeated the text, he thus infers; Ἀπὸ τῶν συνεζευγμένων ἐκάςης λέξεώς ἐςιν ἰδεῖν τὰ ἐπίχειρα· διαιρῶν γὰρ ὁ ἅγιος Ἀπόςολος τῶν δύο τρόπων τὸ εἶδος, εἰς μίαν ἐλπίδα συνήγαγεν, ἀπὸ τοῦ, Ἡμεῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς συνάντησιν αὐτοῦ· ἵνα

ART. VII. ἵνα δείξῃ ὄντως τοῦτο τὸ σῶμα, καὶ οὐχ ἕτερον παρὰ τοῦτο· ἀγαρ ἁρπαγεὶς ἔπω τέθνηκε. *Hæreſ.* lxiv. §. 70.

Pag. 457. (*d*)

Nam et hoc gemimus, domicilium noſtrum, quod de cœlo eſt, ſuperindui deſiderantes; ſiquidem induti et non nudi inveniamur; id eſt, ante voluimus ſuperinduere virtutem cœleſtem æternitatis, quam carne exuamur. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehendentur in carne, et propter duritias temporum Antichriſti merebuntur, compendio mortis per demutationem expunctæ, concurrere cum reſurgentibus, ſicut Theſſalonicenſibus ſcribit. *Tertul. de Reſur. Carn. cap.* 41. Sancti, qui die conſummationis atque judicii in corporibus reperiendi ſunt, cum aliis ſanctis, qui ex mortuis reſurrecturi ſunt, rapientur *in nubibus obviam Chriſto in aere*, et non guſtabunt mortem, eruntque ſemper cum Domino, graviſſima mortis neceſſitate calcata: unde ait Apoſtolus, *Omnes quidem non dormiemus, omnes autem immutabimur. Theod. Heracleotes Com. ad loc. apud S. Hieron. Epiſt.* 152. Apollinarius, licet aliis verbis, eadem, quæ Theodorus, aſſeruit; quoſdam non eſſe morituros, ſed de præſenti vita rapiendos in futuram; ut, mutatis glorificatiſque corporibus, ſunt cum Chriſto. *S. Hieron. ibid.* Ὁ δὲ λέγει τοῦτό ἐστιν· Οὐ πάντες μὲν ἀποθανούμεθα, πάντες δὲ ἀλλαγησόμεθα, καὶ οἱ μὴ ἀποθνήσκοντες· θνητοὶ γὰρ κἀκεῖνοι. Μὴ τοίνυν, ἐπειδὰν ἀποθνήσκεις, διὰ τοῦτο δείσῃς, φησὶν, ὡς ἐκ ἀνάγκης σόμενος· εἰσὶ γὰρ, τινές εἰσιν, οἱ καὶ τοῦτο διαφεύξονται· καὶ ὅμως ἐκ ἀρκεῖ τοῦτο αὐτοῖς εἰς τὴν ὠφέλειαν ἐκείνην, ἀλλὰ δεῖ καὶ ἐκεῖνα τὰ σώματα τὰ μὴ ἀποθνήσκοντα ἀλλαγῆναι, καὶ εἰς ἀφθαρσίαν μεταπεσεῖν. *S. Chryſoſt. ad locum.* So St. Jerom ſpeaking of that place, 1 Theſſ. iv. Hoc ex ipſius loci continentia ſciri poteſt, quod ſancti, qui in adventu Salvatoris fuerint deprehenſi in corpore, in iiſdem corporibus occurrant ei, ita tamen, ut inglorium, et corruptivum, et mortale, gloria, et incorruptione, et immortalitate mutetur: ut, qualia corpora

pora mortuorum ſurrectura ſint, in talem ſubſtantiam etiam vivorum corpora transformentur. *S. Hieron. Epiſt.* 148. *ad Marcell.* And St. Auguſtin, in relation to the ſame place; Revera, quantum ad verba beati Apoſtoli pertinet, videtur aſſerere quoſdam in fine ſæculi, adveniente Domino, cum futura eſt reſurrectio mortuorum, non eſſe morituros, ſed vivos repertos, in illam immortalitatem, quæ ſanctis etiam cæteris datur, repente mutandos, et ſimul *cum illis rapiendos*, ſicut dicit, *in nubibus*. Nec aliquid aliud mihi viſum eſt, quoties de his verbis volui cogitare. *S. Auguſt. ad tertiam Quæſt. Dulcitii.* Theſe and others of the ancients have clearly delivered this truth, ſo that Gennadius, notwithſtanding his *maxima Patrum turba* for the contrary, did well confeſs, Verum quia ſunt et alii æque catholici et eruditi viri, qui credunt, anima in corpore manente, immutandos ad incorruptionem et immortalitatem eos qui in adventu Domini vivi inveniendi ſunt, et hoc eis reputari pro reſurrectione ex mortuis, quod mortalitatem præſentis vitæ immutatione deponant, non morte. Quolibet quis acquieſcat modo, non eſt hæreticus, niſi ex contentione hæreticus fiat. *De Dogm. Eccleſ. cap.* 7. ART. VII.

Pag. 457. (*c*)

There have been obſerved three ſeveral readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. Illud autem breviter in fine commoneo, hoc, quod in Latinis codicibus legitur, *Omnes quidem reſurgemus, non omnes autem immutabimur*, in Græcis voluminibus non haberi, ſed vel, *Omnes dormiemus, non autem omnes immutabimur*; vel, *Non omnes dormiemus, omnes autem immutabimur*. *S. Hieron. Epiſt.* 152. But there was but one of theſe three only in the Latin copies, that is the firſt; but one which was in the Greek was alſo in the Latin, that is the ſecond. For both theſe St. Auguſtin takes notice of: Nam et illud quod in pleriſque codicibus legitur, *Omnes reſurgemus*, unde fieri poterit, niſi omnes moriamur?

Reſurrectio

ART. VII. Reſurrectio quippe, niſi mors præceſſerit, nulla eſt. Et quod nonnulli codices habent, *Omnes dormiemus*, multo facilius et apertius id cogit intelligi. *Ad tertiam Quæſt. Dulcitii.* Sed aliud rurſus occurrit, quod idem dixit Apoſtolus. cum de reſurrectione corporum ad Corinthios loqueretur: *Omnes reſurgemus*, vel, ſicut alii codices habent, *Omnes dormiemus. Idem, De Civit. Dei, lib.* XX. *cap.* 20. Two readings thereof were anciently in the Latin, two in the Greek; one of the Greek in the Latin, and no more. Firſt then that reading, *Omnes quidem reſurgemus*, &c. which is at this day in the vulgar Latin, was by the teſtimony of St. Jerom and St. Auguſtin the ordinary reading in their times, and is alſo uſed by Tertullian; Horum demutationem ad Corinthios reddit, dicens; *Omnes quidem reſurgemus, non autem omnes demutabimur. De Reſur. Carn. cap.* 42. And although St. Jerom teſtifieth that it was not to be found in the Greek copies, yet to the ſame purpoſe it is amongſt the *Variæ Lectiones March. Veleſ.* Πάντες ἀναϐιώσομεν, ἀλλὰ οὐ πάντες ἀπαλλαγησόμεθα. And *in Codice Claromontano*, the Greek is eraſed in this place, but the Latin left is, *Omnes quidem reſurgemus.* As for the ſecond reading, *Omnes dormiemus*, &c. this was anciently in the Latin copies, according to St. Auguſtin; and alſo in the Greek, according to St. Jerom. Didymus did ſo read it, and contended for that reading: Scio quod in nonnullis codicibus ſcriptum ſit, *Non quidem omnes dormiemus, omnes autem immutabimur.* Sed conſiderandum, an ei, quod præmiſſum eſt, *Omnes immutabimur*, poſſit convenire quod ſequitur, *Mortui reſurgent incorrupti, et nos immutabimur.* Si enim omnes immutabuntur, et hoc commune cum cæteris eſt, ſuperfluum fuit dicere, *Et nos immutabimur.* Quamobrem ita legendum eſt, *Omnes quidem dormiemus, non autem omnes immutabimur. Apud S. Hieron. Epiſt.* 152. Indeed Acacius Biſhop of Cæſarea doth not only acknowledge this reading, but ſaith it was in moſt copies: Dicamus primum de eo, quod magis in plurimis

mis codicibus invenitur. *Ecce myſterium dico vobis: omnes quidem dormiemus, non omnes autem immutabimur.* *Apud S. Hieron. Epiſt.* 152. The Alexandrian MS. may confirm this lection, which reads it thus, Οἱ πάντες μὲν ἡ κοιμηθησόμεθα, ἡ πάντες δὲ ἀλλαγησόμεθα, for the firſt ἡ is not written in the line, but above it. And the Ethiopic verſion to the ſame purpoſe, *Omnes nos moriemur, ſed non omnes nos immutabimur.* The third reading, *Non omnes dormiemus,* &c. though it were not anciently in the Latin, yet it was frequently found in the Greek copies. Acacius teſtifieth thus much; Tranſeamus ad ſecundam lectionem, quæ ita fertur in pleriſque codicibus. *Non quidem omnes dormiemus; omnes autem immutabimur.* *Apud S. Hieron. ibid.* It was ſo anciently read in the time of Origen, as appeareth by the Fragment taken by St. Jerome out of his Ἐξηγητικὰ upon the firſt Epiſtle to the Theſſalonians (which he mentioneth himſelf in his ſecond Book againſt Celſus) and by his words in the fifth againſt Celſus; Οὐχ ὑπολαβὼν, μετά τινος ἀπορίας λελέχθαι παρὰ τῷ Ἀποστόλῳ τῷ Ἰησοῦ τὸ, Οὐ πάντες κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. The ſame is acknowledged by Theodorus Heracleotes, Apollinarius, Didymus, St. Chryſoſtom, Theodoret, Theophylact, and Oecumenius. The ſame is confirmed by the ancient Syriac tranſlation: לו כלן נדמך כלן דין נתחלף as alſo by the Arabic. Being then of the three readings but two were anciently found in the Greek copies; (Quæritis, quo ſenſu dictum ſit, et quo modo in prima ad Corinthios Epiſtola Pauli Apoſtoli ſit legendum, *Omnes quidem dormiemus, non autem omnes immutabimur.* An juxta quædam exemplaria, *Non omnes dormiemus, omnes autem immutabimur*; utrumque enim in Græcis codicibus invenitur. *S. Hieron. ibid.*) but of thoſe two but one is now to be found, and the Greek Fathers ſucceſſively have acknowledged no other, being that which is left agrees with the moſt ancient tranſlations, we have no reaſon to doubt or queſtion it.

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ART. VII.

Pag. 458. (*f*)

This was well obſerved by St. Auguſtin: Si autem in his verbis Apoſtoli nullus alius ſenſus poterit reperiri, et hoc eum intelligi voluiſſe claruerit, quod videntur ipſa verba clamare; id eſt, quod futuri ſint in fine ſæculi, et ſecundo adventu Domini, qui non exſpolientur corpore, ſed ſuperinduantur immortalitate, ut abſorbeatur mortale a vita: huic ſententiæ proculdubio conveniet, quod in Regula Fidei confitemur, *venturum Dominum, judicaturum vivos et mortuos*; ut non hic intelligamus vivos juſtos, mortuos autem injuſtos, quamvis judicandi ſint et juſti et injuſti; ſed vivos quos nondum exiiſſe, mortuos autem quos jam exiiſſe de corporibus, adventus ejus inveniet. *Ad tertiam Quæſt. Dulcitii.* And Origen long before did make the ſame expoſition of theſe words, *That he might be Lord both of the dead and living*; Rom. xiv. 9. Ὅρα γὰρ ἐν τούτοις, ὅτι ἀπέθανεν Ἰησοῦς, ἵνα νεκρῶν κυριεύσῃ, καὶ ἀνέστη, ἵνα μὴ μόνον νεκρῶν, ἀλλὰ καὶ ζώντων κυριεύσῃ· καὶ οἵδέ γε ὁ ἀπόστολος νεκροὺς μὲν, ὧν κυριεύει ὁ Χριστὸς, τοὺς ἄτω καλειλεῖμμένους ἐν τῇ πρὸς Κορινθίους πρώτῃ (Σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι) ζῶντας δὲ αὐτοὺς, καὶ τοὺς ἀλλαγησομένους, ἑτέρους ὄντας τῶν ἐγερθησομένων νεκρῶν. Ἔχει δὲ καὶ περὶ τούτων ἡ λέξις ἄτως, Καὶ ἡμεῖς ἀλλαγησόμεθα, ἐξῆς εἰρημένη τῷ, Οἱ νεκροὶ ἐγερθήσονται πρῶτον. Ἀλλὰ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς προτέρᾳ ἐν ἑτέραις λέξεσι τὴν αὐτὴν διαφορὰν παρίστας, φησὶν ἄλλους μὲν εἶναι τοὺς κοιμωμένους, ἄλλους δὲ τοὺς ζῶντας, λέγων, &c. *Cont. Celſ. lib.* ii. Which expoſition is far more proper than that of Methodius: Ἐπὶ τῶν ψυχῶν καὶ ἐπὶ τῶν σωμάτων παραληπτέον· ζώντων μὲν τῶν ψυχῶν, καθὸ ἀθάνατοι, νεκρῶν δὲ τῶν σωμάτων. *Phot. in Bibliothec. Cod.* 234. And Ruffinus; Quid autem dicitur *judicare vivos et mortuos*, niſi quod alii vivi, alii mortui ad judicium veniant? ſed animæ ſimul judicabuntur et corpora, in quibus vivos animas, corpora mortuos nominavit. *Expoſ. in Symb.*

ARTICLE

ARTICLE VIII.

I believe in the Holy Ghoſt.

Pag. 463. (*g*)

SED enim ordo rationis et fidei auctoritas, digeſtis vocibus et literis Domini, admonet nos poſt hæc credere etiam in Spiritum Sanctum olim Eccleſiæ repromiſſum, ſed ſtatutis temporum opportunitatibus redditum. *Novatian. de Trin. cap.* 29. Schlictingius the Socinian, in his preface to the Polonian Confeſſion of Faith, endeavoureth to perſuade us that this Article of the Holy Ghoſt is not ſo ancient as the reſt; which being diametrically oppoſite to that original of the Creed, which I have delivered, the baptiſmal words, *Father, Son, and Holy Ghoſt*, it will be neceſſary to examine his reaſon, which is drawn only from the authority of Tertullian; who in his book *de veland. Virg.* reciting the rule of Faith, makes no mention of the Holy Ghoſt: and *de Præſcr. Hæret.* propounds this article no otherwiſe, quam ut credamus Chriſtum in cœlos receptum ſedere ad dextram Patris, miſiſſe vicariam vim Spiritus Sancti. *Cap.* 13. But this objection made for the novelty of this article is eaſily anſwered. For Irenæus before Tertullian hath it expreſsly in his Confeſſion, *lib.* i. *cap.* 2. and calls it the Faith in Patrem et Filium, et Spiritum Sanctum; and alſo declares, that the Church received that Faith, and preſerved it through the whole world.

Pag. 463. (*h*)

So the ancient Greek MS, καὶ εἰς Πνεῦμα ἅγιον, and Marcellus, καὶ εἰς τὸ ἅγιον Πνεῦμα, as alſo Arius and Euzoius, and the Council of Nice. Thus alſo

ART. VIII. the Latins; Poſt hoc ponitur in ordine fidei, *Et in Spiritum Sanctum. Ruffin. in Symb. Max. Taurin. et Author lib. de Symb. ad Catechum.* The MS in the Oxford Library, Et in Spiritum Sanctum. Others inſtead of the conjunction made uſe of *Credo* by way of repetition as we do: Credo in Spiritum Sanctum. *Chryſol. Euſeb. Gallican. Author Serm. de Tempore, Etherius Uxam.* the Greek and Latin MS in Bennet College Library: and, Credo in Sancto Spiritu: *Venantius Fortunatus.*

Pag. 463. (*i*)

As the ancient Saxon Creed ſet forth by Freherus.

Pag. 463. (*k*)

Gregory Nazianzen diſputing for the Divinity of the Holy Ghoſt, proveth that he is no creature thus: Ἀλλ' εἰ μὲν κτίσμα, πῶς εἰς αὐτὸ πιστεύομεν; ἢ ἐν αὐτῷ τελειούμεθα; ἐ γὰρ ταὐτόν ἐστι πιστεύειν εἴς τι, καὶ περὶ αὐτὸ πιστεύειν· τὸ μὲν γὰρ ἐστι θεότητος, τὸ δὲ παντὸς πράγματος. *Orat.* 37. Epiphanius ſeems to ſpeak thus much, ſhewing that though the Fathers of the Nicene Council had determined nothing particularly of the Holy Ghoſt, yet they ſufficiently ſhew that he is God, by thoſe words, καὶ εἰς Πνεῦμα ἅγιον. Εὐθὺς γὰρ ἡ ἔκθεσις ὁμολογεῖ, καὶ ἐκ ἀρνεῖται· Πιστεύομεν γὰρ εἰς ἕνα Θεὸν Πατέρα παντοκράτορα. Τὸ δὲ πιστεύομεν, ἐχ ἁπλῶς εἴρηται, ἀλλὰ ἡ πίστις εἰς τὸν Θεόν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν· ἐχ ἁπλῶς εἴρηται, ἀλλ' εἰς Θεὸν ἡ πίστις. Καὶ, εἰς τὸ ἅγιον Πνεῦμα· καὶ ἐχ ἁπλῶς εἴρηται, ἀλλ' εἰς μίαν δοξολογίαν, ᾗ εἰς μίαν ἕνωσιν θεότητος, καὶ μίαν ὁμοουσιότητα, εἰς τρία τέλειᾳ, μίαν δὲ θεότητα, μίαν ἐσίαν, μίαν δοξολογίαν, μίαν κυριότητα, ἀπὸ τοῦ πιστεύομεν, καὶ πιστεύομεν, καὶ πιστεύομεν. *Hæreſ.* lxxiv. §. 14. Agnoſcamus verbi ipſius privilegium. Credere illi quilibet poteſt hominum; credere vere in illum, ſoli debere te majeſtati noveris. Sed et hoc ipſum aliud eſt, *Deum credere*, aliud eſt *credere in Deum.* Eſſe Deum et diabolus credere dicitur, ſecundum Apoſtolum; *Nam et dæmones credunt et contremiſcunt.*—In Deum ergo credere, hoc eſt fideliter

fideliter eum quærere, eſt tota in eum dilectione tranſire. Credo ergo in illum, hoc eſt dicere, confiteor illum, colo illum, adoro illum, totum me in jus ejus ac dominium trado, atque transfundo. In profeſſionis hujus reverentia, univerſa divino nomini debita continentur obſequia. *Paſchaſius in Præfat. Operis de Spiritu S.* ART. VIII.

Pag. 464. (*l*)

As Epiphanius, Πνεῦμα ἅγιον ἐκ ἴσασιν· *Hæreſ.* xiv. and Gregory Nazianzen; Τὸ Πνεῦμα τὸ ἅγιον Σαδδουκαίοις μὲν οὐδὲ εἶναι τὸ παράπαν ἐνόμισαν (οὐδὲ γὰρ ἀγγέλους, οὐδὲ ἀνάστασιν,) ἐκ οἷδ' ὅθεν τὰς τοσαύτας περὶ αὐτῶν μαρτυρίας ἐν τῇ παλαιᾷ διαπτύσαντες. *Orat.* 37.

Pag. 465. (*m*)

Φαρισαῖοι δὲ, φησὶν, ὁμολογοῦσι τὰ ἀμφότερα· καὶ μὲν τρία ἐστί· πῶς ἓν λέγει ἀμφότερα; ἢ ὅτι πνεῦμα καὶ ἄγγελος ἕν ἐστι. *S. Chryſoſt. ad locum.*

Pag. 466. (*n*)

To conclude the nature of the Holy Ghoſt which is not ſo immediately expreſſed in the Scriptures, it will be needful ſo to place our aſſertions, as that they may occur to all other miſconceptions. Now the old notions (and more they cannot now have) were thus delivered by Gregory Nazianzen, that great divine, ſo much concerned in this ſubject: Τῶν δὲ καθ' ἡμᾶς σοφῶν, οἱ μὲν ἐνέργειαν τοῦτο [τὸ Πνεῦμα] ὑπέλαβον, οἱ δὲ κτίσμα, οἱ δὲ θεὸν, οἱ δὲ ἐκ ἔγνωσαν ὁπότερον τούτων, αἰδοῖ τῆς γραφῆς, ὡς φασιν, ὡς ἀδέτερον σαφῶς δηλωσάσης. Theſe were the three particular and oppoſite opinions, either the Spirit is an operation, or a created ſubſtance, or God; the fourth is but a doubt or heſitation which of the three is true. The firſt of theſe is thus propounded by way of queſtion: Τὸ Πνεῦμα τὸ ἅγιον, ἢ τῶν καθ' ἑαυτὸ ὑφεστηκότων πάντως ὑποθετέον, ἢ τῶν ἐν ἑτέρῳ θεωρουμένων, ὧν τὸ μὲν οὐσίαν καλοῦσιν οἱ περὶ ταῦτα δεινοὶ, τὸ δὲ συμβεβηκός. *Orat.* 37. Either it is ſubſiſting in itſelf,

ART. VIII. ſelf, as a ſubſtance; or in another, as an accident. This was the firſt queſtion then, and ſtill is.

Pag. 466. (*o*)

This is the argument of the ſame Father; Εἰ μὲν ἐν συμβέβηκεν, ἐνέργεια τοῦτο ἂν εἴη Θεοῦ· τί γὰρ ἕτερον, ἢ τίνος; τοῦτο γάρ πως μᾶλλον, καὶ φεύγει σύνθεσιν· καὶ εἰ ἐνέργεια, ἐνεργηθήσεται δηλονότι, ἐκ ἐνεργήσει, καὶ ὁμοῦ τῷ ἐνεργηθῆναι, παύσεται· τοιοῦτον γὰρ ἡ ἐνέργεια. Πῶς ἔν ἐνεργεῖ, καὶ τάδε λέγει, καὶ ἀφορίζει, καὶ λυπεῖται, καὶ παροξύνεται, καὶ ὅσα κινεμένε σαφῶς ἐστιν, ἐ κινήσεως; *Orat.* 37.

Pag. 469. (*p*)

The preſent adverſaries to this truth are the Socinians, and their opinion was thus delivered by Socinus; Quod in teſtimoniis ſacris, quæ adverſarii citant, Spiritui Sancto actiones tribuuntur, et ea, quæ perſonarum ſunt propria; ex hoc nihil concludi poteſt, cum aliis rebus, quas perſonas non eſſe conſtat, ſimiliter in Scripturis ſacris actiones tribuantur, et ea, quæ ſunt propria perſonarum. Cujus rei pleniſſimam fidem facere poteſt vel locus ille Pauli, 1 Cor. xiii. a ver. 4. uſque ad 8. ubi perpetuo de charitate, tanquam de perſona aliqua loquitur, illi permulta tribuens, quæ revera non niſi in perſonam cadunt. *F. Socin. Reſp. ad Wiek. cap.* 10.

Pag. 470. (*q*)

So the Racovian Catechiſm doth enlarge this anſwer, ſtating the queſtion thus; Qui vero ii Scripturæ loci accipiendi ſunt in quibus Spiritui Sancto actiones perſonarum propriæ et ad Deum ipſum ſpectantes attribuuntur? And returning this ſolution; Ad eum modum, quo in Scripturis rebus id attribuatur ſæpenumero, quod perſonarum eſt; neque tamen res illæ propterea perſonæ cenſentur, ut peccato, quod *deceperit*, et *occiderit*, Rom. vii. 11. et Legi, quod *loquatur*, Rom. iii. 19. et Scripturæ quod

proſpiciat

proſpiciat et *prænunciet*, Gal. iii. 8. et Charitati quod ſit *longanimis*, &c. 1 Cor. xiii. 4, 5, 6, 7. Denique Spiritui, i. e. vento, quod *ſpiret ubi velit. Cap.* 6. *Vide Socini Epiſt.* 3. *ad Petrum Statorium.* ART. VIII.

Pag. 470. (*r*)

Quod ſi quis dixerit, ſatis conſtare Paulum eo in loco figurate loqui, et charitatis nomine eum intelligere qui charitate eſt præditus, quatenus ea eſt præditus; reſpondebo, cum Spiritus Sanctus ſit Spiritus Dei, certumque ſit alioqui ſpiritum alicujus perſonæ non poſſe eſſe perſonam ab ea, cujus eſt ſpiritus, diſtinctam, non minus conſtare cum Spiritui Sancto ea tribuuntur, quæ perſonæ et ſimul ipſius Dei ſunt propria, nihil aliud intelligendum nomine Spiritus Sancti eſſe, quam ipſum Deum ſpiritu ſuo, id eſt, virtute atque efficacia ſua, agentem atque operantem. *F. Socin. Reſp. ad Wiek. cap.* 10. Quoniam vero Spiritus Sanctus virtus Dei eſt, hinc fit ut ea quæ Dei ſunt, Spiritui Sancto attribuantur, et ſub nomine Spiritus Sancti ſæpe Deus ipſe intelligatur, quatenus ſuam virtutem Deus per ſpiritum ſuum exerit. *Catech. Racov. ibid. cap.* 6.

Pag. 472. (*s*)

Credo me ſatis oſtendiſſe, Spiritum Sanctum non eſſe perſonam, non magis quam aliæ vel proprietates, vel effecta Dei, ſint perſonæ; cum nihil ſit aliud quam peculiaris quædam virtus et efficacia Dei: quæ ſi, ut ipſius Dei proprietas, et vis per quam agit, conſideratur et accipitur, figuræ metonymiæ aut proſopopœiæ accommodatiſſimus eſt locus: et metonymiæ quidem, ſi Spiritus Sancti nomine ipſe Deus, cujus eſt ſpiritus, quique per eum agit, ſignificetur proſopopœiæ vero, ut quando Deus per Spiritum Sanctum agit, ipſi Spiritui Sancto Dei actio tribuatur: ſin autem hæc virtus et efficacia Dei conſideratur et accipitur ut res in quibus agit, ab ipſa afficiuntur; utrique iſti figuræ ſimiliter aptiſſimus eſt locus:

ART. VIII. quandoquidem commodiſſime per metonymiam is, qui a Spiritu Sancto aliquo modo affectus quidpiam agit, quatenus id agit, Spiritus Sanctus ſeu Spiritus Dei metonymice dici poteſt; ut factum eſt apud Paulum, cum ait (1 Cor. ii. 10.) *Spiritum* (ſub. *Dei*) *omnia ſcrutari etiam profunda Dei:* ubi Spiritus Dei nomine ſine dubio intellexit hominem Spiritu Dei præditum, quatenus, viz. ab iſto Spiritu afficitur.— Jam per proſopopœiam ipſi Spiritui Sancto actionem tribui, quæ ipſius Spiritus ope ab homine fiat, adeo eſt proclive ut nihil magis. *F. Socin. Reſp. ad Wiek. cap.* 10.

Pag. 474. (*t*)

Spiritum Sanctum non eſſe Deitatis perſonam hinc diſcere potes; primum quod ea quæ Spiritui Sancto in Scripturis attribuuntur, nulla prorſus ratione perſonæ conveniant, ut ſunt quod detur, quod ex eo detur, idque aut ſecundum menſuram, aut abſque omni menſura, quod effundatur ipſe et ex ipſo effundatur, et quod eo potentur homines, quod augeatur, quod in duplo detur, in partes diſtribuatur, tollatur ipſe, et ex ipſo tollatur; et ſimilia in Scripturis extant. *Catech. Racov. cap.* 6. *quæſt.* 12.

Pag. 474. (*u*)

The opinion of the Jews was, that the Holy Ghoſt was nothing elſe but the afflatus or energy of God; and therefore they which denied the ſubſtantiality of the Spirit were looked upon as ſymbolizing with the Jews in this particular. Lactantius in libris ſuis, et maxime in epiſtolis ad Demetrianum, Spiritus Sancti omnino negat ſubſtantiam; et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et ſanctificationem utriuſque perſonæ ſub ejus nomine demonſtrari. *S. Hieron. Epiſt.* 65. Moſes Maimonides ſufficiently declareth the opinion of the Jews, who delivering the ſeveral ſignifications of רוח maketh the fifth and ſixth to be theſe: Quinto ſignificat influentiam illam Intellectualem divinam a Deo

Deo Prophetis inſtillatam, cujus virtute prophetant. Sexto ſignificant Propoſitum, et Voluntatem. And then concludes, Vox hæc רוח quando Deo attribuitur, ubique ſumitur partim in quinta, partim in ſexta ſignificatione, quatenus voluntatem ſignificat. *More Nevochim, p.* i. *cap.* 40. ART. VIII.

Pag. 475. (*x*)

The Socinians endeavouring to prove from this place, that the Holy Ghoſt is not a Perſon, lay the foundation of their argument in this, that he is the Spirit of God, and by nature in God, ſo that thoſe things which are proper to the divine nature are attributed and belong to him, and becauſe there is another Perſon in the divine eſſence, and, as they ſay, there can be but one, therefore the Holy Ghoſt is not a perſon. Deinde idem (ſc. Spiritum Sanctum non eſſe Perſonam) ex eo patet, quod non ſit extra Deum natura ſed in ipſo Deo. Niſi enim natura Deo ineſſet, non potuiſſet Paulus Spiritum Dei cum ſpiritu hominis qui homini ineſt natura conferre, idque eo in loco, 1 Cor. ii. 11. ubi ait, *Quis hominum novit quæ ſunt hominis niſi ſpiritus hominis qui eſt in homine? Ita quæ ſunt Dei nemo novit niſi Spiritus Dei.* Quoniam vero Spiritus Sanctus in Deo eſt, nec tamen in Spiritu Sancto reciproce dici poteſt eſſe Deum, hinc apparet Spiritum Sanctum non eſſe Perſonam. Præterea cum ſuperius demonſtratum ſit unam tantum eſſe in Deitate perſonam, et Spiritus Sanctus ſit Dei virtus, ut verba Chriſti ad Apoſtolos indicant, Luc. xxiv. 49. efficitur Spiritum Sanctum non eſſe perſonam divinam. Denique ſi Spiritus Sanctus eſſet perſona, eſſentiam quoque divinam eum habere oporteret. Nam ea attribuuntur illi quæ propria ſunt eſſentiæ divinæ: at ſuperius docuimus ſubſtantiam divinam unam eſſe numero, nec tribus perſonis eſſe poſſe communem. Quamobrem Spiritum non eſſe Deitatis perſonam planum eſt. *Catech. Racov. cap.* 6. To the ſame purpoſe doth Socinus argue

ART. VIII. againſt Wiekus, that the nature of the Spirit is the nature of God, and that the Spirit cannot therefore be a Perſon, becauſe there can be but one Perſon in the nature of God. Whereas therefore independently from this place we have proved, that the Holy Spirit is a Perſon; and from this place have inferred with them, that the ſame Spirit is in God, and of the divine nature, it followeth, that he is no created Spirit, inaſmuch as nothing in the divine nature can be created.

Pag. 476. (*y*)

Quomodo audent inter omnia numerare Spiritum Sanctum, quando ipſe Dominus dixit, *Qui blaſphemaverit in Filium hominis, remittetur ei; qui autem blaſphemaverit in Spiritum Sanctum, nec hic, nec in futurum remittetur ei.* Quomodo igitur inter creaturas audet quiſquam Spiritum computare? Aut quis ſic ſe obligat, ut ſi creaturæ derogaverit, non putet ſibi hoc aliqua venia relaxandum? *S. Ambroſ. de Spiritu S. lib.* i. *cap.* 3.

Pag. 477. (*z*)

Thoſe which anciently did believe the Spirit of God to be a created perſon, did alſo teach that he was made by the Son, as Epiphanius teſtifieth of the Arians; Παντὶ τοῦτο δῆλόν ἐϛιν, ὅτι ὁμολογοῦσι τὰς ἀγγέλους ὑπὸ τοῦ Υἱοῦ γεγονέναι· καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασφημοῦσι, καὶ τολμῶσι λέγειν κεκτίσθαι ὑπὸ τοῦ Υἱοῦ. *Hæreſ.* lxix. §. 52. Ariani ab Ario, in eo ſunt notiſſimi errore, quo Patrem et Filium et Spiritum Sanctum nolunt eſſe unius ejuſdemque naturæ, ſed eſſe Filium creaturam, Spiritum vero Sanctum creaturam creaturæ, hoc eſt, ab ipſo Filio creatum volunt. *S. Auguſt. Hæreſ.* 49. As Euſebius; Τὸ δὲ παράκλητον Πνεῦμα, ἄτε Θεὸς, ἄτε Υἱός· ἐπεὶ μὴ ἐκ τοῦ Πατρὸς ὁμοίως τῷ Υἱῷ καὶ αὐτὸ τὴν γέννεσιν εἴληφεν· ἓν δέ τι τῶν διὰ τοῦ Υἱοῦ γενομένων τυγχάνει, ὅτι δὲ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. *De Eccleſ. Theol. lib.* iii. *cap.* 6. Ὁ δὲ Υἱὸς μόνος, πατρικῇ θεότητι τετιμημένος, ποιητικὸς ἂν εἴη καὶ δημιουργικὸς τῆς τῶν γεννητῶν ἁπάντων, ὁρατῶν τε καὶ ἀοράτων·

ART. VIII.

των· καὶ δὴ καὶ αὐτῆς τῆς τῦ παρακλήτυ Πνεύματος ὑπαρξεως· πάντα γὰρ δι' αὐτῦ ἐγένετο, καὶ χωρὶς αὐτυ ἐγένετο ἀδὲ ἕν. *Ibid.* Where it is worth our obſervation, that Euſebius citing the place of St. John, to prove that the Holy Ghoſt was made by the Son, leaves out thoſe words twice together by which the Catholics uſed to refute that hereſy of the Arians, viz. ὃ γέγονεν. All things which were made, were made by the Son, but the Holy Ghoſt was not amongſt them ἃ γέγονεν, *which were made*, and therefore was not made by the Son. Τὸ ἅγιον γὰρ Πνεῦμα κτίσμα πάλιν κτίσματός φασιν εἶναι, διὰ τὸ, διὰ τῦ Υἱῦ τὰ πάντα γεγενῆσθαι, ὡς εἶπεν ἡ γραφὴ, ἀσυνέτως τινὰς διαρπάζοντες, ἃ καθὼς εἴρηται τὸ ῥητὸν ἔχοντες, ἀλλὰ κακῶς ὑπονοοῦντες, καὶ ἀπὸ ῥητῦ τὸ καλῶς εἰρημένον κατὰ τὴν κακὴν αὐτῶν ὑπόνοιαν παρερμηνεύοντες· ἃ γὰρ τὸ θεῖον εὐαγγέλιον περὶ τῦ Πνεύματος ἔφη, ἀλλὰ περὶ πάντων τῶν κεκτισμένων, ὅτι εἴ τι κτιστὸν, διὰ τῦ Λόγυ γεγένηται, καὶ ὑπὸ τῦ Λόγυ· τὰ γὰρ πάντα δι' αὐτῦ ἐγένετο, καὶ χωρὶς αὐτῦ ἐγένετο ἀδὲ ἕν, παρεκτεινομένης τῆς ἀναγνώσεως, ἔχει, ὃ γέγονεν, ἵνα ἕτω γνωσθῇ, ὅτι πάντα δι' αὐτῦ ἐγένετο, καὶ χωρὶς αὐτῦ ἐγένετο, ἀδὲ ἕν. *S. Epiph. Hæreſ.* lxix. §. 56.

Pag. 477. (*a*)

Ταῦτα πάντα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιρῶν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. Καθὼς βούλεταί φησιν, ἃ καθὼς προσάττεται· διαιρῶν, ἃ διαιρούμενον· αὐθεντῶν, ἀπ αὐθεντίᾳ ὑποκείμενον· τὴν γὰρ αὐτὴν ἐξουσίαν, ἥπερ ἐμαρτύρησε τῷ Πατρὶ, ταύτην καὶ τῷ ἁγίῳ Πνεύματι ἀνατίθησιν ὁ Παῦλος· καὶ ὥσπερ ἐπὶ τῦ Πατρός φησιν, Ὁ δὲ Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν, οὕτω καὶ ἐπὶ τοῦ ἁγίυ Πνεύματος· Ταῦτα δὲ πάντα, φησὶν, ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται· εἶδες ἀπηρτισμένην ἐξουσίαν; ὧν γὰρ ἡ οὐσία μία, δῆλον καὶ ὅτι ἡ αὐθεντία μία· καὶ ὧν ἰσότιμος ἡ ἀξία, τούτων καὶ ἡ δύναμις καὶ ἡ ἐξουσία μία. *S. Chryſoſt. de Sanct. Pentecoſte Homil.* 2.

Pag. 477. (*b*)

This expreſs notion of the Spirit of God, that he was a Perſon, as a miniſtering Spirit, and created, was acknowledged the doctrine of the Arians, as may appear

ART. VIII. appear out of the former teſtimonies, and is evident by thoſe which followed his opinions. Which being of two kinds, the Anomeans, or pure Arians (ſuch as were Aetius, Eunomius, and Eudoxius,) and the Homoiouſians or Semi-Arians, (ſuch as Euſebius and Macedonius) they both alike denied the Divinity, and aſſerted the creation of the Holy Ghoſt. The opinion of the Anomeans is clear out of the words of Eunomius, who very ſubtilly delivered it, as if it had been the opinion of the ancients;—Τὴν τῶν ἁγίων ἐν ἅπασι φυλάσσοντας διδασκαλίαν, παρ' ὧν τρίτον αὐτὸ ἀξιώματι καὶ τάξει μαθόντες, τρίτον εἶναι καὶ τῇ φύσει πεπιστεύκαμεν. The confeſſion of the ancients was, that the Holy Ghoſt was the third Perſon in the Trinity in order and dignity; and Eunomius pretending to follow them, added, that he was alſo third in nature; which the ancients never taught. And what this third in nature was, he thus declared: Τρίτον τάξει καὶ φύσει, προσάγματι μὲν τοῦ Πατρὸς, ἐνεργείᾳ δὲ τοῦ Υἱοῦ γενόμενον· τρίτῃ χώρᾳ τιμώμενον, ὡς πρῶτον καὶ μεῖζον ἁπάντων, καὶ μόνον τοιοῦτον τοῦ μονογενοῦς ποίημα, θεότητος καὶ δημιουργικῆς δυνάμεως ἀπολειπόμενον. And again, Εἰ μὴ κτίσμα ἐστὶν, οὐκοῦν γέννημα, ἢ ἀγέννητον· εἷς δὲ ἄναρχος Θεὸς καὶ ἀγέννητος· οὔτε μὴν γέννημα· λείπεται οὖν κτίσμα καὶ ποίημα αὐτὸ ὀνομάζεσθαι. *Apud S. Baſil. adv. Eunom. lib.* iii. So Gregory Nyſſen repeats the words of the ſame Eunomius; Πιστεύομεν εἰς τὸν Παράκλητον, γενόμενον ὑπὸ τῆ μόνῃ Θεῇ διὰ τῆ μονογενῆς, and declares that their ordinary language was ἀντὶ τῆ ἁγίῃ Πνεύματος κλίσμα κλίσματος καὶ ἔργον ἔργῃ ὀνομάζειν. *Orat.* i. *cont. Eunom.* Beſides theſe, the Semi-Arians, and ſome of thoſe which were orthodox as to the Divinity of the Son, were of the ſame hereſy as to the nature of the Holy Ghoſt, and therefore were called Πνευματομάχοι (as Epiphanius derives them in the deſcription of that hereſy, ἀπὸ Ἡμιαρείων καὶ ἀπὸ ὀρθοδόξων. *Hæreſ.* lxxiv. §. 1.) and afterward *Macedoniani*. Macedoniani ſunt a Macedonio, Conſtantinopolitanæ Eccleſiæ Epiſcopo, quos et Πνευματομάχους Græci dicunt, eo quod de Spiritu Sancto

Sancto litigent. Nam de Patre et Filio recte ſenti- ART.
unt, quod unius ſint ejuſdemque ſubſtantiæ vel eſſen- VIII.
tiæ, ſed de Spiritu Sancto hoc nolunt credere, crea-
turam eum eſſe dicentes. *S. Auguſt. Hæreſ.* 52. This
hereſy was firſt condemned by the Council of Alex-
andria; Ἔνθα τὸ ἅγιον Πνεῦμα θεολογήσαντες, τῇ ὁμοουσίῳ
τριάδι συνανελαμβάνοντο. *Socrat. Hiſt. Eccleſ. lib.* iii. *cap.*
7. Afterward by the Council held in Illyricum;
Ἡμεῖς δὲ φρονοῦμεν ὡς καὶ αἱ σύνοδοι νῦν ἥ τε κατὰ Ῥώμην καὶ ἡ
κατὰ Γαλλίαν, μίαν εἶναι καὶ τὴν αὐτὴν οὐσίαν τοῦ Πατρὸς, καὶ
τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος ἐν τρισὶ προσώποις, τουτέστιν, ἐν
τρισὶ τελείαις ὑποστάσεσιν. *Apud Theodoret. Hiſt. Eccleſ.*
lib. iv. *cap.* 8. The Synod held at Rome with the
Gallican Biſhops under Damaſus; Ὥστε τὸν Πατέρα καὶ
τὸν Υἱὸν μιᾶς οὐσίας, μιᾶς θεότητος, μιᾶς ἀρετῆς, μιᾶς δυνά-
μεως, καὶ ἑνὸς χαρακτῆρος πιστεύεσθαι χρὴ, καὶ τῆς αὐτῆς
ὑποστάσεως καὶ οὐσίας καὶ τὸ Πνεῦμα τὸ ἅγιον. *Apud.*
eund. lib. ii. *cap.* 22. Another Synod held under the
ſame Damaſus at Rome; Εἴ τις εἴποι τὸ Πνεῦμα τὸ
ἅγιον ποίημα, ἢ διὰ τοῦ Υἱοῦ γεγενῆσθαι, ἀνάθεμα ἔστω. *Apud*
eund. lib. v. *cap.* 11. After, and upon theſe par-
ticular Synods this hereſy was fully condemned in
the ſecond general Council held at Conſtantinople,
in which theſe words were added to the Nicene Creed,
Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ κύριον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ
Πατρὸς ἐκπορευόμενον, καὶ σὺν Πατρὶ Υἱῷ συμπροσκυνούμενον, καὶ
συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. And in
the firſt Canon mentioning the hereſies condemned
expreſsly by the Council, they name ἰδικῶς τὴν τῶν Εὐ-
νομιανῶν, εἴτουν Ἀνομοίων, καὶ τὴν τῶν Ἀρειανῶν, εἴτουν Εὐδοξι-
ανῶν, καὶ τὴν τῶν Ἡμιαρειανῶν, ἤγουν Πνευματομάχων. And
thus the hereſy of Macedonius, who made the Holy
Ghoſt a created perſon, was condemned by the ſecond
general Council; Οὕτως δὴ οὖν ὁ ἱεροφάντης χορὸς Μακεδό-
νιόν τινα. τὸν Κωνσταντινουπόλεως θρόνον ἅρπαγμα πάλαι ποιη-
σάμενον, ὅτι τὸ πανάγιον καὶ ζωαρχικὸν ἐδυσφήμει Πνεῦμα,
εὐθύνας ἐδικαίως δοῦναι· ὡς γὰρ Ἄρειος κατὰ τοῦ Υἱοῦ, οὕτω καὶ
αὐτὸς κατὰ πανάγιου παραττόμενος Πνεύματος, εἰς δούλους
καὶ

ART. VIII. καὶ ὑπηρέτας τὴν δεσποτικὴν καὶ ὑπερκειμένην αὐτοῦ συνέταττε κυριότητα. *Phot. Epiſt.* 1.

Pag. 479. (*c*)

The places alleged by them are theſe; Περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμματι. Rom. ii. 29. Ὥϛε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος. Rom. vii. 6. Ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος. Rev. xi. 8. One of theſe places ſpeaks only adverbially; the other two have πνεῦμα *in obliquo*; and one of thoſe two has it *cum adjuncto*, both of them *cum oppoſito*, none of them *cum articulo*, none of them are in *loco ſubjecti* or *prædicati*; and therefore how any of theſe can ſhew, that τὸ πνεῦμα in this place by us urged, inveſted with an article, ſtanding in the place either of a complete ſubject, or a complete predicate, with nothing adjoined, nothing oppoſed unto it, muſt be taken in the ſame ſenſe with them, I cannot imagine. In the ſixth verſe of this chapter indeed (2 Cor. iii.) it is the ſubject of a propoſition, and inveſted with an article; but that is an article of oppoſition; Τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ, and this not. Howſoever, in that ſenſe objected, it neither agrees with the words before it, nor with thoſe which follow it.

Pag. 480. (*d*)

The words in Exodus were theſe, xxxiv. 34. Ἡνίκα δ' ἂν εἰσεπορεύετο Μωϋσῆς ἔναντι Κυρίᾳ λαλεῖν αὐτῷ περιῃρεῖτο τὸ κάλυμμα· which are thus made uſe of by the Apoſtle; Ἡνίκα δ' ἂν ἐπιϛρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 2 Cor. iii. 16. Κύριος then is here uſed by St. Paul, citing ſome place out of the old Covenant, and the words which follow, Ὁ δὲ Κύριος, ſignify the ſame Κύριος, as appeareth by the conjunction δέ: and if ſo, then, according to the doctrine of our adverſaries, it cannot ſignify Chriſt. For that Lord of whom Moſes ſpake, was then when Moſes wrote; but

but that Chriſt of which they interpret it, was not then, as they teach; therefore that Lord cannot be Chriſt, in their interpretation, without a contradiction. ART. VIII.

Pag. 480. (*e*)

For though Chriſt be moſt frequently called *our Lord*, yet being God the Father of Chriſt is our Lord, being ὁ Κύριος is often uſed by St. Paul without any reſtriction or intimation of appropriating that act unto the Son, which is attributed to the Lord by him, the rule cannot be certain and univerſal. For I deſire to know by what means they can be aſſured, that the Apoſtle doth by the title ὁ Κύριος intend Chriſt, and not the moſt high God the Father, in the following places, 1 Cor. iii. 5. iv. 19. vii. 10, 12. xvi. 7. 1 Theſſ. iv. 6. v. 27. 2 Theſſ. iii. 1, 5, 16. 2 Tim. i. 16, 18. ii. 7. And beſide, I aſk how the pretence of this general rule can be properly objected by thoſe who know that they, to whom they do object this rule, have contended that this title is elſewhere attributed to the Holy Ghoſt. As St. Baſil upon that place, 2 Theſſ. iii. 5. Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ, thus diſputes; Τίς ὁ κατευθύνων Κύριος εἰς τὴν τοῦ Θεοῦ ἀγάπην, καὶ εἰς τὴν ὑπὲρ τῶν θλίψεων τοῦ Χριστοῦ ὑπομονήν; ἀποκρινάσθωσαν ἡμῖν οἱ τὸ Πνεῦμα καταβαλλόμενοι. Εἴτε γὰρ περὶ τοῦ Θεοῦ καὶ Πατρὸς ὁ λόγος, πάντως ἂν εἴρητο, ὁ δὲ Κύριος ὑμᾶς κατευθύναι εἰς τὴν ἑαυτοῦ ἀγάπην· εἴτε περὶ τοῦ Υἱοῦ, προσέκειτο ἄν, εἰς τὴν ἑαυτοῦ ὑπομονήν· ζητείτωσαν ἔν τί ἐστιν ἄλλο πρόσωπον, ὃ τῇ προσηγορίᾳ τοῦ Κυρίου τιμᾶσθαι ἄξιον. And upon the like place, 1 Theſſ. iii. 12, 13. Ποῖον Κύριον εὔχεται ἐμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν, ἀμέμπτους τὰς καρδίας ἐστηριγμένας ἐν ἁγιωσύνῃ τῶν ἐν Θεσσαλονίκῃ πιστῶν σηρίζαι; Ἀποκρινάσθωσαν ἡμῖν οἱ μετὰ τῶν λειτουργικῶν πνευμάτων τῶν πρὸς διακονίαν ἀποστελλομένων (the newly revived opinion clearly) τὸ ἅγιον Πνεῦμα τιθέντες· ἀλλ' οὐκ ἔχουσι. *De Spiritu Sancto, cap.* 21.

Pag.

ART. VIII.

Pag. 480. (*f*)

Ex his facile apparet haudquaquam ex eo loco concludi poſſe Spiritum Sanctum eſſe Deum; cum alio modo de Spiritu Sancto loquatur Petrus, alio de Deo. Illic dicit *mentiri* ſeu *fallere*, ac *ludificari Spiritum Sanctum*, hic *mentiri Deo*. *Crell. de uno Deo Patre, lib.* i. §. 3. *Argum.* 1.

Pag. 481. (*g*)

Our tranſlation is here accuſed without reaſon. For though the original be ψεύσασθαι τὸ Πνεῦμα τὸ ἅγιον, yet ſome copies have it, εἰς τὸ Πνεῦμα, and the Syriac did ſo read and interpret it, דתדגל ברוחא דקודשא the vulgar Latin to the ſame purpoſe, *mentiri te Spiritui Sancto*. And the author of the Tractate de *temp. Barbarico*, under the name of S. Auguſtin, *mentiri te apud Spiritum Sanctum. Cap.* 3. Now ψεύδεσθαι εἰς τὸ Πνεῦμα is the ſame with τῷ Πνεύματι, as, Μὴ ψεύδεσθε εἰς ἀλλήλους, *Lie not one to another*. Col. iii. 9. If we read it εἰς Πνεῦμα, then it is rightly tranſlated. Again, if we read it τὸ Πνεῦμα, it has in this caſe the ſenſe of τῷ Πνεύματι. As Pſal. lxvi. 2. יכחשו לך איבך LXX, Ψεύσονταί σε οἱ ἐχθροί σου, of the ſame ſenſe with that Pſal. lxxxi. 16. כמשנאי יהוה יכחשו לו, LXX, Οἱ ἐχθροὶ Κυρίου ἐψεύσαντο αὐτῷ. So Deut. xxxiii. 29. ויכחשו איבך לך LXX, Καὶ ψεύσονταί σε οἱ ἐχθροί σου. And Iſa. lvii. 11. כי תכזבי, Καὶ ἐψεύσω με. 2 Kings iv. 16. אל תכזב בשפחתך Μὴ διαψεύσῃ τὴν δούλην σου. If therefore we read it ψεύσασθαι τὸ Πνεῦμα, it is rightly tranſlated *to lie unto the Holy Ghoſt*; and ſo agreeth with that which followeth, *to tempt the Holy Ghoſt*, as Pſal. lxxviii. 36. Τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ, and verſe 41. Ἐπείρασαν καὶ ἐπείρασαν τὸν Θεόν. Therefore whatſoever ſhifts are laid upon the phraſe, or difference of expreſſion, are either falſe or frivolous.

Pag. 483. (*h*)

Si quis ex eo, quod corpus noſtrum Spiritus Sancti templum

templum ſit, concludere velit, eum eſſe Deum; illi demonſtrandum eſt, ita corpus noſtrum Spiritus Sancti templum dici, ut intelligatur, eum eſſe perſonam, cujus honori corpus noſtrum ſit dicatum, et a qua corpus noſtrum eo jure, quod divini numinis proprium eſt, poſſideatur, ac principaliter incolatur. *Crell. de uno Deo Patre, lib.* i. §. 3. *argum.* 1. ART. VIII.

Pag. 488. (*i*)

This hereſy was very ancient, even before Sabellius, though thoſe which held it were afterwards all ſo denominated from Sabellius. For we find it was the opinion of Praxeas, againſt whom Tertullian wrote; who being urged with that place, where the three perſons were diſtinguiſhed, *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore that which is born of thee ſhall be called the Son of God*, anſwered thus, Filius Dei Deus eſt, et virtus altiſſimi altiſſimus eſt. *Adv. Prax. cap.* 26. After Praxeas followed Noëtus μονοτύπως τὸν αὐτὸν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα—ἡγησάμενος. *S. Epiph. Hæreſ.* lvii. §. 2. Noëtiani a quodam Noëto, qui dicebat Chriſtum eundem ipſum eſſe Patrem et Spiritum Sanctum. *S. Auguſt. Hæreſ.* 36. Suddenly after Noëtus aroſe Sabellius; Δογματίζει ἕτος, καὶ οἱ ἀπ' αὐτῆ Σαβελλιανοὶ, τὸν αὐτὸν εἶναι Πατέρα, τὸν αὐτὸν Υἱὸν, τὸν αὐτὸν εἶναι ἅγιον Πνεῦμα· ὡς εἶναι ἐν μιᾷ ὑποςάσει τρεῖς ὀνομασίας. *S. Epiph. Hæreſ.* lxii. §. 1. From him afterwards were all which held the ſame opinion called *Sabellians*; Sabelliani ab illo Noëto, quem ſupra memoravimus, defluxiſſe dicuntur; nam et diſcipulum ejus quidam perhibent fuiſſe Sabellium. Sed qua cauſa duas hæreſes Epiphanius computet, neſcio; cum fieri potuiſſe videamus, ut fuerit Sabellius iſte famoſior, et ideo ex illo celebrius hæc hæreſis nomen acceperit. Noëtiani enim difficile ab aliquo ſciuntur; Sabelliani autem ſunt in ore multorum. *S. Auguſt. Hæreſ.* 41.

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ART. VIII. Pag. 489. (*k*)

So Epiphanius ſeveral times calls the Holy Spirit τρίτον τῇ ὀνομασίᾳ.

Pag. 491. (*l*)

This is not the late but ancient opinion of the Latin Church, as will appear by theſe teſtimonies: Loqui de eo [Spiritu Sancto] non neceſſe eſt, qui Patre et Filio auctoribus confitendus eſt. *S. Hilar. de Trin. lib.* ii. *cap.* 29. Spiritus quoque Sanctus cum procedit a Patre et Filio, non ſeparatur a Patre, non ſeparatur a Filio. *S. Ambroſ. de Sp. S. lib.* i. *cap.* 11. Spiritus autem Sanctus vere Spiritus eſt, procedens quidem a Patre et Filio; ſed non eſt ipſe Filius, quia non generatur, neque Pater, quia procedit ab utroque. *Idem. de Symb. cap.* 3.

——————Et in ſervos cœleſtia dona profudit,
Spiritum ab unigena Sanctum et Patre procedentem.
Paulin. de S. Felice, Nat. 9.

Nec poſſumus dicere quod Spiritus Sanctus et a Filio non procedat, neque enim fruſtra Spiritus, et Patris et Filii Spiritus dicitur. *S. Auguſt. de Trin. lib.* iv. *cap.* 20. Firmiſſime tene, et nullatenus dubites, eundem Spiritum Sanctum qui Patris et Filii unus eſt Spiritus, de Patre et Filio procedere. *Fulgent. de Fide ad Petrum, cap.* 11.

Qui noſter Dominus, qui tuus unicus
Spirat de Patrio corde Paracletum.
Prudent. Cathem. Hymn. v. *v.* 159.

Tanquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur; nec alius ſit qui genuit, alius qui genitus eſt, alius qui de utroque proceſſit; Leo ſpeaking of the Sabellian hereſy, *Epiſt.* xciii. *cap.* 1. Audi manifeſtius, proprium Patris eſſe genuiſſe, et proprium Filii natum fuiſſe; proprium vero Spiritus Sancti procedere de Patre Filioque. *Vigil. cont. Eutych. lib.* i. By which teſtimonies, and the like,

of

of the Latin Fathers, we may well gueſs in which Church the Creed commonly attributed to Athanaſius firſt was framed; for as it is confeſſed to be written firſt in Latin, ſo it is moſt probable that it was compoſed by ſome member of the Latin Church, by that expreſſion in it, Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, ſed procedens. ART. VIII.

Pag. 491. (*m*)

The ancient Greek Fathers, ſpeaking of this proceſſion, mention the Father only, and never, I think, expreſs the Son, as ſticking conſtantly in this to the language of the Scriptures. Thus Gregory Nazianzen diſtinguiſheth the three Perſons; Ἐπὶ τῶν ἡμετέρων ὅρων ἱσάμενοι, τὸ ἀγέννητον εἰσάγομεν, καὶ τὸ γεννητὸν, καὶ τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον. *Orat.* 1. *de Filio.* And the three properties attributed to the three Perſons are theſe, ἀγεννησία to the Father, γέννησις to the Son, and ἐκπόρευσις to the Holy Ghoſt. But this word ἐκπόρευσις or the verb ἐκπορεύεσθαι, was not uſed by the Greeks in reference to the Son, but only as the Scriptures ſpeak, in relation to the Father.

Pag. 491. (*n*)

As Epiphanius; Καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασφημοῦσι, καὶ τολμῶσι λέγειν κεκτίσθαι ὑπὸ τοῦ Υἱοῦ, ὅπερ ἐστὶν ἄκτιστον, ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Hæreſ.* lxix. §. 52. Τὸ ἅγιον Πνεῦμα, Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, ἀεὶ ὂν σὺν Πατρὶ καὶ Υἱῷ, οὐκ ἀλλότριον Θεοῦ, ἀπὸ δὲ Θεοῦ ὄν, ἀπὸ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Idem, Ancor.* §. 6. Ἀεὶ γὰρ τὸ Πνεῦμα σὺν Πατρὶ καὶ Υἱῷ, οὐ συνάδελφον Πατρὶ, οὐ γεννητὸν, οὐ κτιστὸν, οὐκ ἀδελφὸν Υἱοῦ, οὐκ ἔγγονον Πατρὸς, ἐκ Πατρὸς δὲ ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. *Idem, Hæreſ.* lxii. §. 4.

Pag. 491. (*o*)

A Filio accipit, qui et ab eo mittitur, et a Patre procedit. Et interrogo utrum id ipſum ſit a Filio accipere, quod a Patre procedere. Quod ſi differre credetur

ART. VIII. credetur inter accipere a Filio, et a Patre procedere; certè id ipſum atque unum eſſe exiſtimabitur, a Filio accipere, quod ſit accipere a Patre. Ipſe enim Dominus ait, *Quoniam de meo accipiet, et annunciabit vobis.* *S. Hilar. de Trin. lib.* viii. *cap.* 20. So St. Cyril; Ἐπειδὴ [τὸ Πνεῦμα] ὁμοούσιόν τε ἐστὶ τῷ Υἱῷ, καὶ ὡρισεισι θεοπρεπῶς δι' αὐτοῦ, πᾶσαν αὐτοῦ τὴν ἐφ' ἅπασι τελεωτάτην ἔχον ἐνέργειάν τε καὶ δύναμιν, διὰ τοῦτό φησιν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται. *Com. in Joan. lib.* xi. De Filio ergo accepit, et omnia quæ habet Pater Filii ſunt, quæ Spiritus Sanctus accepit: quia non de ſolo Patre, nec de ſolo Filio, ſed ſimul de utroque procedit. *Fulgent. lib.* vii. *cont. Fab. apud Theodulph. de Sp. S.*

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That this was the ſenſe of the Greek Fathers anciently, who uſed thoſe two Scriptures of the Holy Ghoſt, appeareth by Epiphanius, who frequently declares ſo much; as *in Ancorato*; Πνεῦμα γὰρ Θεοῦ, καὶ Πνεῦμα τοῦ Πατρὸς καὶ Πνεῦμα Υἱοῦ, ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, τρίτον τῇ ὀνομασίᾳ. §. 8. And ſpeaking of Ananias who lied unto the Spirit; Ἆρα Θεὸς ἐκ Πατρὸς καὶ Υἱοῦ τὸ Πνεῦμα, ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι. §. 9. Οὐκ ἀλλότριον Πατρὸς καὶ Υἱοῦ, ἀλλὰ ἐκ τῆς αὐτῆς οὐσίας, ἐκ τῆς αὐτῆς θεότητος, ἐκ Πατρὸς καὶ Υἱοῦ, σὺν Πατρὶ καὶ Υἱῷ, ἐνυπόστατον ἀεὶ Πνεῦμα ἅγιον. *Idem, Hæreſ.* lxii. §. 4. In theſe words is plainly contained this truth, That the Spirit is God of God the Father, and of God the Son; and that they did conclude this truth from thoſe two Scriptures, He proceedeth from the Father, and receiveth of the Son, as is alſo evident by theſe and the like paſſages; Εἰ δὲ Χριστὸς ἐκ τοῦ Πατρὸς πορεύεται Θεὸς ἐκ Θεοῦ, καὶ τὸ Πνεῦμα ἐκ τοῦ Χριστοῦ, ἢ παρ' ἀμφοτέρων, ὡς φησὶν ὁ Χριστὸς, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ οὗτος ἐκ τοῦ ἐμοῦ λήψεται. *S. Epiph. Ancor.* §. 67. Εἰ τοίνυν παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ ἐκ τοῦ ἐμοῦ, φησὶν ὁ Κύριος, λήψεται. Οὐ γὰρ τρόπον οὐδεὶς ἔγνω τὸν Πατέρα εἰ μὴ ὁ Υἱὸς, οὐδὲ τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ, οὕτω τολμῶ λέγειν, ὅτι οὐδὲ τὸ Πνεῦμα εἰ μὴ ὁ Πατὴρ, καὶ ὁ Υἱὸς,

παρ'

παρ' ἧ ἐκπορεύεται, καὶ παρ' ἧ λαμβάνει· καὶ οὐδὲ τὸν Υἱὸν καὶ τὸν Πατέρα, εἰ μὴ τὸ Πνεῦμα τὸ ἅγιον—ὃ παρὰ τῆ Πατρὸς καὶ ἐκ τῆ Υἱοῦ. *Ibid.* §. 73. *Non loquetur a ſemetipſo*; hoc eſt, non ſine me, et ſine meo et Patris arbitrio; quia inſeparabilis a mea et Patris eſt voluntate: quia non ex ſe eſt, ſed ex Patre et me eſt, hoc enim ipſum quod ſubſiſtit et loquitur, a Patre et me illi eſt. *Didym. de Sp. S. lib.* ii. *Et paulo poſt*; *Ille me clarificabit*, id eſt, Paracletus, *quia de meo accipiet.* Rurſum hoc, *accipere*, ut divinæ naturæ conveniat intelligendum——Spiritum Sanctum a Filio accipere, id quod ſuæ naturæ fuerat cognoſcendum eſt.——Neque enim quid aliud eſt Filius, exceptis his quæ ei dantur a Patre; neque alia ſubſtantia eſt Spiritus Sancti præter id quod datur ei a Filio. ART. VIII.

Pag. 492. (*q*)

St. Cyril having ſet forth anathematiſms againſt the hereſy of Neſtorius, in the ninth anathematiſm condemned all who did not ſpeak of the Holy Ghoſt as ἴδιον τοῦ Χριστοῦ τὸ Πνεῦμα. To which Theodoret returned this anſwer; Ἴδιον δὲ τὸ Πνεῦμα τοῦ Υἱοῦ, εἰ μὲν ὡς ὁμοφυὲς, καὶ ἐκ Πατρὸς ἐκπορευόμενον ἔφη, συνομολογήσομεν, καὶ ὡς εὐσεβῆ δεξόμεθα τὴν φωνήν· εἰ δ' ὡς ἐξ Υἱοῦ, ἢ δι' Υἱοῦ τὴν ὕπαρξιν ἔχον, ὡς βλάσφημον τοῦτο, καὶ ὡς δυσσεβὲς ἀποῤῥίψομεν. Πιστεύομεν γὰρ τῷ Κυρίῳ λέγοντι, Τὸ Πνεῦμα, ὃ ἐκ τοῦ Πατρὸς ἐκπορεύεται· καὶ τῷ Θειοτάτῳ δὲ Παύλῳ ὁμοίως φάσκοντι, Ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ. St. Cyril in his reply takes no great notice of this high charge of impiety and blaſphemy, and only anſwers the argument ſo far as it concerned his expreſſion, viz. that the Spirit is ἴδιον τοῦ Υἱοῦ Πνεῦμα, but in this anſwer makes uſe of that Scripture by which he and others uſed to prove that the Spirit had his eſſence from the Son: Ἐκπορευεται μὲν γὰρ ως ἐκ τοῦ Θεῦ καὶ Πατρὸς τὸ Πνεῦμα τὸ ἅγιον, κατὰ τὴν τοῦ Σωτῆρος φωνὴν, ἀλλ' οὐκ ἀλλότριόν ἐστι τοῦ Υἱοῦ· πάντα γὰρ ἔχει μετὰ τοῦ Πατρός· καὶ τοῦτο αὐτὸς ἐδίδαξεν εἰπὼν περὶ τοῦ ἁγίε Πνεύματος· Πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμὰ ἐστι· διὰ τοῦτο

ART. VIII. τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Although therefore St. Cyril doth not go to maintain that which Theodoret denied, and St. Cyril elſewhere teacheth, viz. that the Holy Ghoſt is from the Son, yet he juſtified his own poſition by that Scripture which by himſelf and the reſt of the Fathers is thought to teach as much.

Pag. 492. (*r*)

The ſecond General Council held at Conſtantinople, finding it neceſſary to make an addition to the Nicene Creed in the article concerning the Holy Ghoſt, of which that Council had ſaid no more than this, *I believe in the Holy Ghoſt*, framed this acceſſion againſt Macedonius, Εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον τὸ ζωοποιὸν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον· in which they ſpake moſt warily, uſing the words of the Scripture, and the language of the Church, which was ſo known and public, that it is recorded even by Lucian in his Dialogue called *Philopatris*; §. 12. Κρι. Καὶ τίνα ἐπομόσομαί γε;

Τρι. Ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα,
Υἱὸν Πατρὸς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον,
Ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία·
Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

This Creed being received by the whole Church of God, and it being added alſo by the next general Council at Epheſus, that it ſhould not be lawful to make any addition to it, notwithſtanding, the queſtion being agitated in the Weſt, Utrum Spiritus Sanctus ſicut procedit a Patre, ita et procedat a Filio, and it being concluded in the affirmative, they did not only declare the doctrine to be true, but alſo added the ſame to the Conſtantinopolitan Creed, and ſang it publicly in their Liturgy. Credimus et in Spiritum Sanctum Dominum et vivificatorem, ex Patre Filioque procedentem. This being firſt done in the Spaniſh and French Churches, and the matter being referred

ferred to Leo the third biſhop of Rome, he abſolutely concluded that no ſuch addition ought to be tolerated: for in the acts of the Synod held at Aquiſgranum, we find it ſo determined by the Pope, upon the conference with the Legates: Ergo, ut video, illud a veſtra paternitate decernitur, ut primo illud de quo quæſtio agitur, de ſæpe fato Symbolo tollatur, et tunc demum a quolibet licite ac libere ſive cantando, ſive tradendo diſcatur et doceatur; ſo one of the Legates. To which Leo anſwered thus, Ita proculdubio a noſtra parte decernitur: ita quoque ut a veſtra aſſentiatur, a nobis omnibus modis ſuadetur. Beſide, leſt the Roman Church might be accuſed to join with the Spaniſh and French Churches in this addition, the ſame Pope cauſed the Creed publicly to be ſet forth in the Church, graven in ſilver plates, one in Latin, and another in Greek, in the ſame words in which the Council of Conſtantinople had firſt penned it. Hic pro amore et cautela orthodoxæ fidei fecit [in B. Petri Baſilica] ſcuta argentea duo ſcripta utraque Symbolo, unum quidem literis Græcis, et alium Latinis, ſedentia dextra lævaque ſuper ingreſſum corporis. *Anaſtaſ. in vita Leonis* III. Leo tertius [Symboli] tranſcriptum in tabula argentea, poſt altare B. Pauli poſita, poſteris reliquit, pro amore, ut ipſe ait, et cautela fidei orthodoxæ. In quo quidem Symbolo in proceſſione Spiritus Sancti ſolus commemoratur Pater his verbis; *Et in Spiritum Sanctum Dominum vivificatorem, ex Patre procedentem, cum Patre et Filio co-adorandum et glorificandum. P. Lombardus.* Theſe were taken out of the archiva at Rome, ſaith Photius, and ſo placed by Leo, that they might be acknowledged and perpetuated as the true copies of that Creed not to be altered. Ὁ θεσπέσιος Λέων καὶ τὰς ἐν τοῖς θησαυροφυλακίοις τῶν κορυφαίων Πέτρου καὶ Παύλου ἐκ παλαιοτάτων χρόνων ἀποτεθησαυρισμένας τοῖς ἱεροῖς κιμηλίοις δύο ἀσπίδας, αἳ γράμμασι καὶ ῥήμασιν ἑλληνικοῖς ἔλεγον τὴν ἱερὰν τῆς ἡμῶν πίστεως ἔκθεσιν, ταύτας καταναγνωσθῆναι κατενώπιον τοῦ Ῥωμαϊκοῦ πλήθους

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ART. VIII. πλήθος καὶ εἰς ὄψιν ἁπάντων ἐλθεῖν ἐδικαίωσε, καὶ πολλοὶ τῶν θεασαμένων τηνικαῦτα καὶ ἀνεγνωκότων ἔτι τῷ βίῳ παραμένουσι. *Phot. apud Nicet. Theſ. Orthod. Fid. t.* 21. *ut exſcripſit Archiep. Armach.* Οὗτος ὁ Λέων καὶ τὸ θησαυροφυλάκιον τῆς Ἀποστολικῆς Ἐκκλησίας Ῥωμαίων ἀνοίξας ἀσπίδας δύο τοῖς ἱεροῖς κειμηλίοις ἀποτεθησαυρισμένας ἐξήνεγκεν ἑλληνικοῖς καὶ γράμμασι καὶ ῥήμασιν ἐχάσας τὴν εὐσεβῆ τῆς πίστεως ἔκθεσιν. *Idem, apud Euthym. Panopl. Dogm. tit.* 12. *ab eodem Archiep. exſcript.* This was the great and prudent care of Leo the Third, that there ſhould be no addition made to the ancient Creed authorized by a general Council, and received by the whole Church; and by this means he quieted all diſtempers for his time. But not long after, the following Popes, more in love with their own authority, than deſirous of the peace and unity of the Church, neglected the tables of Leo, and admitted the addition *Filioque*. This was firſt done in the time and by the power of Pope Nicolaus the Firſt, who by the activity of Photius was condemned for it. Tunc inter alias accuſationes hoc principaliter poſuit Photius ipſum [Nicolaum] fore excommunicatum quod appoſuerat ad Symbolum Spiritum Sanctum a Filio procedere. Similiter et depoſitum, quod ipſe Nicolaus Papa incidiſſet in ſententiam tertii Concilii. *Antonin. part.* 3. *tit.* 22. *c.* 13. This was it which Photius complained of ſo highly in his Encyclic Epiſtle to the archiepiſcopal ſees of the Eaſtern Church; Ἀλλὰ γὰρ οὐχὶ μόνον εἰς ταῦτα παρανομεῖν ἐξηνέχθησαν, ἀλλὰ καὶ εἴτις κακῶν ἐστι κορωνὶς, εἰς ταύτην ἀνεδράμοσαν· πρὸς γάρ τοι τοῖς εἰρημένοις ἀτοπήμασι, καὶ τὸ ἱερὸν καὶ ἅγιον σύμβολον, ὃ πᾶσι τοῖς συνοδικοῖς καὶ οἰκουμενικοῖς ψηφίσμασιν, ἄμαχον ἔχει τὴν ἰσχὺν, νόθοις λογισμοῖς, καὶ παρεγγράπτοις λόγοις, καὶ θράσει ὑπερβολῇ, κιβδηλεύειν ἐπεχείρησαν (ὦ τῶν τῇ πονηρᾷ μηχανημάτων) τὸ Πνεῦμα τὸ ἅγιον οὐκ ἐκ τοῦ Πατρὸς μόνον, ἀλλὰ καὶ ἐκ τοῦ Υἱοῦ, ἐκπορεύεσθαι, καινολογήσαντες. *Phot. Epiſt.* ii. § 8. Hugo Etherianus legit κενολογήσαντες, dum vertit *fruſtra profitetur*. Thus far Photius againſt Nicolaus before he was depoſed. After he was reſtored

ſtored again, in the time of Pope John the Eighth, in the eighth General Council, as the Greeks call it, it was declared that the addition of *Filioque*, made in the Creed, ſhould be taken away. Ἐξήτησεν δὲ ἡ Σύνοδος αὕτη καὶ περὶ τῆς προσθήκης τοῦ Συμβόλου, καὶ ἔκρινεν ἄξιον ἵνα ἐξαιρεθῇ παντελῶς, ſays Marcus Biſhop of Epheſus, in the Council of Florence. After this the ſame complaint was continued by Michael Cerularius, and Theophylact, in as high a manner as by Photius. Ἔστιν οὖν τὸ μέγιστον ἐκεῖνο σφάλμα, καὶ τοῦτο δὲ τὸ τοῦ Σολομῶντος ᾅδου πεταύρους ποιοῦν συναντᾶν, ἡ ἐν τῷ τῆς πίστεως Συμβόλῳ καινοτομία, ἣν ἐποιήσαντο ἀνακηρύττοντες τὸ Πνεῦμα ἐκ τοῦ Πατρὸς καὶ ἐκ τοῦ Υἱοῦ ἐκπορεύεσθαι. *Theoph. ad Joan. cap.* 3. Καὶ τοῖς Δυτικοῖς τοίνυν εἴτι μὲν περὶ τὸ δόγμα διαμαρτάνεται τὴν πατρικὴν πίστιν σαλεῦον, οἷον δὴ τὸ ἐν τῷ Συμβόλῳ περὶ τοῦ ἁγίου Πνεύματος προστιθεμενον, ἔνθα ὁ κίνδυνος μέγιστος, τοῦτο μὴ διορθώσεως ἀξιούμενον ὁ συγχωρῶν ἀσυγχώρητος. *Ibid.* Thus did the Oriental Church accuſe the Occidental for adding *Filioque* to the Creed, contrary to a General Council, which had prohibited all additions, and that without the leaſt pretence of the authority of another Council; and ſo the ſchiſm between the Latin and the Greek Church began and was continued, never to be ended until thoſe words καὶ ἐκ τοῦ Υἱοῦ, or *Filioque*, are taken out of the Creed. The one relying upon the truth of the doctrine contained in thoſe words, and the authority of the Pope to alter any thing; the other either denying or ſuſpecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This therefore is much to be lamented, that the Greeks ſhould not acknowledge the truth which was acknowledged by their anceſtors, in the ſubſtance of it; and that the Latins ſhould force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it, and to uſe that language in the expreſſion of this doctrine which never was uſed by any of the Greek Fathers.

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This is the ancient determination of the ſecond Arauſican Council: Si quis ſicut augmentum, ita etiam initium fidei, ipſumque credulitatis affectum, quo in eum credimus, qui juſtificat impium, et ad regenerationem ſacri baptiſmatis pervenimus, non per gratiæ donum, id eſt, per inſpirationem Spiritus Sancti corrigentis voluntatem noſtram ab infidelitate ad fidem, ab impietate ad pietatem, et naturaliter nobis ineſſe dicit, Apoſtolicis dogmatibus adverſarius approbatur, beato Paulo dicente, *Confidimus, quia qui cœpit in vobis bonum opus perficiet uſque in diem Domini noſtri Jeſu Chriſti*; et illud, *Vobis datum eſt pro Chriſto, non ſolum ut in eum credatis, ſed etiam ut pro illo patiamini.* Et, *Gratia ſalvi facti eſtis per fidem, non ex vobis, Dei enim donum eſt. Can.* 5. *Concil. Arauſ. et Gennad. Eccleſ. Dogm. cap.* 42.

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It was the known opinion of the Pelagians, that it is in the power of man to believe the goſpel without any internal operation of the grace of God; and St. Auguſtin was once of that opinion: Neque enim fidem putabam, ſays he, Dei gratia præveniri, ut per illam nobis daretur quod poſceremus utiliter, niſi quia credere non poſſemus, ſi non præcederet prædicatio veritatis: ut autem prædicato nobis evangelio conſentiremus noſtrum eſſe proprium, et nobis ex nobis eſſe arbitrabar. Quem meum errorem nonnulla opuſcula mea ſatis indicant, ante Epiſcopatum meum ſcripta. *De Prædeſt. Sanct. lib.* i. *cap.* 3. But whatſoever he had ſo written before he was made a biſhop, he recalled and reverſed in his Retractation, *lib.* i. *cap.* 23. and diſputed earneſtly againſt it as a part of the Pelagian hereſy. This, as the reſt of Pelagianiſm, is renewed by the Socinians, who in the Racovian Catechiſm deliver it in this manner; Nonne ad credendum Evangelio Spiritus Sancti interiore

teriore dono opus eſt? Nullo modo: neque enim in ART. Scripturis legimus cuiquam id conferri donum, niſi VIII. credenti Evangelio.

Pag. 497. (*u*)

Παράκλητος is five times uſed in the Scriptures, and that by St. John alone: four times in his Goſpel, attributed to the Holy Ghoſt, once in his firſt Epiſtle, ſpoken of Chriſt. When it relates to the Holy Ghoſt, we tranſlate it always *Comforter*; when to Chriſt, we render it *Advocate:* of which diverſity there can be no reaſon, becauſe Chriſt, who is a Paraclete, ſaid, that he would ſend another Paraclete; and therefore the notion muſt be the ſame in both: Ἄλλον παράκλητον δώσει ὑμῖν, τατέςιν, ἄλλον ὡς ἐμέ. *S. Chryſoſt. ad locum.* If therefore in the language of St. John Παράκλητος be a *Comforter*, then Chriſt is a Comforter; if Παράκλητος be an *Advocate*, the Holy Ghoſt is the Advocate. The vulgar Latin keeps the Greek word in the Goſpels, *Paracletus*, but in the Epiſtle renders it *Advocatus*. The Syriac keepeth the original altogether פרקליטא, as being of ordinary uſe in the writers of that and the Chaldee language; and therefore was not well tranſlated *Paracletus* in the Goſpels, and *Advocatus* in the Epiſtle, by Tremellius. That the Latins did uſe generally the word *Paracletus* for the Holy Ghoſt, as it is now in the vulgar Latin, appeareth by the deſcription of the hereſy of Montanus, which Tertullian calls Novam prophetiam de Paracleto inundantem; *De Reſur. Carn. cap.* 63. and, Spiritalem rationem, Paracleto autore. *Cont. Marcion. lib.* i. *cap.* 29. And yet the ancienteſt Latin tranſlators rendered it *Advocatus* even in the Goſpels, in reference to the Spirit: as we read it in Tertullian; Bene quod et Dominus uſus hoc verbo in perſona Paracleti, non diviſionem ſignificavit, ſed diſpoſitionem; *Rogabo enim*, inquit, *Patrem, et alium advocatum mittet vobis, Spiritum veritatis. Adv. Prax. cap.*

ART. VIII. *cap.* 9. So Novatianus; *Ego rogabo Patrem, et alium advocatum dabit vobis.*—Necnon etiam ſubdidit illud quoque, *Advocatus autem ille Spiritus Sanctus quem miſſurus eſt Pater, ille vos docebit. De Trin. cap.* 28. *Cum venerit advocatus ille, quem ego mittam. Apud S. Hilar. de Trin. lib.* viii. §. 19. Notwithſtanding *Conſolator* alſo is of good antiquity: as we read in the ſame St. Hilary; Sumus nunc quidem conſolati quia Dominus ait, *Mittet vobis Pater et alium Conſolatorem. Enar. in Pſal.* cxxv. And it is poſſible that ſome which uſed *Advocatus* might underſtand ſo much: for in the ancient Chriſtian Latin, *advocare* ſignifieth to comfort, and *advocatio* conſolation; as being the bare interpretation of παρακαλεῖν and παράκλησις. As Tertullian tranſlates παρακαλέσαι πενθοῦντας, Iſa. lxi. 2. *Advocare languentes. Adv. Marcion lib.* iv. *cap.* 14. So when we read, Væ vobis divitibus, quia habetis conſolationem veſtram; Tertullian reads it, Væ vobis divitibus, quoniam recepiſtis advocationem veſtram. *Adv. Marcion. lib.* iv. *cap.* 15. And ſpeaking in his own language; *Beati*, inquit, *flentes atque lugentes.* Quis talia ſine patientia tolerat? Itaque talibus et advocatio et riſus promittitur. *De Patien. cap.* 11. And as St. Hilary read it, ſo did St. Auguſtin expound it; Conſolabuntur Spiritu Sancto, qui maxime propterea Paracletus nominatur, id eſt, Conſolator. *De Serm. Dom. in Monte, lib.* i. *cap.* 2. Cum Chriſtus promiſerit ſuis miſſurum ſe Paracletum, id eſt, Conſolatorem vel Advocatum. *Cont. Fauſt. lib.* xiii. *cap.* 17. Conſolator ergo ille, vel Advocatus, utrumque enim interpretatur quod eſt Græce Paracletus, &c. *Tract.* 94 *in Joan.* And as they read or expound it, ſo did the Arabic tranſlator render it by two ſeveral words, one in the Goſpel, another in the Epiſtle, both ſignifying *Conſolator.* Now what they meant by *Advocatus* is evident, that is, one which ſhould plead the cauſe of Chriſtians againſt their adverſaries which accuſed and perſecuted them;

them; that as there is an Accuſer which is a ſpirit, even Satan; ſo there ſhould be an Advocate to plead againſt that Accuſer, even the Holy Spirit. Neceſſarius nobis eſt ros Dei, ut non comburamur, neque infructuoſi efficiamur; et ubi accuſatorem habemus, illic habemus et Paracletum. *Iren. adv. Hæreſ. lib.* iii. *cap.* 19. Hic ipſe [Spiritus] et in Prophetis populum accuſavit, et in Apoſtolis advocationem gentibus præſtitit. Nam illi ut accuſarentur merebantur, quia contempſerant legem; et qui ex gentibus credunt ut patrocinio Spiritus adjuventur merentur, quia ad evangelicam pervenire geſtiunt legem. *Novatian. de Trin. cap* 29. And again; Quoniam Dominus in cœlo eſſet abiturus, Paracletum diſcipulis neceſſario dabat, ne illos quodammodo pupillos, quod minime decebat, relinqueret, et ſine Advocato et quodam Tutore deſereret. *Ibid.* In this ſenſe it was, that when Vettius pleaded for the Gallican Martyrs before their perſecutors ἠξίωσε ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν ἀδελφῶν, endeavouring to clear them, he was called the Παράκλητος of the Chriſtians, ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλῆρον τῶν μαρτύρων, παράκλητος Χριστιανῶν χρηματίσας. *Acta Mart. Gal. apud Euſeb. Hiſt Eccleſ. lib.* v. *cap.* 1. In the ſame notion did the ancient Rabbins uſe the ſame word retained in their language, פרקליט, as appeareth by that in the *Pirke Avoth, cap.* 4. העושה מצוה אחת קונה לו פרקליט אחד והעובר עבירה אחת קונה לו קטיגור אחד: *He which keepeth one commandment gaineth one Advocate, and he which tranſgreſſeth one getteth one Accuſer.* As therefore קטיגור is Κατηγορος, ſo פרקליט is Συνήγορος, or *Patronus qui cauſam ei agit.* And ſo *Advocatus* is ordinarily underſtood for him which pleadeth and maintaineth the cauſe of any one. But I conceive there were other *Advocati*, and eſpecially Παράκλητοι among the Greeks, who did not plead or maintain the cauſe, but did only aſſiſt with their preſence, entreating and interceding by way of petition to the judges, ſuch as were

ART. VIII.

ART. VIII. were the friends of the *reus*, called by him to his aſſiſtance, and interceding for him; in both which reſpects they were called Παράκλητοι. As we read in Iſæus, Τὰς φίλας παρακαλέσαντες, καὶ ῥήτορας παρασκευασάμενοι· the Ῥήτορες were to plead, the Φίλοι παράκλητοι were to intercede. The action of theſe *Advocati* was called Παράκλησις, and by the ancient Grammarians Παράκλησις is interpreted Δέησις; as Harpocration; Τίθεται μέντοι σπανίως καὶ ἀντὶ τῆς δεήσεως· Λυκοῦργος, ἐν τῷ περὶ Ἱερείας, προειπὼν, Εἰ μὲν ὑπὲρ ἰδίᾳ τινὸς ἦν ὁ ἀγὼν, ἐδεόμην ἂν ὑμῶν μετ' εὐνοίας ἀκοῦσαί μου· μετ' ὀλίγον φησὶ, Νυνὶ δὲ αὐτὰς ὑμᾶς εἶμαι τοῦτο ποιήσειν, καὶ χωρὶς παρακλήσεως τῆς ἐμῆς. And that the action of the Παράκλητοι was δέησις, *entreaty*, and *petition*, appears by thoſe words of Demoſthenes; Αἱ δὲ τῶν παρακλήτων τούτων δεήσεις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν ἕνεκα ἐγίνοντο. *Orat.* περὶ παραπρ. Of theſe Παράκλητοι is Æſchines to be underſtood; Τὴν μὲν παρασκευὴν ὁρᾶτε, καὶ τὴν παράταξιν ὅση γεγένηται, καὶ τὰ κατ' ἀγορὰν δεήσεις αἷς κεχρηνται τινες. *Orat.* κατὰ Κτησ. Thus I conceive the notion of Παράκλητος, common to the Son and to the Holy Ghoſt, to conſiſt eſpecially in the office of interceſſion, which by St. Paul is attributed to both, and is thus expreſſed of the Spirit by Novatianus; Qui interpellat divinas aures pro nobis gemitibus ineloquacibus, advocationis implens officia et defenſionis exhibens munera. *De Trin. cap.* 29.

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Dominus pollicitus eſt mittere ſe Paracletum, qui nos aptaret Deo. Sicut enim de arido tritico maſſa una fieri non poteſt ſine humore, neque unus panis; ita nec nos multi unum fieri in Chriſto Jeſu poteramus, ſine aqua quæ de cœlo eſt. *Iren. adv. Hæreſ. lib.* iii. *cap.* 19.

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The word Ἀββᾶ, which the Apoſtle only uſeth in this particular, is of an Hebrew extraction, אבון from

from ערב a word of promiſe and engagement in commerce, bargains, and agreements; and being but in one particular affair uſed in the Old Teſtament is taken for a pledge, Gen. xxxviii. 17, 18, 20. and tranſlated Ἀῤῥαβὼν by the LXX, as well as משכונא by the Chaldee; yet the Greek word otherwiſe, conſonantly enough to the origination, ſignifieth rather an *earneſt* than a *pledge*, as the Greeks and Latins generally agree: *Heſych.* Ἀῤῥαβὼν, πρόδομα. *Etymol.* Ἀῤῥαβὼν, ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὠνεμένων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας. Which words are alſo extant in Suidas, but corruptly. To this purpoſe is cited that of Menander; ART. VIII.

——————Μικρᾷ
Μὲν ἀῤῥαβῶν' εὐθύς μ' ἔπεισε καταβαλεῖν.
Etymol. M. in Ἀῤῥαβών.

So Ariſtotle ſpeaking of Thales, εὐπορήσαντα χρημάτων ὀλίγων ἀῤῥαβῶνας διαδῦναι τῶν ἐλαιουργίων. *Polit. lib.* i. *cap.* 11. So the Latins; Arrhabo ſic dicta, ut reliquum reddatur. Hoc verbum a Græco ἀῤῥαβών. Reliquum ex eo quod debitum reliquit. *Varro de Ling. Lat. lib.* iv. In terrenis negotiis arrhæ quantitas, contractus illius pro quo interceſſerit quædam portio eſt; pignoris vero ratio, meritum rei pro qua poni videtur excedit. *Paſchaſ. Diac. de Sp. S. lib.* i. *cap.* 11. Pignus Latinus interpres pro *arrhabone* poſuit. Non idipſum autem *arrhabo* quod *pignus* ſonat. Arrhabo enim futuræ emptioni quaſi quoddam teſtimonium, et obligamentum datur. Pignus vero, hoc eſt, ἐνέχυρον, pro mutua pecunia opponitur, ut cum illa reddita fuerit, reddenti debitum pignus a creditore reddatur. *S. Hieron. ad Epheſ.* i. 14. There is ſuch another obſervation in A. Gellius, upon theſe words of Q. Claudius, *Cum tantus arrhabo penes Samnites populi Romani eſſet.* Arrhabonem dixit ſexcentos obſides; et id māluit quam pignus dicere, quoniam vis hujus vocabuli in ea ſententia gravior acriorque eſt.

ART. VIII. eſt. *Noct. Att. lib.* xvii. *cap.* 2. The ſenſe and uſe of this word is evident in Plautus;

Th.——Eas quanti deſtinat?
Tr. Talentis magnis totidem, quot ego et tu ſumus.
Sed arrhaboni has dedit quadraginta minas.
Moſtell. Act. iii. *Sc.* 1. *v.* 113.

The ſum was 120l. of which he gave 40l. in part of payment, and this was the arrhabo. So the Greek Fathers interpret St. Paul; Διὰ μέντοι τῦ ἀῤῥαβῶνος ἡνίξατο τῶν δοθησομένων τὸ μέγεθος· ὁ γὰρ ἀῤῥαβὼν μικρόν τι μέρος ἐϛὶ τῦ παντός. *Theodoret. in* 2 *Cor.* i. 22. Διὰ τῦτο γὰρ καὶ ἀῤῥαβὼν τὸ νῦν δοθὲν ὀνομάζεται, ὡς πολλαπλασίας ἐκεῖ δοθησομένης τῆς χάριτος. *Idem, in* 1 *Cor.* xv. 44. Οὐδὲ Πνεῦμα εἶπεν ἁπλῶς, ἀλλ' ἀῤῥαβῶνα ὠνόμασεν, ἵνα ἀπὸ τέτε καὶ περὶ τῦ παντὸς θαῤῥῇς. *S. Chryſoſt. ad* 2 *Cor.* i. 22. In this manner ſpeaks Euſebius; Τὰ πρωτόλεια τῶν ἐπάθλων ἐνθένδε προαῤῥαβωνίζεται. *De Vit. Conſtant. lib.* i. *cap.* 3. Οὔτε γὰρ πᾶν κεκοιμίσμεθα ἔτε παντὸς ὑϛερῆμεν· ἀλλ' οἷον ἀῤῥαβῶνα τῶν αἰωνίων ἀγαθῶν καὶ τῦ πατρῴε πλήτε προσειλήφαμεν. *Theodor. in Clem. Alex.* 802. So Tertullian; Hic ſequeſter Dei atque hominum appellatus, ex utriuſque partis depoſito commiſſo ſibi, carnis quoque depoſitum ſervat in ſemetipſo, arrhabonem ſummæ totius. Quemadmodum enim nobis arrhabonem Spiritus reliquit, ita et a nobis arrhabonem carnis accepit, et vexit in cœlum pignus totius ſummæ illuc quandoque redigendæ. *De Reſur. Carn. cap.* 51. Plane accepit et hic Spiritum caro, ſed arrhabonem; animæ autem non arrhabonem ſed plenitudinem. *Ibid. cap.* 53. So though the tranſlator of Irenæus render ἀῤῥαβὼν *pignus*, yet it is evident that Irenæus did underſtand by ἀῤῥαβὼν an *earneſt*. Quod et pignus dixit Apoſtolus, hoc eſt partem ejus honoris qui a Deo nobis promiſſus eſt, in epiſtola quæ ad Epheſios eſt; *Adv. Hæreſ. lib.* v. *cap.* 11. and a little after; Si enim pignus complecens hominem in ſemetipſum, jam facit dicere, Abba pater,

pater, quid faciet univerſa Spiritus gratia quæ homi- ART.
nibus dabitur a Deo? Similes nos ei efficiet, et VIII.
perficiet voluntate Patris.

Pag. 499. (z)

In reſpect of the nature of the Holy Ghoſt, I have endeavoured the ſame which Fauſtus Rhegienſis did, of whom Gennadius relates thus much: Fauſtus ex Abbate Lirinenſis monaſterii apud regnum Galliæ Epiſcopus factus, vir in divinis Scripturis ſatis intentus, ex traditione Symboli occaſione accepta, compoſuit librum de Spiritu Sancto, in quo oſtendit eum juxta fidem Patrum conſubſtantialem et coæternalem eſſe Patri et Filio, ac plenitudinem Trinitatis obtinentem. *Catal. Illuſt. Vir.* 87.

Pag. 499. (a)

I have formerly ſhewn at large how the Creed did firſt ariſe from the Baptiſmal inſtitution, Vol. I. p. 55. And therefore as the name of the Holy Ghoſt is an eſſential part of that form, ſo muſt the belief in him be as eſſential to the Creed, which was at firſt nothing elſe but an explication of that form. The firſt enlargement and explication we find in Juſtin Martyr thus expreſſed: Επονομάζεται—τὸ τε Πατρὸς τῶν ὅλων καὶ δεσπότου Θεοῦ ὄνομα·—καὶ ἐπ' ὀνόματος δὲ Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, καὶ ἐπ' ὀνόματος Πνεύματος ἁγίου, ὃ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ἰησοῦν πάντα, ὁ φωτιζόμενος λέγεται. *Apol.* i. §. 61. And the rule of faith delivered ſoon after by Irenæus is very conſonant unto it: Εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς—καὶ εἰς ἕνα Χριστὸν Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας· καὶ εἰς Πνεῦμα ἅγιον τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας καὶ τὰς ἐλεύσεις. *Adv. Hæreſ. lib.* i. *cap.* 2. As that delivered ſoon after him by Tertullian; Unicum quidem Deum credimus; ſub hac tamen diſpenſatione (quam οἰκονομιαν dicimus) ut unici Dei ſit et Filius

Sermo

ART. VIII. Sermo ipſius, qui ex ipſo proceſſerit, per quem omnia facta ſunt, et ſine quo factum eſt nihil. Hunc miſſum a Patre in virginem, et ex ea natum hominem et Deum, filium hominis et filium Dei, et cognominatum Jeſum Chriſtum: hunc paſſum, hunc mortuum, et ſepultum ſecundum Scripturas, reſuſcitatum a Patre, et in cœlos reſumptum, ſedere ad dextram Patris, venturum judicare vivos et mortuos. Qui exinde miſerit, ſecundum promiſſionem ſuam, a Patre Spiritum Sanctum Paracletum, ſanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum Sanctum. *Adv. Prax. cap.* 2. Indeed there is an objection made againſt this truth by the Socinians, who would have us believe that in the firſt Creeds or rules of faith the Holy Ghoſt was not included. Thus Schlictingius writing againſt Meiſner; Porro obſervatum eſt a quibuſdam tertiam hanc Symboli iſtius partem quæ a Spiritu Sancto incipit, ab initio defuiſſe, ſeu in Symbolo non fuiſſe additam; idque non immerito, cum non perſonas ullas in quas credendum ſit (quas ſolas, ut apparet, auctoribus Symboli commemorare propoſitum fuit), ſed res tantum credendas complectatur, quæ implicite fide in Deum et in Jeſum Chriſtum omnes continentur. Hoc ſi ita eſt ſane, defuit tertia Perſona, quæ Deum illum unum nobis declararet. Tertullianus ſane author antiquiſſimus et temporibus Apoſtolorum proximus, hanc tertiam Symboli iſtius partem non tantum ita non appoſuit, ut omitteret; ſed ita ut excluderet; *Lib. de Virginibus velandis.* But as he argues very warily with his *Hoc ſi ita eſt*, ſo he diſputes moſt fallaciouſly: for firſt he makes Tertullian the moſt ancient and next to the Apoſtles, and ſo would bring an example of the firſt Creed from him; whereas Juſtin Martyr and Irenæus were both before him, and they both mention expreſsly the Holy Ghoſt in their rules of faith. Secondly, he makes Tertullian exclude the Holy Ghoſt from the rule of faith, which he clearly expreſſeth in the place fore-cited: and

and therefore that place by him mentioned cannot be an exclusion, but an omission only; and the cause of that omission in that place is evident, that he might bring in his opinion of the Paracletus with the better advantage. Thus when Eusebius Cæsariensis gave in a copy of the Creed (by which he was catechized, baptized, and consecrated) to the Council of Nice, it runs thus, Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα, &c. καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, &c. πιστεύομεν καὶ εἰς ἓν Πνεῦμα ἅγιον, and there concludes. In conformity whereunto the Nicene Council, altering some things, and adding others against the Arians, concludeth in the same manner, καὶ εἰς τὸ ἅγιον Πνεῦμα. And the Arian bishops in the Synod at Antioch not long after: Πιστεύομεν καὶ εἰς τὸ ἅγιον Πνεῦμα, εἰ δὲ δεῖ προσθεῖναι, πιστεύομεν καὶ περὶ σαρκὸς ἀναστάσεως, καὶ ζωῆς αἰωνίου. From whence it appeareth that the profession of faith in the Father, Son, and Holy Ghost, was counted essential to the Creed; the rest which followeth was looked upon as a προσθήκη. Quid nunc de Spiritu Sancto dicemus, quem credere consequente Symboli parte in Trinitate præcipimur? *Alc. Avit. Fragm. Serm. de Symb.* ART. VIII.

ARTICLE IX.

The Holy Catholic Church, the Communion of Saints.

Pag. 504. (*b*)

ALTHOUGH generally the article of *the Holy Church* did immediately follow the article of the Holy Ghoſt, as Tertullian well obſerveth, Cum ſub tribus et teſtatio fidei, et ſponſio ſalutis pignerentur, neceſſario adjicitur Eccleſiæ mentio; quoniam ubi tres, id eſt, Pater et Filius et Spiritus Sanctus, ibi Eccleſia, quæ trium corpus eſt: *De Baptiſ. cap.* 6. And St. Auguſtin; Spiritus Sanctus ſi creatura non creator eſſet, profecto creatura rationalis eſſet; ipſa enim eſſet ſumma creatura. Et ideo in Regula fidei non poneretur ante Eccleſiam, quia et ipſe ad Eccleſiam pertineret: *Enchir. cap.* 56. And the Author of the firſt book *de Symb. ad Catechum.* Sequitur poſt Trinitatis commendationem, *ſanctam Eccleſiam: cap.* 6. and St. Jerom, cited in the next note. Yet notwithſtanding this order was not always obſerved, but ſometimes this article was reſerved to the end of the Creed. As firſt appeareth in that remarkable place of St. Cyprian; Quod ſi aliquis illud opponit, ut dicat eandem Novatianum legem tenere, quam Catholica Eccleſia teneat, eodem Symbolo quo et nos, baptizare, eundem noſſe Deum Patrem, eundem Filium Chriſtum, eundem Spiritum Sanctum, ac propter hoc uſurpare eum poteſtatem baptizandi poſſe, quod videatur in interrogatione baptiſmi a nobis non diſcrepare; ſciat quiſquis hoc opponendum putat, primum non eſſe unam nobis et Schiſmaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remiſſionem peccatorum, et vitam*

vitam æternam per ſanctam Eccleſiam? mentiuntur in interrogatione, cum non habeant Eccleſiam. Tunc deinde voce ſua ipſi confitentur remiſſionem peccatorum non dari, niſi per ſanctam Eccleſiam, poſſe. *Epiſt. ad Magn.* Thus Arius and Euzoius, in the words hereafter cited, place the Church in the concluſion of their Creed. And the Author of the ſecond book *de Symb. ad Catechum.* placeth the remiſſion of ſins after the Holy Ghoſt; Noli injuriam facere illi qui fecit te, ut conſequaris ab illo, quod in iſto ſancto Symbolo ſequitur, *Remiſſionem omnium peccatorum: cap.* 10. and after he hath ſpoken of the reſurrection and life everlaſting, proceedeth thus to ſpeak of the Church; *Sancta Eccleſia*, in qua omnis ſacramenti terminatur authoritas, &c. *cap.* 13. And the Author of the third; Ideo ſacramenti hujus concluſio per Eccleſiam terminatur, quia ipſa eſt mater fœcunda: *cap.* 12. And the Author of the fourth; *Per ſanctam Eccleſiam.* Propterea hujus concluſio ſacramenti per ſanctam Eccleſiam terminatur, quoniam ſi quis abſque ea inventus fuerit, alienus erit a numero filiorum; nec habebit Deum Patrem qui Eccleſiam noluerit habere matrem. *cap.* 13. Thus therefore they diſpoſed the laſt part of the Creed; Credo in Spiritum Sanctum, peccatorum remiſſionem, carnis reſurrectionem et vitam æternam per ſanctam Eccleſiam. And the deſign of this tranſpoſition was to ſignify, that remiſſion of ſins and reſurrection to eternal life are to be obtained in and by the Church: as the Creed in the firſt Homily under the name of St. Chryſoſtom; Credo in Spiritum Sanctum. Iſte Spiritus perducit ad ſanctam Eccleſiam, ipſa eſt quæ dimittit peccata, promittit carnis reſurrectionem, promittit vitam æternam.

ART. IX.

Pag. 504. (*c*)

Quæ eſt mater noſtra, in quam repromiſimus ſanctam Eccleſiam. *Tertul. adv. Marcion. lib.* v. *cap.* 4. So Ruffinus; Sanctam Eccleſiam. For *Catholicam*

ART. IX. is added by Pamelius: So St. Jerom; Præterea cum ſolenne ſit in lavacro poſt Trinitatis confeſſionem interrogare, *Credis ſanctam Eccleſiam? Credis remiſſionem peccatorum?* Quam Eccleſiam credidiſſe eum dices? Arianorum? ſed non habent; noſtram? ſed extra hanc baptizatus non potuit eam credere quam neſcivit: *Adv. Lucif.* and St. Auguſtin; Credimus et ſanctam Eccleſiam, with this declaration, utique Catholicam. *De Fide et Symb. cap.* 10. So Maximus Taurinenſis, Chryſologus, and Venantius Fortunatus: the Author of the firſt book *de Symb. ad Catechum.* Sequitur poſt Sanctæ Trinitatis commendationem, *Sanctam Eccleſiam: cap.* 6. The Author of the other three, who placeth this article laſt of all; *Sancta Eccleſia*, in qua omnis hujus ſacramenti terminatur authoritas, *lib.* ii. *cap.* 13. and *lib.* iv. *cap.* 13. expreſsly, *Per ſanctam Eccleſiam*, as the words of the Creed, with the explication before mentioned: as alſo the interrogation of the Novatians ending with *Per ſanctam Eccleſiam*, cited before out of St. Cyprian. So likewiſe of thoſe two Homilies on the Creed which are falſely attributed to St. Chryſoſtom, the firſt hath *Sanctam Eccleſiam* after the belief in the Holy Ghoſt, the ſecond concludeth the Creed with *Per ſanctam Eccleſiam.* In carnis reſurrectione fides, in vita æterna ſpes, in ſancta Eccleſia charitas. Thus the ancient Saxon Creed ſet forth by Freherus; Tha halgan gelathinge, i. e. *The holy Church*; the Greek Creed in Saxon letters in Sir Robert Cotton's Library, and the old Latin Creed in the Oxford Library. Deus qui in cœlis habitat, et condidit ex nihilo ea quæ ſunt, et multiplicavit propter ſanctam Eccleſiam ſuam, iraſcitur tibi. *Herm. lib.* i. *Viſ.* 1. Virtute ſua potenti condidit ſanctam Eccleſiam ſuam. *Ibid.* Rogabam Dominum, ut revelationes ejus, quas mihi oſtendit per ſanctam Eccleſiam ſuam, confirmaret. *Idem, Viſ.* 4. But though it were not in the Roman or Occidental Creeds, yet it was anciently in the Oriental, particularly in that of Jeruſalem, and that

that of Alexandria. In the Creed at Jeruſalem it was certainly very ancient; for it is expounded by St. Cyril, Archbiſhop of that place, Εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν. *Catech.* 18. And in the Alexandrian it was as ancient; for Alexander, Archbiſhop of that place, inſerts it in his confeſſion in his Epiſtle *ad Alexandrum*; Μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν. *Theodoret. Hiſt. Eccleſ. lib.* i. *cap.* 4. And Arius and Euzoius, in their confeſſion of faith given in to Conſtantine, thus conclude, Καὶ εἰς μίαν καθολικὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν ἀπὸ περάτων ἕως περάτων. *Socrat. Hiſt. Eccleſ. lib.* i. *cap.* 26. The ſame is alſo expreſſed in both the Creeds, the leſſer and the greater, delivered by Epiphanius *in Ancorato*; the words are repeated in the next obſervation. ART. IX.

Pag. 504. (*d*)

Credo ſanctam Eccleſiam, *I believe there is an holy Church*; or Credo in ſanctam Eccleſiam, is the ſame: nor does the particle *in* added or ſubtracted make any difference. For although ſome of the Latin and Greek Fathers preſs the force of that prepoſition, as is before obſerved, though Ruffinus urge it far in this particular; Ut autem una eademque in Trinitate divinitas doceatur, ſicut dictum eſt in Deo Patre credi adjecta præpoſitione, ita et in Chriſto Filio ejus, ita et in Spiritu Sancto memoratur. Sed ut manifeſtius fiat quod dicimus, ex conſequentibus approbabitur. Sequitur namque poſt hunc ſermonem, *Sanctam Eccleſiam, remiſſionem peccatorum, hujus carnis reſurrectionem.* Non dixit, in ſanctam Eccleſiam, nec in remiſſionem peccatorum, nec in carnis reſurrectionem, ſi enim addidiſſet *in* præpoſitionem, una eademque vis fuiſſet cum ſuperioribus. Ne autem (*f.* Nunc autem) in illis quidem vocabulis, ubi de divinitate fides ordinatur, in Deo Patre dicitur, et Jeſu Chriſto Filio ejus, et in Spiritu Sancto; in cæteris vero ubi non de divinitate, ſed de creaturis ac myſteriis ſermo eſt, *in* præpoſitio non additur ut dicatur in

ART. IX. ſanctam Eccleſiam, ſed ſanctam Eccleſiam credendam eſſe, non ut in Deum, ſed ut Eccleſiam Deo congregatam; et remiſſionem peccatorum credendam eſſe, non in remiſſionem peccatorum, et reſurrectionem carnis, non in reſurrectionem carnis. Hac itaque præpoſitionis ſyllaba creator a creaturis ſecernitur et divina ſeparantur ab humanis: *Ruffin. in Symb.* Though, I ſay, this expreſſion be thus preſſed, yet we are ſure that the Fathers did uſe εἰς and *in* for the reſt of the Creed as well as for the Father, Son, and Holy Ghoſt. We have already produced the authorities of St. Cyril, Arius and Euzoius, Vol. II. p. 13. not. (*m*) and that of St. Epiphanius *in Ancorato.* Thus alſo the Latins, as St. Cyprian; In æternam pœnam ſero credent, qui in vitam æternam credere noluerunt. *Ad Demetrianum.* So *Interpres Irenæi*; Quotquot autem timent Deum, et credunt in adventum Filii ejus, &c. So Chryſologus: *In ſanctam Eccleſiam.* Quia Eccleſia in Chriſto, et in Eccleſia Chriſtus eſt; qui ergo Eccleſiam fatetur, in Eccleſiam ſe confeſſus eſt credidiſſe. *Serm.* 62. And in the ancient edition of St. Jerom in the place before cited it was read, Credis in Sanctam Eccleſiam, and the word *in* was left out by Victorius.

Pag. 504. (*e*)

Κύριος *the Lord*, and that properly Chriſt; from whence Κυριακὸς *belonging to the Lord Chriſt*; οἶκος Κυριακὸς, from thence *Kyriac*, *Kyrk*, and *Church.*

Pag. 505. (*f*)

The word uſed by the Apoſtles is Ἐκκλησία from ἐκκαλεῖν *evocare.* From ἐκκεκλησαι, ἔκκλησις, from ἔκκλησις, ἐκκλησία, of the ſame notation with the Hebrew מקרא: Eccleſia quippe ex vocatione appellata eſt. *S. Auguſt. Expoſ. ad Rom.* And though they ordinarily take it primarily to ſignify *convocatio*, as St. Auguſtin; Inter congregationem, unde Synagoga, et convocationem, unde Eccleſia nomen habet, diſtat aliquid;

aliquid; *Enar. in Pſal.* lxxxi. yet the origination ſpeaks only of evocation, without any intimation of congregation or meeting together, as there is in σύγκλητος. From whence aroſe that definition of Methodius, Ὅτι ἐκκλησία, παρὰ τὸ ἐκκεκληκέναι τὰς ἡδονὰς λέγεσθαί φησιν. *Phot. Biblioth.* §. 235. Whereas ἐκκαλεῖν is no more here than καλεῖν, ἔκκλησις no more than κλῆσις, as κλητεύειν and ἐκκλητεύειν with the Attics were the ſame: from whence it came to paſs that the ſame prepoſition hath been twice added in the compoſition of the ſame word; from ἐκκαλεῖν, ἐκκλησία, from thence ἐκκλησιάζειν, and becauſe the prepoſition had no ſignification in the uſe of that word, from thence ἐξεκκλησιάζειν, *to convocate*, or *call together*. But yet ἐκκλησία is not the ſame with ἔκκλησις, not the evocation or the action of calling, but the κλητοὶ or the company called, and that (according to the uſe) gathered together; from whence ἐκκλησιάζειν is *to gather together*, or *to be gathered*. Hence St. Cyril; Ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας ἐκκαλεῖσθαι καὶ ὁμοῦ συνάγειν. *Catech.* 18. So Ammonius; Ἐκκλησίαν ἔλεγον οἱ Ἀθηναῖοι τὴν σύνοδον τῶν κατὰ τὴν πόλιν. To this purpoſe do the LXX uſe ἐκκλησιάζειν actively, to convocate or call together an aſſembly, as ἐκκλησιάζειν λαὸν, and ἐκκλησιάζειν συναγωγὴν, and ἐκκλησιάζεσθαι paſſively, as Ἐξεκκλησιάσθη πᾶσα συναγωγὴ, Joſ. xviii. 1. which the Attic writers would have expreſſed by ἐκκλησίαζε, as Ariſtophanes; ART. IX.

Ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ Πυκνὶ
Ἐκκλησιάζειν πρόβατα συγκαθήμενα.
Veſp. v. 31.

Where though the Scholiaſt hath rendered it, Ἐκκλησιάζειν, εἰς ἐκκλησίαν συνάγειν, whereby the lexicographers have been deceived, yet the word is even there taken as a neuter, in the paſſive ſenſe, as generally the Attics uſe it. Howſoever from the notation of the word we cannot conclude that it ſignifies a number of men called together into one aſſembly out of

ART. IX. the mafs or generality of mankind; firſt, becauſe the prepoſition ἐκ hath no ſuch force in the uſe of the word; ſecondly, becauſe the collection or coming together is not ſpecified in the origination.

Pag. 505. (*g*)

Tranſlatus in Paradiſum, jam tunc de mundo in Eccleſiam. *Tertul. adv. Marcion. lib.* ii. *cap.* 6.

Pag. 505. (*h*)

Thus St. Ignatius ſpeaking of Chriſt; Αὐτὸς ὢν θύρα τῦ Πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, καὶ οἱ προφῆται, καὶ οἱ ἀπόστολοι, καὶ ἡ ἐκκλησία. *Epiſt. ad Philad.* §. 9. Where ἡ ἐκκλησία is plainly taken for the multitude of Chriſtians who were converted to the faith by the Apoſtles, and thoſe who were afterwards joined to them in the profeſſion of the ſame faith. Sacrificia in populo, ſacrificia et in Eccleſia. *Iren. adv. Hæreſ. lib.* iv. *cap.* 34. Diſſeminaverunt ſermonem de Chriſto Patriarchæ et Prophetæ; demeſſa eſt autem Eccleſia, hoc eſt, fructum percepit. *Idem, lib.* iv. *cap.* 42. Quid? Judaicus populus circa beneficia divina perfidus et ingratus, nonne quod a Deo primum receſſit impatientiæ crimen fuit?—Impatientia etiam in Eccleſia hæreticos facit. *S. Cyprian. de Bono Patient.* Quis non agnoſcat Chriſtum—reliquiſſe matrem Synagogam Judæorum, veteri Teſtamento carnaliter adhærentem, et adhæſiſſe uxori ſuæ, ſanctæ Eccleſiæ? *S. Auguſt. cont. Fauſt. lib.* xii. *cap.* 8. Mater ſponſi Domini noſtri Jeſu Chriſti, Synagoga eſt; proinde nurus ejus Eccleſia—*Idem, Enar. in Pſal.* xliv.

Pag. 506. (*i*)

In quem tingueret?—in Eccleſiam? quam nondum Apoſtoli ſtruxerant. *Tertul. de Bapt. cap.* 11.

Pag. 506. (*k*)

Qualis es evertens atque commutans manifeſtam Domini

Domini intentionem perſonaliter hoc Petro conferentem. *Super te*, inquit, *ædificabo Eccleſiam meam*; et *Dabo tibi claves*, non Eccleſiæ.—Sic enim et exitus docet: in ipſo Eccleſia exſtructa eſt, id eſt, per ipſum, ipſe clavem imbuit; vides quam; *Viri Iſraelitæ, auribus mandate quæ dico: Jeſum Nazarenum virum a Deo vobis deſtinatum*, et reliqua. *Tertul. de Pud. cap.* 21. So St. Baſil; Εὐθὺς γὰρ ἐκ τῆς φωνῆς ταύτης νοῦμεν Πέτρον—τὸν διὰ τῆς πίστεως ὑπεροχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τῆς ἐκκλησίας δεξάμενον. *Adv. Eunom. lib.* ii. St. Peter took upon himſelf the building of the Church, that is, to build the Church, which he then performed, when he preached the Goſpel by which the Church was firſt gathered. ART. IX.

Pag. 506. (*l*)

Tertullian mentioning the Acts of the Apoſtles, addeth theſe words; Quam Scripturam qui non recipiunt, nec Spiritus Sancti eſſe poſſunt, qui necdum Spiritum poſſint agnoſcere diſcentibus miſſum; ſed nec Eccleſiam defendere, qui quando, et quibus incunabulis inſtitutum eſt hoc corpus, probare non habent. *De Præſcr. Hæret. cap.* 22.

Pag. 507. (*m*)

Cum remiſiſſent ſummi ſacerdotes Petrum et Joannem, et reverſi eſſent ad reliquos coapoſtolos et diſcipulos Domini, id eſt in Eccleſiam. *S. Iren. adv. Hæreſ. lib.* iii. *cap.* 12.

Pag. 507. (*n*)

Hæ voces Eccleſiæ, ex qua habuit omnis Eccleſia initium. *S. Iren. adv. Hæreſ. lib.* iii. *cap.* 12.

Pag. 508. (*o*)

From theſe places St. Auguſtin did collect that Ἐκκλησία was taken in the Scriptures for the place of meeting, or the houſe of God, and came ſo to be frequently uſed in the language of the Chriſtians in his

ART. IX. his time: Sicut Eccleſia dicitur locus, quo Eccleſia congregatur. Nam Eccleſia homines ſunt, de quibus dicitur, *Ut exhiberet ſibi gloriosam Eccleſiam.* Hoc tamen vocari etiam ipſam domum orationum, idem Apoſtolus teſtis eſt, ubi ait, *Nunquid domos non habetis ad manducandum et bibendum, an Eccleſiam Dei contemnitis?* Et hoc quotidianus loquendi uſus obtinuit, ut in Eccleſiam prodire, aut ad Eccleſiam confugere, non dicatur, niſi quod ad locum ipſum parieteſque prodierit, vel confugerit, quibus Eccleſiæ congregatio continetur. *Quæſt. in Levit. lib.* iii. *cap.* 57. By theſe words it is certain that in St. Auguſtin's time they uſed the word *Eccleſia*, as we do now the *Church*, for a place ſet apart for the worſhip of God; and it is alſo certain that thoſe of the Greek Church did uſe Ἐκκλησία in the ſame ſenſe, as Euſebius ſpeaking of the flouriſhing times of the Church, before the perſecution under Diocleſian, ſays the Chriſtians μηδαμῶς ἔτι τοῖς ϖαλαιρῖς οἰκοδομήμασιν ἀρκάμενοι, εὐρείας εἰς ϖλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θεμελίων ἀνίσων ἐκκλησίας. *Hiſt. Eccleſ. lib.* viii. *cap.* 1. And St. Chryſoſtom; Εἰ γὰρ ἐκκλησίαν κατασκάψαι χαλεϖὸν καὶ ἀνόσιον, ϖολλῷ μᾶλλον ναὸν ϖνευματικόν· καὶ γὰρ ἄνθρωϖος ἐκκλησίας σεμνότερον. *Homil.* 26. *in Epiſt. ad Rom.* But it is not ſo certain that the Apoſtle uſed Ἐκκλησία in that ſenſe, nor is it certain that there were any houſes ſet apart for the worſhip of God in the Apoſtles' times, which then could be called by that name. For Iſidorus Peluſiota expreſsly denies it, and diſtinguiſhes between Ἐκκλησία and Ἐκκλησιαστήριον, after this manner; Ἄλλο ἐστὶν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον· ἡ μὲν γὰρ ἐξ ἀμώμων ψυχῶν συνέστηκε, τὸ δ' ἀϖὸ λίθων καὶ ξύλων οἰκοδομεῖται. And thus he proveth this diſtinction; Ὥσϖερ γὰρ ἄλλο ἐστὶ θυσιαστήριον, καὶ ἄλλο θυσία, καὶ ἄλλο θυμιατήριον, καὶ ἄλλο θυμίαμα, καὶ ἄλλο βαλευτήριον, καὶ ἄλλο βαλή· τὸ μὲν γὰρ τὸν τόϖον ἐν ᾧ συνεδρεύσει, μηνύει, ἡ δὲ τὰς βαλευομένας ἄνδρας, οἷς καὶ ὁ κίνδυνος, καὶ ἡ σωτηρία ἀνήκει· οὕτω καὶ ἐϖὶ τῶ ἐκκλησιαστηρίω καὶ τῆς ἐκκλησίας. Then he concludes, that in the Apoſtles' times there were no

Ἐκκλη-

Ἐκκλησιαστήρια ; Ἐπὶ μὲν τῶν ἀποστόλων ὅτε ἡ ἐκκλησία ἐκόμα μὲν χαρίσμασι πνευματικοῖς, ἔβρυε δὲ πολιτείᾳ λαμπρᾷ, ἐκκλησιαστήρια ἀκ ἦν. *Lib.* ii. *Epist.* 246. ART. IX.

Pag. 508. (*p*)

Thus Origen for the moſt part ſpeaks of the Church in the plural number, Αἱ Ἐκκλησίαι.

Pag. 508. (*q*)

St. Chryſoſtom obſerveth of Priſcilla and Aquila, Οὕτω γὰρ ἦσαν εὐδόκιμοι, ὡς καὶ τὴν οἰκίαν ἐκκλησίαν ποιῆσαι, διά τε τὰ πάντας ποιῆσαι πιστὰς, καὶ διὰ τὰ τοῖς ξένοις αὐτὴν ἀνοῖξαι πᾶσιν. *Homil.* 30. *in Epist. ad Rom.*

Pag. 509. (*r*)

And thus after they grew yet far more numerous in the time of Clemens Biſhop of Rome; Ἡ ἐκκλησία τοῦ Θεοῦ, ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ Θεοῦ παροικούσῃ Κόρινθον. *Epist.* 1. So after him Ignatius; Τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας. *Epist. ad Epheſ.* and, Ἐκκλησίᾳ ἁγίᾳ τῇ οὔσῃ ἐν Τράλλεσιν. *Epist. ad Tral.* And ſo the reſt.

Pag. 510. (*s*)

Of this, as of one Church, Celſus calls the Chriſtians τὰς ἀπὸ μεγάλης ἐκκλησίας. *Apud Orig. lib.* v.

Pag. 510. (*t*)

So the Creeds of Epiphanius *in Ancorato*, Πιστεύομεν εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. So the Jeruſalem Creed in St. Cyril. Thus the Nicene, with the additions of the Council of Conſtantinople, Μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Thus alſo the Alexandrian, as appeareth by thoſe already quoted of Alexander, Arius and Euzoius.

Pag. 511. (*u*)

Tertullian ſpeaking of the Apoſtles; Eccleſias apud unamquamque civitatem condiderunt, a quibus

ART. IX. bus traducem fidei et ſemina doctrinæ cæteræ exinde Eccleſiæ mutuatæ ſunt, et quotidie mutuantur, ut Eccleſiæ fiant: ac per hoc et ipſæ Apoſtolicæ deputantur, ut ſoboles Apoſtolicarum Eccleſiarum. Omne genus ad originem ſuam cenſeatur neceſſe eſt. Itaque tot et tantæ Eccleſiæ, una eſt illa ab Apoſtolis prima, ex qua omnes. Sic omnes primæ, et Apoſtolicæ, dum una omnes probant unitatem: dum eſt illis communicatio pacis, et appellatio fraternitatis, et conteſſeratio hoſpitalitatis: quæ jura non alia ratio regit quam ejuſdem ſacramenti una traditio. *De Præſcr. Hæret. cap.* 20. This is the Unitas originis which St. Cyprian ſo much inſiſts upon; Eccleſia una eſt, quæ in multitudinem latius incremento fœcunditatis extenditur; quomodo ſolis multi radii, ſed lumen unum; et rami arboris multi, ſed robur unum tenaci radice fundatum: et cum de fonte uno rivi plurimi defluunt, numeroſitas licet diffuſa videatur exundantis copiæ largitate, unitas tamen ſervatur in origine, &c. *S. Cyprian. de Unitate Eccleſ.* Loquitur Dominus ad Petrum: *Ego tibi dico*, inquit, *quia tu es Petrus, et ſuper iſtam petram ædificabo Eccleſiam meam*, &c. Et iterum eidem poſt reſurrectionem ſuam dicit, *Paſce oves meas.*—Et quamvis Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuat, et dicat, *Sicut miſit me Pater, et ego mitto vos*, &c. tamen ut unitatem manifeſtaret, unam cathedram conſtituit, et unitatis ejuſdem originem ab uno incipientem ſua authoritate diſpoſuit. Hoc erant utique et cæteri Apoſtoli, quod fuit Petrus, pari conſortio prædiți, et honoris et poteſtatis, ſed exordium ab unitate proficiſcitur, ut Eccleſia una monſtretur. *Ibid.* Ἑνὸς ὄντος τοῦ Θεοῦ, καὶ ἑνὸς τοῦ Κύριος, διὰ τοῦτο καὶ τὸ ἄκρως τίμιον κατὰ τὴν μόνωσιν ἐπαινεῖται, μίμημα ὂν ἀρχῆς τῆς μιᾶς. *S. Clem. Alex. Strom. lib.* vii. This is very much to be obſerved, becauſe that place of St. Cyprian is produced by the Romaniſts to prove the neceſſity of one head of the Church upon earth, and to ſhew that the Biſhop of Rome is that one head by

by virtue of his ſucceſſion to St. Peter; whereas St. Cyprian ſpeaketh nothing of any ſuch one head, nor of any ſuch ſucceſſion, but only of the origination of the Church, which was ſo diſpoſed by Chriſt, that the unity might be expreſſed. For whereas all the reſt of the Apoſtles had equal power and honour with St. Peter, yet Chriſt did particularly give that power to St. Peter, to ſhew the unity of the Church which he intended to build upon the foundation of the Apoſtles. ART. IX.

Pag. 512. (*x*)

Of this doth Irenæus ſpeak, delivering the ſum or brief abſtract of the material object of faith; Τοῦτο τὸ κήρυγμα παρειληφυῖα, καὶ ταύτην τὴν πίστιν, ὡς προέφαμεν, ἡ ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη ἐπιμελῶς φυλάσσει, ὡς ἕνα οἶκον οἰκοῦσα· καὶ ὁμοίως πιστεύει τούτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἓν στόμα κεκτημένη. *Adv. Hæreſ. lib.* i. *cap.* 3. Κατά τε ἓν ὑπόστασιν, κατά τε ἐπίνοιαν, κατά τε ἀρχήν, κατά τε ἐξοχήν, μόνην εἶναι φαμὲν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν εἰς ἑνότητα πίστεως μιᾶς τῆς κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις, ἑνὸς τοῦ Θεοῦ τοῦ βουλεύματι, δι' ἑνὸς τοῦ Κυρίου συνάγουσαν τὰς ἤδη κατατεταγμένους, ἃς προώρισεν ὁ Θεὸς, δικαίους ἐσομένους πρὸ καταβολῆς κόσμου ἐγνωκώς. *S. Clem. Alex. Strom. lib.* vii. This unity of faith followeth the unity of origination, becauſe the true faith is the true foundation. Siqua eſt Eccleſia quæ fidem reſpuat, nec Apoſtolicæ prædicationis fundamenta poſſideat—deſerenda eſt.——Petra eſt Chriſtus. *S. Ambroſ. in Luc. cap.* 9. Ἡ τοίνυν συνέχουσα τὴν ἐκκλησίαν, ὡς φησὶν ὁ Ποιμὴν, ἀρετὴ, ἡ πίστις ἐστί. *S. Clem. Alex. Strom. lib.* ii. St. Jerom on thoſe words of Pſalm. xxiv. 6. *Hæc eſt generatio quærentium Dominum*, hath this obſervation; Superius ſingulariter dixit, *Hic accipiet benedictionem*; modo pluraliter, quia Eccleſia ex pluribus perſonis congregatur, et tamen una dicitur propter unitatem fidei.

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ART. IX.

Pag. 513. (*y*)

Deus unus eſt, et Chriſtus unus, et una Eccleſia ejus, et fides una, et plebs in ſolidam corporis unitatem concordiæ glutine copulata. *S. Cyprian. de Unitate Eccleſ.*

Pag. 513. (*z*)

Eccleſia non eſt, quæ non habet Sacerdotes. *S. Hieron. adv. Lucifer.* Πάντες ἐντρεπέσθωσαν τὸς διακόνους, ὡς Ἰησῦν Χριςὸν, καὶ τὸν ἐπίσκοπον ὡς πατέρα, τὸς δὲ πρεσβυτέρας ὡς συνέδριον Θεῦ, καὶ ὡς σύνδεσμον ἀποςόλων. Χωρὶς τέτων ἐκκλησία ὐ καλεῖται. *S. Ignat. Epiſt. ad Trall.* §. 3. Τό γε μὲν τῆς ἐκκλησίας ὄνομα τὴν τῶν εἰς Χριςὸν πιςευσάντων ὑφαίνει πληθύν, ἱερεργάς τε καὶ λαὸς, ποιμένας καὶ διδασκάλους, καὶ τὸς ὑπὸ χεῖρα κατεζευγμένους. *S. Cyril. Alex. ad Iſ. cap.* xlv. 17. ubi interpres ὑφαίνει, male tranſtulit *declarat*, quod eſt ὑποφαίνει; cum reddere oportuerit, *connectit*, aut *contexit.*

Pag. 513. (*a*)

Epiſcopatus unus eſt, cujus a ſingulis in ſolidum pars tenetur: Eccleſia quoque una eſt, quæ in multitudinem latius incremento fœcunditatis extenditur. *S. Cyprian. de Unitate Eccleſ.* So he joins theſe two together; Cum ſit a Chriſto una Eccleſia per totum mundum in multa membra diviſa, item Epiſcopatus unus, Epiſcoporum multorum concordi numeroſitate diffuſus. *Epiſt. ad Antonianum.*

Pag. 513. (*b*)

Theſe are all expreſſed by Tertullian; Una nobis et illis fides, unus Deus; idem Chriſtus, eadem ſpes, eadem lavacri ſacramenta; ſemel dixerim, una Eccleſia ſumus. *De Virg. veland. cap.* 2. Corpus ſumus de conſcientia religionis, et diſciplinæ unitate, et ſpei fœdere. *Apologet. cap.* 39.

Pag. 516. (*c*)

Non deſerit Eccleſiam ſuam divina protectio, dicente Domino, *Ecce ego vobiſcum omnibus diebus*, &c.

Leo

ART. IX.

Leo Epiſt. 31. St. Auguſtin upon thoſe words of Pſalm ci. *Exiguitatem dierum meorum annuncia mihi,* maketh the Church to ſpeak theſe words; Quid eſt, quod neſcio qui recedentes a me, murmurant contra me? Quid eſt, quod perditi me periiſſe contendunt? Certe enim hoc dicunt, Quia fui et non ſum: *Annuncia mihi exiguitatem dierum meorum.* Non a te quæro illos dies æternos: illi ſine fine ſunt, ubi ero; non ipſos quæro: temporales quæro, temporales dies mihi annuncia: *Exiguitatem dierum meorum,* non æternitatem dierum meorum, *annuncia mihi.* Quamdiu ero in iſto ſæculo, annuncia mihi, propter illos qui dicunt, Fuit, et jam non eſt: propter illos qui dicunt, Impletæ ſunt Scripturæ, crediderunt omnes gentes, ſed apoſtatavit, et periit Eccleſia de omnibus gentibus. Quid eſt hoc, *Exiguitatem dierum meorum annuncia mihi?* Et annunciavit, nec vacavit iſta vox. Quis annunciavit mihi, niſi ipſa via? Quomodo annunciavit? *Ecce ego vobiſcum ſum uſque ad conſummationem ſæculi. Serm.* 2. *in Pſal.* ci.

Pag. 516. (*d*)

Forte iſta civitas, quæ mundum tenuit, aliquando evertetur. Abſit: *Deus fundavit eam in æternum.* Si ergo eam Deus fundavit in æternum, quid times ne cadat firmamentum? *S. Auguſt. Enar. in Pſal.* xlvii.

Pag. 517. (*e*)

Ὅτι γὰρ τὸ ἄθροισμα τῶν ἁγίων τὸ ἐξ ὀρθῆς πίστεως καὶ πολιτείας ἀρίστης συγκεκροτημένον ἐκκλησία ἐστὶ, δῆλόν ἐστι τοῖς σοφίας γευσαμένοις. *Iſidor. Peluſ. lib.* ii. *Epiſt.* 246.

Pag. 519. (*f*)

Firmiſſime tene et nullatenus dubites, aream Dei eſſe Eccleſiam Catholicam, et intra eam uſque in finem ſæculi frumento mixtas paleas contineri: hoc eſt, bonis malos ſacramentorum communione miſceri. *Fulgent. ad Petrum, cap.* 43. Matt. xxii. 10. 2 Tim. ii. 20. St. Jerom joins theſe two together: Arca

Noæ

ART. IX. Noæ Eccleſiæ typus:—ut in illa omnium animalium genera, ita et in hac univerſarum et gentium et morum homines ſunt: ut ubi pardus et hœdi, lupus et agni, ita et hic juſti et peccatores, id eſt, vaſa aurea et argentea, cum ligneis et fictilibus commorantur. *Dial. adv. Lucifer.*

Pag. 519. (*g*)

The opinion of the Donatiſts confuted by the Catholics is to be ſeen in St. Auguſtin's book, entituled *Breviculus Collationis.* Upon which reflecting in his book *Poſt Collationem,* he obſerves how they were forced, by the teſtimony of thoſe Scriptures which we have produced, to acknowledge that there were mingled with the good ſuch as were occultly bad; Ecce etiam ipſi veritate evangelica non aliud coacti ſunt confiteri, qui malos occultos nunc ei permixtos eſſe dixerunt; as the good and bad fiſh are taken in the ſame net, becauſe it could not diſcern the bad from the good. And from thence he enforceth from their acknowledgment, that thoſe which are apparently evil are contained in the ſame Church: Si enim Dominus propterea retibus bonos et malos piſces pariter congregantibus Eccleſiam comparavit; quia malos in Eccleſia non manifeſtos, ſed latentes intelligi voluit, quos ita neſciunt ſacerdotes, quemadmodum ſub fluctibus quid ceperint retia neſciunt piſcatores: propterea ergo et areæ comparata eſt, ut etiam manifeſti mali bonis in ea permixti prænunciarentur futuri. Neque enim palea quæ in area eſt permixta frumentis; etiam ipſa ſub fluctibus latet, quæ ſic omnium oculis eſt conſpicua, ut potius occulta ſint in ea frumenta, cum ſit ipſa manifeſta. *Lib. poſt Collat. cap.* 9, 10.

Pag. 520. (*h*)

This was it which the Catholics anſwered to the Donatiſts objecting that they made two diſtinct Churches; De duabus etiam Eccleſiis calumniam eorum

eorum Catholici refutarunt, identidem expreſſius oſtendentes quid dixerint, id eſt, non eam Eccleſiam quæ nunc habet permixtos malos alienam ſe dixiſſe a regno Dei, ubi non erunt mali commixti; ſed eandem ipſam unam et ſanctam Eccleſiam nunc eſſe aliter, tunc autem aliter futuram; nunc habere malos mixtos, tunc non habituram; ſicut nunc mortalem quod ex mortalibus conſtaret hominibus, tunc autem immortalem, quod in ea nullus eſſet vel corpore moriturus: ſicut non ideo duo Chriſti, quia prior mortuus poſtea non moriturus. *S. Auguſt. Collat. tertii diei, cap.* 10. ART. IX.

Pag. 521. (*i*)

It was the ordinary objection of the ſchiſmatical Novatians, that the very name of *Catholics* was never uſed by the Apoſtles, and the anſwer to it by the Catholics was by way of conceſſion; Sed ſub Apoſtolis, inquies, nemo Catholicus vocabatur; Eſto, ſic fuerit, vel illud indulge, &c. *Pacian. ad Sympronianum, Epiſt.* 1.

Pag. 521. (*k*)

So St. Jerom of St. James; Unam tantum ſcripſit Epiſtolam quæ de ſeptem Catholicis eſt: Of St. Peter; Scripſit duas Epiſtolas quæ Catholicæ nominantur: Of St. Jude; Judas frater Jacobi parvam quidem, quæ de ſeptem Catholicis eſt, Epiſtolam reliquit. This therefore was the common title of theſe Epiſtles in St. Jerom's time among the Latins, and before among the Greeks, as appeareth by Euſebius: Τοιαῦτα καὶ τὰ κατὰ τὸν Ἰάκωβον, ἃ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοθεύεται μέν· ἀ πολλοὶ γὰν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς ἀδὲ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν. *Hiſt. Eccleſ. lib.* ii. *cap.* 23. The ſame was in uſe before the time of Euſebius, as appeareth by Dionyſius Biſhop of Alexandria; Ὁ δὲ εὐαγγελιστὴς, ἀδὲ τῆς καθολικῆς ἐπιστολῆς πρόεγραψεν ἑαυτῆ τὸ ὄνομα· *Euſeb. Hiſt. Eccleſ. lib.* vii. *cap.* 25. and before him, as appeareth by Origen; Δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος

ART. IX. Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα, ὃν καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τέτων ὡμολόγησε. *Euseb. Hist. Eccles. lib.* vi. *cap.* 25. Thus anciently *Epistola Catholica* was used for a general Epistle; Καθολικαὶ δὲ ἐκλήθησαν, ἐπειδὴ ἁ πρὸς ἓν ἔθνος ἐγράφησαν· ὡς αἱ τῦ Παύλε, ἀλλὰ καθόλε πρὸς πάντα. *Leont. de Sectis, Act.* 2. and so continued, not only in relation to the Scriptures, but to the epistles of others, as Eusebius of Dionysius Bishop of Corinth; Χρησιμώτατον ἅπασιν ἑαυτὸν καθιςὰς ἐν αἷς ὑπετυπῶτο καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς. *Hist. Eccles. lib.* iv. *cap.* 23.

Pag. 521. (*l*)

So Justin Martyr; Μετὰ ταῦτα τὴν καθολικὴν καὶ, συνελόντι φάναι, αἰωνίαν ὑμοθυμαδὸν ἅμα πάντων ἀνάςασιν γενήσεσθαι καὶ κρίσιν. *Dial. cum Tryph.* §. 81. and Theophilus Antiochenus;—ὅτι δύνατός ἐςιν ὁ Θεὸς ποιῆσαι τὴν καθολικὴν ἀνάςασιν ἁπάντων ἀνθρώπων. *Ad Autol. lib.* i. So Tertullian uses *Catholice* for *ex toto*. Ab eo permittatur vel imperetur necesse est catholice fieri hæc, a quo et ex parte. *De Fuga in Pers. cap.* 3. And for *generaliter*; Etsi quædam inter domesticos—differebant, non tamen ea fuisse credendum est, quæ aliam regulam fidei superducerent, diversam et contrariam illi, quam catholice in medium proferebant. *De Præscr. Hæret. cap.* 26. Hæc itaque dispecta totum ordinem Dei judicis operarium, et (ut dignius dixerim) protectorem catholicæ et summæ illius bonitatis ostendunt. *Adv. Marcion. lib.* ii. *cap.* 17. So he calls Christ, Catholicum Patris sacerdotem; *lib.* iv. *cap.* 9. Origen against Celsus,—καθολικῶς ἀποφηνάμενος Θεὸν ὐδένα πρὸς ἀνθρώπως κατεληλυθέναι, ἢ Θεῦ παῖδα· which he expounds immediately by καθόλε λελεγμένον. *Lib.* v. So he speaks of καθολικὸν Κέλσε ψεῦδος, and, ἐν τῷ καθολικῷ περὶ πάντων τῶν τὰ πάτρια τηρέντων ἐπαίνῳ. So Justin Martyr; Ἀμνηστίαν τοῖς μιτ' αὐτὰς τῆς καθολικῆς δόξης ἐνέλαβον. *De Monarch. Dei*, §. 1.

Pag.

Pag. 521. (*m*) ART. IX.

We read in the old Gloſſary, Καθολικὸς, *Rationalis*, that is, the receiver of the imperial revenue; not that it ſignifies ſo much of itſelf, but becauſe he was the general receiver, and ſo not for receiving or accounting, but for the generality of his accounts in reſpect of others who were inferior, and whoſe receipts and accounts were more particular; therefore he was called *Catholicus*, who by the Latins was properly ſtyled, *Procurator ſummæ rei*, or *Rationalis ſummarum*. Thus Conſtantine ſignified to Cæcilianus Biſhop of Carthage, that he had written to his Procurator general to deliver him monies: Ἔδωκα γράμματα πρὸς Οὖρσον τὸν διασημότατον καθολικὸν τῆς Ἀφρικῆς, καὶ ἐδήλωσα αὐτῷ, ὅπως τρισχιλίους φόλεις τῇ σῇ ςερρότητι ἀπαριθμῆσαι φροντίσῃ. *Euſeb. Hiſt. Eccleſ. lib.* x. *cap.* 6. And in the ſame manner to Euſebius; Ἀπεςάλη δὲ γράμματα παρὰ τῆς ἡμετέρας ἡμερότητος πρὸς τὸν τῆς διοικήσεως καθολικὸν, ὅπως ἅπαντα τὰ πρὸς ἐπισκευὴν αὐτῶν ἐπιτήδεια παρασχεῖν φροντίσειεν. *Idem, de vita Conſtant. lib.* iv. *cap.* 36. *et Socrat. Hiſt. Eccleſ. lib.* i. *cap.* 9. So Suidas; Ἐπιςολῇ Ἰουλιανοῦ τοῦ παραβάτου πρὸς Πορφύριον καθολικὸν, which is the 36th of his Epiſtles extant. This Rationalis ſummarum was by the Greeks expreſſed thus either by one word, Καθολικὸς, or by more to the ſame purpoſe. So Dio Coccianus ſpeaking of Aurelius Eubulus; Τοὺς γὰρ δὴ καθόλου λόγους ἐπιτετραμμένος, οὐδὲν ὅ τι οὐκ ἐδήμευσε. *Excerp. lib.* 79. So Porphyrius; Ὥςε καὶ Θαυμασίου τινὸς τοὔνομα ἐπεισελθόντος τοὺς καθόλου λόγους πράττοντος. *In Vita Plotin.* So Dionyſius of Alexandria ſpeaketh of Macrianus, who was Procurator ſummæ rei to the Emperor Valerianus; Ὃς πρότερον μὲν ἐπὶ τῶν καθόλου λόγων λεγόμενος εἶναι βασιλέως, οὐδὲν εὔλογον (alluding to λόγων), οὐδὲ καθολικὸν (alluding to καθόλου) ἐφρόνησεν, ἀλλ' ὑποπέπτωκεν ἀρᾷ προφητικῇ τῇ λεγούσῃ· οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν, καὶ τὸ καθόλου μὴ βλέπουσιν· οὐ γὰρ συνῆκε τὴν καθόλου πρόνοιαν· οὐδὲ τὴν κρίσιν ὑπείδετο τοῦ πρὸ πάντων καὶ διὰ πάντων

ART. IX. καὶ ἐπὶ πᾶσι· διὸ καὶ τῆς μὲν καθολικῆς αὐτῷ ἐκκλησίας γέγονε πολέμιος. *Euſeb. Hiſt. Eccleſ. lib.* vii. *cap.* 10.

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Thus Ἐκκλησία καθολικὴ is often to be underſtood, eſpecially in the latter Greeks, for the common or Parochial Church. As we read in Codinus: Ὁ Σακελλίε τὴν ἐνοχὴν ἔχων τῶν καθολικῶν ἐκκλησιῶν. *De Officiis Conſtant. cap.* 1. And again, Ὁ Ἄρχων τῶν ἐκκλησιῶν ἔχων τὴν ἐνοχὴν τῶν καθολικῶν ἐκκλησιῶν μετὰ πρωτροπῆς τὲ Σακελλίε. *Ibid.* So likewiſe Balſamon; Λέγεται Σακελλάριος ὁ τῶν μοναστηριῶν διοικητὴς, ὡς ὁ Σακελλίε ὑποκορισικῶς ὁ τῶν καθολικῶν ἐκκλησιῶν φροντιςής. *Lib.* vii. *Juris Græcorum.* Where appeareth a manifeſt diſtinction of the Monaſtic and the Catholic Churches. Hence Alexius, Patriarch of Conſtantinople, complaineth of ſuch as frequented the private chapels, and avoided the common churches, deſcribing thoſe perſons in this manner; Πατριαρχικοῖς ςαυροπηγίοις ἢ καὶ ἐπισκοπικοῖς θαῤῥοῦντες, τὰς καθολικὰς παραιτέμενοι, καὶ τῶν ἐπὶ ταύταις συνάξεων καταφρονοῦντες. *Lib.* iv. *Juris Græcorum.*

Pag. 522. (*o*)

As the Smyrneans ſpake in Euſebius of Polycarpus; Γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. *Hiſt. Eccleſ. lib.* iv. *cap.* 15. So Καθολικὴ ἐκκλησία ἡ ἐν Ἀλεξανδρείᾳ, in Epiphanius. Thus Gregory Nazianzen begins his own laſt will; Γρηγόριος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Κωνςαντίνε πόλει, in which he bequeaths his eſtate, τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ τῇ ἐν Ναζιανζῷ, and ſubſcribes it after the ſame manner in words in which he began it, and ſo the reſt of the Biſhops which ſubſcribed as witneſſes; Ἀμφιλόχιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰκονίῳ—Ὄπτιμος ἐπίσκοπος τῆς κατὰ Ἀντιόχειαν καθολικῆς ἐκκλησίας.—Θεοδόσιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰδῃ.—Θεόδυλος ἐπίσκοπος τῆς ἁγίας καθολικῆς ἐκκλησίας τῆς κατὰ Ἀπάμειαν.—Θεμίςιος ἐπίσκοπος τῆς καθολικῆς

Θολικῆς ἐκκλησίας τῆς κατὰ Ἀδριανόπολιν. In the ſame manner ſpeak the Latins; Eodem itaque tempore in eccleſia Hipponenſi catholica Valerius ſanctus epiſcopatum gerebat. *Poſſidius de Vita Auguſt. cap.* 4. Thus any particular true Church is called the Catholic Church of the place in which it is; and all Churches which retain the Catholic faith are called Catholic Churches. As when the Synod of Antioch concluded their ſentence againſt the Samoſatenians thus,—καὶ πᾶσαι αἱ καθολικαὶ ἐκκλησίαι συμφωνοῦσιν ἡμῖν. According to which notion we read in Leo the Great, Ad venerationem Pentecoſtes unanimiter incitemur, exultantes in honorem Sancti Spiritus, per quem omnis Eccleſia Catholica ſanctificatur, omnis anima rationalis imbuitur. *Serm.* 1. *de Pentecoſt.* Whence we read in the Synod of Ariminum, Εἰς τὸ αὐτὸ πάντες ἐπίσκοποι συνήλθομεν, ἵνα καὶ ἡ πίστις τῆς καθολικῆς ἐκκλησίας γνωρισθῇ, καὶ οἱ τἀναντία φρονοῦντες ἀκδηλοι γένονται· *Epiſt. ad Conſtant. Imp.* although in Athanaſius, Theodoret, and Socrates, it be conſtantly written, τῆς καθολικῆς ἐκκλησίας, yet St. Hilary did certainly read it ταῖς καθολικαῖς ἐκκλησίαις, for it is thus tranſlated in his fragments; Ut fides clareſceret omnibus Eccleſiis Catholicis, et hæretici noſcerentur. *Fragm.* 8. From whence it came to paſs, that in the ſame city heretics and Catholics having their ſeveral congregations, each of which was called the Church, the congregation of the Catholics was by way of diſtinction called the *Catholic Church.* Of which this was the old advice of St. Cyril of Jeruſalem; Ἂν ποτε ἐπιδημῇς ἐν πόλεσι, μὴ ἁπλῶς ἐξέταζε πῶς τὸ κυριακόν ἐστι· καὶ γὰρ αἱ λοιπαὶ τῶν ἀσεβῶν αἱρέσεις κυριακὰ τὰ ἑαυτῶν σπήλαια καλεῖν ἐπιχειροῦσι· μηδὲ, πῶς ἐστὶν ἁπλῶς ἡ ἐκκλησία, ἀλλὰ, πῶς ἐστὶν ἡ καθολικὴ ἐκκλησία. *Catech.* 18. Ego forte ingreſſus populoſam urbem hodie cum Marcionitas, cum Apollinariacos, Cataphrygas, Novatianos, et cæteros ejuſmodi comperiſſem, qui ſe Chriſtianos vocarent; quo cognomine congregationem meæ plebis agnoſcerem, niſi Catholica diceretur? *Pacian. ad Symp.*

ART. IX.

ART. IX. *Symp. Epiſt.* 1. Tenet poſtremo ipſum Catholicæ nomen, quod non ſine cauſa inter tam multas hæreſes ſic iſta Eccleſia ſola obtinuit, ut cum omnes hæretici ſe Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum vel baſilicam ſuam vel domum audeat oſtendere. *S. Auguſt. cont. Epiſt. Fundamenti, cap.* 4.

Pag. 522. (*p*)

Nonne appellatione propria decuit caput principale ſignari? *Pacian. ad Symp. Epiſt.* 1.

Pag. 522. (*q*)

I conceive at firſt there was no other meaning in the word Καθολικὴ than what the Greek language did ſignify thereby, that is, *tota* or *univerſa*, as St. Auguſtin; Cum dixiſſet, *de ſuper contexta*, addidit, *per totum*. Quod ſi referamus ad id quod ſignificat, nemo ejus eſt expers qui pertinere invenitur ad totum: a quo toto, ſicut Græca indicat lingua, Catholica vocatur Eccleſia. *Tract.* 118. *in Joan.* The moſt ancient author that I find it in, (except Ignatius, Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔσω· ὥσπερ ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία· *Epiſt. ad Smyrn.* §. 8.) is Clemens Alexandrinus;—μόνην εἶναί φαμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν. *Strom. lib.* vii. But the paſſion of Polycarpus written in the name of the Church of Smyrna, may be much ancienter, in which the original notion ſeemeth moſt clear; Ἡ Ἐκκλησία τοῦ Θεοῦ ἡ παροικοῦσα Σμύρναν, τῇ παροικούσῃ ἐν Φιλομηλίῳ· καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἁγίας καθολικῆς ἐκκλησίας παροικίαις, i. e. *omnibus totius Eccleſiæ paræciis. Euſeb. Hiſt. Eccl. lib.* iv. *cap.* 15. It was otherwiſe called in the ſame notion ἡ καθόλου. As Apollinarius Biſhop of Hierapolis; Τὴν δὲ καθόλου καὶ πᾶσαν τὴν ὑπὸ τὸν οὐρανὸν ἐκκλησίαν βλασφημεῖν διδάσκοντος τοῦ ἀπηυθαδισμένου πνεύματος. *Apud Euſeb. Hiſt. Eccleſ. lib.* v. *cap.* 16. And Euſebius; Προήει δ' εἰς αὔξησιν καὶ μέγεθος, ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσα, ἡ τῆς

ἡ τῆς καθόλε καὶ μόνης ἀληθῶς ἐκκλησίας λαμπρότης. *Hiſt. Eccleſ. lib.* iv. *cap.* 7. Καθολικὴ then and ἡ καθόλε is the ſame, *the whole, general,* or *univerſal.* ART. IX.

Pag. 524. (*r*)

We have before obſerved of Arius and Euzoius, that naming the Catholic Church in their Creed, they gave withal the interpretation of it; εἰς μίαν καθολικὴν ἐκκλησίαν τῇ Θεῷ, τὴν ἀπὸ περάτων ἕως περάτων. *Socrat. Hiſt. Eccleſ. lib.* i. *cap.* 26. St. Cyril of Jeruſalem gives this as the firſt importance of the word; Καθολικὴ μὲν ἓν καλεῖται, διὰ τὸ κατὰ πάσης εἶναι τῆς οἰκουμένης ἀπὸ περάτων γῆς ἕως περάτων. *Catech.* 18. Ubi ergo proprietas Catholici nominis, cum inde dicta ſit Catholica, quod ſit rationabilis et ubique diffuſa? *Optat. de Schiſm. Donatiſt. lib.* ii. Ipſa eſt enim Eccleſia Catholica; unde καθολικὴ Græce appellatur, quod per totum orbem terrarum diffunditur. *S. Auguſt. Epiſt.* 170. Eccleſia illa eſt, quam modo dixit unicam ſuam; hæc eſt unica catholica, quæ toto orbe copioſe diffunditur, quæ uſque ad ultimas gentes creſcendo porrigitur. *Idem, Epiſt.* 120. Si autem dubitas, quod Eccleſiam quæ per omnes gentes numeroſitate copioſa dilatatur, ſancta Scriptura commendat,—multis te et manifeſtiſſimis teſtimoniis ex eadem authoritate prolatis onerabo. *Idem, cont. Creſcon. lib.* i. *cap.* 33. Sancta Eccleſia ideo dicitur Catholica, pro eo quod univerſaliter per omnem mundum ſit diffuſa. *Iſidor. Sentent. lib.* i. *cap.* 16.

Pag. 524. (*s*)

This is the ſecond interpretation delivered by St. Cyril: Καὶ διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλειπῶς ἅπαντα τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα, περί τε ὁρατῶν καὶ ἀοράτων πραγμάτων, ἐπουρανίων τε καὶ ἐπιγείων. *Catech.* 18. *Eccleſia*, Græcum nomen eſt, quod in Latinum vertitur *Convocatio*, propterea quod omnes ad ſe vocet. Catholica (id eſt univerſalis) ideo dicitur, quia per univerſum mundum eſt conſtituta,

ART. IX. vel quoniam Catholica, hoc eſt, generalis in eadem doctrina eſt ad inſtructionem. *Ivo. Decret. p.* iii. *cap.* 2.

Pag. 524. (*t*)

This is the third interpretation of St. Cyril: Καὶ διὰ τὸ πᾶν γένος ἀνθρώπων εἰς εὐσέβειαν ὑποτάσσειν, ἀρχόντων τε καὶ ἀρχομένων, λογίων τε καὶ ἰδιωτῶν. *Catech.* 18.

Pag. 524. (*u*)

Si reddenda Catholici vocabuli ratio eſt, et exprimenda de Græco interpretatione Romana, Catholicus ubique unum, vel (ut doctiores putant) obedientia omnium nuncupatur, mandatorum ſcilicet Dei. Unde Apoſtolus, *Si in omnibus obedientes eſtis:* et iterum, *Sicut enim per inobedientiam unius, peccatores conſtituti ſunt multi, ſic per dicto-audientiam unius juſti conſtituentur multi,* Ergo qui Catholicus, idem juſti obediens. *Pacian. ad Symp. Epiſt.* 1. Acutum aliquid tibi videris dicere, cum Catholicæ nomen non ex totius orbis communione interpretaris, ſed ex obſervatione præceptorum omnium divinorum, atque omnium ſacramentorum: quaſi nos, etiamſi forte hinc ſit appellata Catholica, quod totum veraciter teneat, cujus veritatis nonnullæ particulæ etiam in diverſis inveniuntur hæreſibus, hujus nominis teſtimonio nitamur ad demonſtrandam Eccleſiam in omnibus gentibus, et non promiſſis Dei et tam multis tamque manifeſtis oraculis ipſius veritatis. Sed nempe hoc eſt totum, quod nobis perſuadere conaris, ſolos remanſiſſe Rogatiſtas, qui Catholici recte appellandi ſint, ex obſervatione præceptorum omnium divinorum atque omnium ſacramentorum. *S. Auguſt. Epiſt.* xlviii. *cap.* 7. Indeed this notion of the Catholic Church was urged by the Donatiſts as the only notion of it, in oppoſition to the univerſality of place and communion. For when the Catholics anſwered for themſelves, Quia Eccleſiæ toto orbe diffuſæ, cui teſtimonium perhibet ſcriptura divina, ipſi, non Donatiſtæ, communicant, unde Catholici merito

et

et ſunt et vocantur: Donatiſtæ autem reſponderunt, non Catholicum nomen ex univerſitate gentium, ſed ex plenitudine ſacramentorum inſtitutum. *Idem, Collat. tertii diei, cap.* 3. ART. IX.

Pag. 524. (*x*)

This is the fourth and laſt explication given by St. Cyril: Διὰ τὸ καθολικῶς ἰατρεύειν μὲν καὶ θεραπεύειν ἅπαν τὸ τῶν ἁμαρτιῶν εἶδος, τῶν διὰ ψυχῆς καὶ σώματος ἐπιτελεμένων, κεκτῆσθαι δὲ ἐν αὐτῇ πᾶσαν ἰδέαν ὀνομαζομένης ἀρετῆς, ἐν ἔργοις τε καὶ λόγοις, καὶ πνευματικοῖς παντοίοις χαρίσμασι. *Catech.* 18.

Pag. 525. (*y*)

Καθάπερ ἐν θαλάσσῃ νῆσοι εἰσὶν αἱ μὲν οἰκηταὶ καὶ εὔυδροι καὶ καρποφόροι, ἔχουσαι ὅρμους καὶ λιμένας, πρὸς τὸ τὰς χειμαζομένας ἔχειν ἐν ἑαυτοῖς καταφυγάς· ἕτω δέδωκεν ὁ Θεὸς τῷ κόσμῳ κυμαινομένῳ καὶ χειμαζομένῳ ὑπὸ τῶν ἁμαρτημάτων τὰς συναγωγὰς, λεγομένας ἐκκλησίας ἁγίας, ἐν αἷς καθάπερ λιμέσιν εὐόρμοις ἐν νήσοις αἱ διδασκαλίαι τῆς ἀληθείας εἰσὶ, πρὸς ἃς καταφεύγουσιν οἱ θέλοντες σώζεσθαι. *S. Theophil. Antioch. ad Autol. lib.* ii. Μιᾷ δὲ προσήκειν ἐκκλησίᾳ τὴν σωτηρίαν ταύτην ἐπιζάμεθα, καὶ μηδένα τῆς καθολικῆς ἔξωθεν ἐκκλησίας καὶ πίστεως μετέχειν Χριστὸν δυνάμενον, μηδὲ σώζεσθαι. *S. Chryſoſt. Hom.* 1. *in Paſcha.*

Pag. 527. (*z*)

Sola Catholica Eccleſia eſt, quæ verum cultum retinet. Hic eſt fons veritatis; hoc eſt domicilium fidei; hoc templum Dei, quo ſi quis non intraverit, vel a quo ſi quis exierit, a ſpe vitæ, ac ſalutis æternæ alienus eſt. *Lactan. de Vera Sap. lib.* iv. *cap.* 30.

Pag. 528. (*a*)

Theſe words, *Communionem Sanctorum*, were not in the Aquileian Creed expounded by Ruffinus; they were not mentioned by him, as being either

ART. IX. ther in the Oriental or the Roman Creed. They were not in the African Creed expounded by St. Auguſtin *De Fide et Symbolo*; not in the Creed delivered by Maximus Taurinenſis; not in any of the Sermons of Chryſologus; not in any of the four books *De Symbolo ad Catechumenos* attributed to St. Auguſtin; not in the 119th Sermon under his name, *De Tempore*; Cum dixerimus *Sanctam Eccleſiam*, adjungamus *Remiſſionem peccatorum. Cap.* 8. They are not in the Greek Creed in Sir Robert Cotton's Library, not in the old Latin Creed in the Oxford Library, not in that produced by Elipandus. We find them not in the old Greek Creeds, not in that of Euſebius given in the Council of Nice, not in that of Marcellus delivered to the Biſhop of Rome, not in that of Arius and Euzoius preſented to Conſtantine, not in either of the Creeds preſerved in the *Ancoratus* of Epiphanius, not in the Jeruſalem Creed expounded by St. Cyril, not in that of the Council of Conſtantinople, not in that of Chariſius given in to the Epheſine Council, not in either of the expoſitions under the name of St. Chryſoſtom. It was therefore of a later date, and is found in the Latin and Greek Copy in Bennet College Library, and is expreſſed and expounded in the 115th and 181ſt Sermon *De Tempore*, attributed to St. Auguſtin. *v. Paſchaſii Symbolum.*

Pag. 528. (*b*)

As Grotius upon that place of the Corinthians, obſerves; Spectat et huc ea quam in Symbolo profitemur Sanctorum communio.

Pag. 529. (*c*)

Κοινωνία ἁγίων may be as well underſtood in the neuter as the maſculine; as Exod. xxviii. 38. Ἐξαρεῖ Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων· that *Aaron may bear the iniquity of the holy things.* So Levit. v. 15. Καὶ ἁμάρτῃ ἀκουσίως ἀπὸ τῶν ἁγίων Κυρίου· xxii. 2. Καὶ προσεχέτωσαν ἀπὸ

ἀπὸ τῶν ἁγίων τῶν υἱῶν Ἰσραήλ. 1 Chron. xxiv. 5. Ἄρ- ART. IX.
χοντες τῶν ἁγίων, *the governors of the Sanctuary*, of which notion afterwards.

Pag. 530. (*d*)

This is one of the common names of God in the Old Teſtament, קדוש ישראל ἅγιος Ἰσραὴλ, which is alſo ſometimes tranſlated plurally by the LXX; as Iſ. xli. 16, בקדוש ישראל ἐν τοῖς ἁγίοις Ἰσραήλ. Jer. li. 5. מקדוש ישראל ἀπὸ τῶν ἁγίων Ἰσραήλ· and if it were ſo taken, then Κοινωνία τῶν ἁγίων would be the communion of God, as τῷ ἁγίῳ Πνεύματος.

Pag. 530. (*e*)

Τὰ ἅγια frequently uſed in the Scriptures for the *Sanctuary*; and then Κοινωνία τῶν ἁγίων might be taken for the communion in all thoſe things which belonged to the worſhip of God, as ἀκοινώνητος was a man excluded from all ſuch communion.

Pag. 530. (*f*)

The angels are not only called holy in the Scriptures by way of addition or epithet, as Πάντες οἱ ἅγιοι ἄγγελοι, Matt. xxv. 31. Μετὰ τῶν ἀγγέλων τῶν ἁγίων, Mark viii. 38. Luke ix. 26. Ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, Acts x. 22. Ἐνώπιον τῶν ἁγίων ἀγγέλων, Rev. xiv. 10. but alſo the Ἅγιοι, *holy ones*, or *ſaints*, taken ſubſtantively or ſingly ſignify ſometimes the angels; as Deut. xxxiii. 2. ואתה מרבבת קדש *He came with ten thouſands of ſaints*; which the Jeruſalem Targum renders ועמיה ריבון מלאכין קדישין *And with him came ten thouſands of holy angels*, and Jonathan, ועמיה ריבן מלאכין קדישין *And with him myriads of myriads of holy angels*. And although the LXX keep the Hebrew קדש yet they underſtood the angels in that place, Σὺν μυριάσι Κάδης, [*Heſych.* Κάδης, ἁγιασμὸς] ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. So Job v. 1. *To which of the ſaints wilt thou turn?* Ἔι-τινα ἀγγέλων ἁγίων ὄψῃ, LXX. Thus in the viſion of Daniel, *He heard one ſaint ſpeaking, and another ſaint ſaid*

ART. IX. *ſaid unto that certain ſaint which ſpake:* Dan. viii. 13. ſo Zach. xiv. 5. *And the Lord my God ſhall come, and all the ſaints with thee.* And thus it may very well be underſtood in the New Teſtament, 1 Theſſ. iii. 13. Ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, in correſpondence to that, 2 Theſſ. i. 7. Ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ. Theſe are the Μυριάδες ἁγίαι in St. Jude 14. רבבת קדש *the myriads of angels*; and thus Κοινωνία ἁγίων ſhould be *the communion of the angels.*

Pag. 533. (*g*)

Pſal. lxxxix. 5. cxlix. 1. בקהל קדשים LXX, ἐν ἐκκλησίᾳ ἁγίων. lxxxix. 8. בסוד קדשים ἐν βουλῇ ἁγίων, *Vulg. Lat. In Eccleſia et in concilio ſanctorum.* Deut. xxxiii. 3. Dan. vii. 18, 21, 22, 25. St. Matt. xxvii. 52. Quis ignorat ſub altera diſpenſatione Dei omnes retro Sanctos ejuſdem fuiſſe meriti cujus nunc Chriſtiani ſunt? *S. Hieron. adv. Jovin. lib.* ii.

Pag. 538. (*h*)

Epheſ. v. 11. Μὴ συγκοινωνεῖτε τοῖς ἔργοις. 1 Tim. v. 22. Μὴ κοινώνει ἁμαρτίαις. Rev. xviii. 4. Ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις. Duobus modis non te maculat malus; ſi non conſentias, et ſi redarguas:—Communicatur, quippe, quando facto ejus conſortium voluntatis vel approbationis adjungitur. Hoc ergo nos admonens Apoſtolus ait, *Nolite communicare operibus infructuoſis tenebrarum—magis autem et redarguite. S. Auguſt. de Verbis Dom. Serm.* xviii. *cap.* 18.

Pag. 539. (*i*)

This is that part of the communion of ſaints which thoſe of the ancients eſpecially inſiſted upon, who firſt took notice of it in the Creed. *Sanctorum Communionem*, i. e. cum illis ſanctis qui in hac quam ſuſcepimus fide defuncti ſunt, ſocietate et ſpei communione teneamur. *Serm. de Temp.* clxxxi. *cap.* 13. Et qui nunc cognoſcitis per auditum communionem habeatis

habeatis cum Sanctis Martyribus, et per illos cum Domino Jesu Christo. *Præf. Pass. S. Perpetuæ.* ART. IX.

Pag. 541. (*k*)

We have already produced the words of the 181st Sermon *De Tempore* concerning hope. In the same we find also that of imitation; Si igitur cum Sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur Domino supplicare. *Ibid. cap.* 13. Hæc sunt vestigia quæ nobis sancti quoque revertentes in patriam reliquerunt, ut illorum semitis inhærentes sequeremur ad gaudia. *Ibid.* Beside this imitation, he addeth their desires and care for us below; Cur non properamus et currimus, ut patriam nostram videre possimus? Magnus illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos et copiosa turba desiderat, jam de sua incolumitate secura, adhuc de nostra salute solicita. *Ibid.* Of the venerable esteem we ought to have for them, speaks Eusebius Gallicanus; Credamus et *sanctorum communionem*; sed sanctos non tam pro Dei parte, quam pro Dei honore veneremur. And again; Digne venerandi sunt, dum Dei nobis cultum, et futuræ vitæ desiderium, contemptu mortis insinuant. *De Symb. Homil.* 2. Thus far anciently they which expounded this article: but the late exposition of the Church of Rome runneth thus; Non solum Ecclesia, quæ est in terris, communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ, quæ est in Purgatorio, et Ecclesia, quæ est in cœlis communicat orationes, et merita sua cum Ecclesia, quæ est in terris. *Bellarm. in Symb.* Where the communication of the suffrages of the saints alive to the Church in Purgatory, and the communication of the merits of the saints in heaven to the saints on earth, are novel expositions of this article, not so much as acknowledged

ART. IX. ledged by Thomas Aquinas in his explication of the Creed, much leſs to be found in any of the ancienter expoſitors of it.

Pag. 543. (*l*)

Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου· οὐκ ἐρεῖς ἴδια· εἰ γὰρ ἐν τοῖς ἀφθάρτοις κοινωνοί ἐστε, πόσῳ μᾶλλον ἐν τοῖς φθαρτοῖς; *Barnabæ Epiſt. cap.* 19

ARTICLE

ARTICLE X.

The Forgiveneſs of Sins.

Pag. 544. (*m*)

THEREFORE Carolus Magnus in his Capitular, *lib.* iii. *cap.* 6. inveighs againſt Baſilius the Biſhop of Ancyra, becauſe in his confeſſion of faith which he delivered in the ſecond Council of Nice, (*Act.* i.) he omitted the remiſſion of ſins, which the Apoſtles in ſo ſhort a compendium as the Creed would not omit; Hanc Apoſtoli in collatione fidei, quam ab invicem diſceſſuri quaſi quandam credulitatis et prædicationis normam ſtatuerunt, poſt confeſſionem Patris et Filii et Spiritus Sancti poſuiſſe perhibentur; et in tanti verbi brevitate, de quo per prophetam dictum eſt, *Verbum abbreviatum faciet Dominus ſuper terram*, hanc ponere minime diſtulerunt, quia ſine hac fidei ſinceritatem integram eſſe minime perſpexerunt. Nec cohibuit eos ab ejus profeſſione illius Symboli brevitas, quam expoſcebat ſacræ fidei integritas, tantique doni veneranda ſublimitas.

Pag. 544. (*n*)

Concordant autem nobiſcum angeli etiam nunc, cum remittuntur noſtra peccata. Ideo poſt commemorationem ſanctæ Eccleſiæ in ordine Confeſſionis ponitur remiſſio peccatorum: per hanc enim ſtat Eccleſia quæ in terris eſt; per hanc non perit, quod perierat et inventum eſt. *S. Auguſt. Enchir. cap.* 64. And to this purpoſe it is that in his book *De Agone Chriſtiano*, paſſing from one article to another with this general tranſition, after that of the Church, he proceedeth with theſe words; Nec eos audiamus, qui negant

ART. X. negant Eccleſiam Dei omnia peccata poſſe dimittere. *cap.* 31. So it followeth alſo in Venantius Fortunatus, and in ſuch other Creeds as want that part of the former article of the communion of ſaints.

Pag. 544. (*o*)

Orig. Homil. 2. *in Geneſin.* Sanctam Eccleſiam teneat—in qua et remiſſio peccatorum et carnis reſurrectio prædicabatur. *Ruffin. in Symb.* Sed neque de ipſis criminibus quamlibet magnis remittendis in ſancta Eccleſia Dei miſericordia deſperanda eſt. *S. Auguſt. Enchir. cap.* 65. *In remiſſionem peccatorum.* Hæc in Eccleſia ſi non eſſet, nulla ſpes eſſet: Remiſſio peccatorum ſi in Eccleſia non eſſet, nulla futuræ vitæ et liberationis æternæ ſpes eſſet. Gratias agimus Deo, qui Eccleſiæ ſuæ dedit hoc donum. *Author Serm.* cxix. *de Temp. cap.* 8. Quia ſinguli quique cœtus Hæreticorum ſe potiſſimum Chriſtianos, et ſuam eſſe catholicam Eccleſiam putant; ſciendum eſt, illam eſſe veram, in qua eſt religio, confeſſio, et pœnitentia, quæ peccata et vulnera, quibus eſt ſubjecta imbecillitas carnis, ſalubriter curat. *Lactan. de Vera Sap. lib.* iv. *cap.* 30.

Pag. 544. (*p*)

Theſe are the words of the Conſtantinopolitan Creed; Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his leſſer Creed, Ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· in the larger, Πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἓν βάπτισμα μετανοίας. *In Ancorato*, §. 120, 121. St. Cyril both theſe together; Εἰς ἓν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. *Catech.* 18. Credo unum Baptiſmum in remiſſionem omnium peccatorum. *Pelegrinus Laureac. Epiſc.* Credimus unum Baptiſma in remiſſionem omnium peccatorum in ſæcula ſæculorum. *Symb. Æthiop.*

Pag.

Pag. 545. (*q*) ART. X.

The manner of the Apoſtle's ſpeech is alſo to be obſerved, having an article prefixed both to the ſubject and the predicate; as if thereby he would make the propoſition convertible, as all definitions ought to be. Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 1 St. John iii. 4.

Pag. 545. (*r*)

Quid eſt peccatum niſi prævaricatio legis divinæ, et cœleſtium inobedientia præceptorum? *S. Ambroſ. de Paradiſo, cap.* 8. Peccatum eſt factum vel dictum vel concupitum aliquid contra æternam legem. *S. Auguſt. cont. Fauſt. lib.* xxii. *cap.* 27. Quid verum eſt, niſi et Dominum dare præcepta, et animas liberæ eſſe voluntatis, et malum naturam non eſſe, ſed eſſe averſionem a Dei præceptis? *Idem, de Fide cont. Manich. cap.* 10. Neque negandum eſt hoc Deum jubere, ita nos in facienda juſtitia eſſe debere perfectos, ut nullum habeamus omnino peccatum: nam nec peccatum erit, ſi quid erit, ſi non divinitus jubeatur, ut non ſit. *Idem, de Pec. Meritis, et Rem. lib.* ii. *cap.* 16.

Pag. 547. (*s*)

This obligation unto puniſhment, remaining after the act of ſin, is that Peccati reatus of which the Schools, and before them the Fathers ſpake. The nature of this Reatus is excellently declared by St. Auguſtin, delivering the diſtinction between actual and original ſin: In eis qui regenerantur in Chriſto, cum remiſſionem accipiunt prorſus omnium peccatorum, utique neceſſe eſt, ut reatus etiam hujus licet adhuc manentis concupiſcentiæ remittatur, ut in peccatum, ſicut dixi, non imputetur. Nam ſicut eorum peccatorum quæ manere non poſſunt, quoniam cum fiunt prætereunt, reatus tamen manet, et niſi remittatur, in æternum manebit; ſic illius [concupiſcentiæ,] quando remittitur, reatus aufertur. Hoc eſt enim, non habere peccatum, reum non eſſe peccati. Nam ſi quiſquam, verbi gratia, fecerit adulterium, etiamſi

ART. X. etiamſi nunquam deinceps faciat, reus eſt adulterii, donec reatus ipſius indulgentia remittatur. Habet ergo peccatum; quamvis illud quod admiſit jam non ſit, quia cum tempore quo factum eſt præteriit. Nam ſi a peccando deſiſtere, hoc eſſet non habere peccata, ſufficeret ut hoc nos moneret Scriptura; *Fili, peccaſti? non adjicias iterum:* Non autem ſufficit, ſed addidit, *et de priſtinis deprecare, ut tibi remittantur.* Manent ergo, niſi remittantur. Sed quomodo manent, ſi præterita ſunt, niſi quia præterierunt actu, manent reatu. *S. Auguſt. de Nupt. et Concup. lib.* i. *cap.* 26. Ego de concupiſcentia dixi, quæ eſt in membris repugnans legi mentis, quamvis reatus ejus in omnium peccatorum remiſſione tranſierit: ſicut e contrario ſacrificium idolis factum, ſi deinceps non fiat, præteriit actu, ſed manet reatu, niſi per indulgentiam remittatur. Quiddam enim tale eſt ſacrificare idolis, ut opus ipſum cum fit prætereat, eodemque præterito reatus ejus maneat venia reſolvendus. *Idem, cont. Julian. Pelag. lib.* vi. *cap.* 19.

Pag. 547. (*t*)

Ἔνοχος ἔσται is the word uſed here, which is tranſlated, *ſhall be in danger*, but is of a fuller and more preſſing ſenſe, as one which is a debtor, ſubject, and obliged to endure it. Ἔνοχος, χρεώστης, ὑπεύθυνος, ὑποκείμενος. *Heſych.* Ἔνοχος, ὑπαίτιος. *Suid.* Where by the way is to be obſerved a great miſtake in the Lexicon of Phavorinus, whoſe words are theſe; Ἔνοχος, ὑπεύθυνος, χρεώστης. Ἔνοφος, ὑπαίτιος, Τίμαιος. The firſt taken out of Heſychius, the laſt out of Suidas, corruptly and abſurdly; corruptly ἔνοφος for ἔνοχος, abſurdly Τίμαιος is added either as an interpretation of ἔνοχος, or as an author which uſed it; whereas Τίμαιος in Suidas is only the firſt word of the ſentence, provided by Suidas for the uſe of ἔνοχος in the ſignification of ὑπαίτιος. Agreeable unto Heſychius is that in the Lexicon of St. Cyril, Ἔνοχος, Obnoxius, reus, obligatus. And ſo in the place of St.

St. Matthew, the old tranſlation, Reus erit judicio. As in Virgil; ART. X.

Conſtituam ante aras voti reus.———
Æneid. v. *ver.* 237.

Servius; *Voti reus.* Debitor: unde vota ſolventes, dicimus abſolutos. Inde eſt, *Ecl.* v. *v.* 80. *Damnabis tu quoque votis*; quaſi reos facies. So the Syriac; מחיב הו לדינא from חיב *obligatum, debitorem, reum eſſe.* For indeed the word ἔνοχος among the Greeks, as to this matter, hath a double ſignification; one in reſpect of the ſin, another in reſpect of the puniſhment due unto ſin. In reſpect of a ſin, as that in Antiphon; Μὴ ὄντα φονία, μηδὲ ἔνοχον τῷ ἔργῳ· *Orat.* 14, 15. and that in Ariſtotle; Ἔνοχον ἔφησεν ἱερουλίας ἔσεσθαι· *Oecon. lib.* ii. and that in Suidas, taken out of Polybius, Τίμαιος κατὰ τὴν Ἐφόρε πεπείνται καταδρομὴν αὐτὸς ὢν ἐπὶ δυσὶν ἁμαρτήμασιν ἔνοχος· τῷ μὲν, ὅτι πικρῶς κατηγόρει τῶν πέλας, ἐπὶ τούτοις, οἷς αὐτὸς ἔνοχός ἐστι. In reſpect of the puniſhment of a ſin, he is Ἔνοχος ἀρᾷ, who is obnoxious to the curſe, and Ἔνοχος ἐπιτιμίοις, obnoxious to the puniſhment. Ἐμποίνιμος, ἐμποίνιος, τέτεχνται, ἔνοχος ποινῇ, οἷον ἐφ' οἷς ἥμαρτε δὲς τιμωρίαν, ſaith Suidas. Thus Ἔνοχος θανάτῳ ἐστὶ, Matt. xxvi. 66. חיב הו כותא is not in the intention of the Jews, *he is in danger of death*, but *he deſerveth death*, and he ought to die; he is κατάδικος, by their ſentence, as far as in them lay, condemned to die. Τί ἂν ἐκεῖνοι; ἔνοχός ἐστι θανάτῳ· ἵν' ὡς κατάδικον λαβόντες, ἕτως τὸν Πιλάτον λοιπὸν ἀποφήνασθαι παρασκευάσωσιν· ὁ δὴ κἀκεῖνοι συνειδότες φασὶν, Ἔνοχος θανάτῳ ἐστὶν· αὐτοὶ κατηγορήσαντες, αὐτοὶ καταδικάζοντες, αὐτοὶ ψηφιζόμενοι, πάντα αὐτοὶ γινόμενοι τότε. *S. Chryſoſt. ad locum.*

Pag. 548. (*u*)

The word uſed in the Creed is Ἄφεσις ἁμαρτιῶν, and that generally likewiſe in uſe in the New Teſtament. But from thence we cannot be aſſured of the nature of this act of God, becauſe ἀφιέναι and ἄφεσις are capable of ſeveral interpretations. For ſometimes

ART. X. ἀφιέναι is *emittere*, and ἄφεσις *emiſſio*. As Gen. xxxv. 18. Ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, not *cum demitteret eam anima*, as it is tranſlated, but *cum emitteret ea animam*, i. e. *efflaret*; as Ἀφῆκε τὸ πνεῦμα, *emiſit ſpiritum*: Matt. xxvii. 50. So Gen. xlv. 2. Καὶ ἀφῆκε φωνὴν μετὰ κλαυθμοῦ, not *dimiſit*, but *emiſit vocem cum fletu*, as Ἀφεὶς φωνὴν μεγάλην, *emiſſa voce magna*: Mark xv. 37. In the like manner Ἀφέσεις θαλάσσης are *emiſſiones maris*; 2 Sam. xxii. 16. as Ἀφέσεις ὑδάτων, Joel i. 20. to which ſenſe may be referred that of Heſychius; Ἄφεσιν, ὕσπληγγα. And this interpretation of ἄφεσις can have no relation to the remiſſion of ſins. Secondly, ἀφιέναι is often taken for *permittere*; as Gen. xx. 6. Οὐκ ἀφῆκά σε ἅψασθαι αὐτῆς· Matt. iii. 15. Ἄφες ἄρτι, and, Τότε ἀφίησιν αὐτὸν, which the vulgar tranſlated well, *Sine modo*, and then ill, *Tunc dimiſit eum*. Matt. vii. 4. Ἄφες ἐκβάλω, *ſine ejicium*; ſo Heſychius; Ἄφεσις συγχώρησις. And this hath as little relation to the preſent ſubject. Thirdly ἀφιέναι is ſometimes *relinquere* and *deſerere*, as Gen. xlii. 33. Ἀδελφὸν ἕνα ἄφετε ὧδε μετ' ἐμοῦ. Matt. v. 24. Ἄφες ἐκεῖ τὸ δῶρόν σε. viii. 15. Καὶ ἀφῆκεν αὐτὴν ὁ πυρετός. xix. 27. Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα. xxvi. 56. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον. And in this acceptation it cannot explicate unto us what is the true notion of Ἀφιέναι ἁμαρτίας. Fourthly, it is taken for *omittere*, as Matt. xxiii. 23. Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, and Luke xi. 42. Ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι, and yet we have nothing to our preſent purpoſe. But fifthly, it is often taken for *remittere*, and that particularly in relation to a debt; as Matt. xviii. 27. Τὸ δάνειον ἀφῆκεν αὐτῷ· and v. 32. Πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι. Which acceptation is moſt remarkable in the year of releaſe: Deut. xv. 1, 2. Δι' ἑπτὰ ἐτῶν ποιήσεις ἄφεσιν. Καὶ ἔτω τὸ πρόσταγμα τῆς ἀφέσεως· ἀφήσει πᾶς χρέος ἴδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σε οὐκ ἀπαιτήσεις· ἐπικέκληται γὰρ ἄφεσις Κυρίῳ τῷ Θεῷ σου. Now this remiſſion or releaſe of debts hath a great affinity with remiſſion of ſins; for Chriſt himſelf hath conjoined

conjoined theſe two together, and called our ſins by the name of debts, and promiſed remiſſion of ſins to us by God, upon our remiſſion of debts to man. And therefore he hath taught us thus to pray; Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Matt. vi. 12. Beſides he hath not only made uſe of the notion of debt, but any injury done unto a man, he calls a ſin againſt man, and exhorteth to forgive thoſe ſins committed againſt us, that God may forgive the ſins committed by us, which are injuries done to him. Luke xvii. 3. Ἐὰν δὲ ἁμάρτῃ εἰς σε ὁ ἀδελφός σε, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. ART. X.

Pag. 548. (x)

We muſt not only look upon the propriety of the words uſed in the New Teſtament, but we muſt alſo reflect upon their uſe in the Old, eſpecially in ſuch ſubjects as did belong unto the Old Teſtament, as well as the New. Now Ἀφιέναι ἁμαρτίας is there uſed for the verb כפר, as Iſa. xxii. 14. אם יכפר העון הזה לכם עד תמתון Οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία, ἕως ἂν ἀποθάνητε· ſometimes for the verb נשא, as Gen. l. 17. שא נא פשע אחיך וחטאתם Ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν· Pſal. xxv. 18. ושא לכל חטאותי Καὶ ἄφες πάσας τὰς ἁμαρτίας μου. And in that remarkable place, which St. Paul made uſe of to declare the nature of remiſſion of ſins, Pſal. xxxii. 1. אשרי נשוי פשע Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι. Sometimes it is taken for סלח as Numb. xiv. 19. סלח נא ליעון העם הזה Ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ. Lev. iv. 20. ונסלח עהם Καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία. Now being ἀφίναι in relation to ſins, is uſed for כפר ſignifying *expiation* and *reconciliation*; for נשא ſignifying *elevation*, *portation* or *ablation*; for סלח ſignifying *pardon* and *indulgence*; we cannot argue from the word alone, that God in forgiving ſins doth only and barely releaſe the debt. There is therefore no force to be laid upon the words Ἄφεσις ἁμαρτιῶν, *Remiſſio peccatorum*, or, as the ancient Fathers, *Remiſſa peccatorum*. So Tertullian: Diximus

ART. X. mus de remiſſa peccatorum. *Adv. Marcion. lib.* iv. *cap.* 18. St. Cyprian; Qui blaſphemaverit in Spiritum Sanctum non habet remiſſam, ſed reus eſt æterni peccati. *Lib.* iii. *Epiſt.* 14. Dominus baptizatur a ſervo, et remiſſam peccatorum daturus, ipſe non dedignatur lavacro regenerationis corpus abluere. *Idem, de Bono Patient. Idem, Lib.* iii. *Epiſt.* 8. of an infant, Qui ad remiſſam peccatorum accipiendam hoc ipſo facilius accedit, quod illi remittuntur non propria, ſed aliena peccata. Add the interpreter of Irenæus concerning Chriſt; Remiſſam peccatorum exiſtentem his qui credunt in eum. *Adv. Hæreſ. lib.* iv. *cap.* 45.

Pag. 548. (*y*)

It is not only Ἄφεσις, but Ἀθετησις ἁμαρτίας.

Pag. 551. (*z*)

Ἐν τίνι διαλλαγήσεται ὅτος τῷ κυρίῳ αὐτȣ̃; ȣ̓χὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων; יתרצה *acceptum ſe reddet, ita ſe geret ut Saul eum in gratiam recipere velit.*

Pag. 551. (*a*)

Ad hæc vero quod nos Deo reconciliarit quid affers? Primum, nuſquam Scripturam aſſerere, Deum nobis a Chriſto reconciliatum, verum id tantum quod nos per Chriſtum aut mortem ejus ſimus reconciliati, vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre eſt. *Catech. Racov. cap.* 8. To this may be added the obſervation of Socinus; Ita communis conſuetudo loquendi fert; ut ſcilicet is reconciliatus fuiſſe dicatur, per quem ſtabat, ne amicitia aut denuo exiſteret, aut conſervaretur. *De Chriſto Servatore, p.* i. *cap.* 8. Which obſervation is moſt falſe, as appeareth in the caſe of Saul and David, and in the perſon mentioned in the Goſpel, who is commanded to be reconciled unto him whom he had offended, and who had ſomething againſt him.

Pag.

Pag. 552. (*b*) ART. X.

Δῦναι τὴν ψυχὴν αὐτῦ λύτρον ἀντὶ πολλῶν. What is the true notion of λύτρον will eaſily appear, becauſe both the origination and uſe of the word is ſufficiently known. The origination is from λύειν, *ſolvere, to looſe*; Λύτρον quaſi λυτήριον *Etymol.* Θρίπτρα τὰ θρεπτήρια, ὥσπερ λύτρα τὰ λυτήρια. *Euſtathius*; Λέγει δὲ Θρίπτρα (*ita leg.*) τὰ τροφεῖα ἐκ τῦ θρεπτήρια κατὰ συγκοπήν· ὡς λυτήρια λύτρα, σωτήρια σῶτρα. *Iliad.* δ'. *v.* 478. Λύτρον igitur quicquid datur ut quis ſolvatur. Ἐπὶ αἰχμαλώτων ἐξωνήσεως οἰκεῖον τὸ λύεσθαι· ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τῦτο διδόμενα· Euſtathius upon that of Homer, *Iliad.* ά. *v.* 13. Λυσόμενός τε θύγατρα. It is properly ſpoken of ſuch things as are given to redeem a captive, or recover a man into a free condition: Heſychius; Πάντα τὰ διδόμενα εἰς ἀνάκτησιν ἀνθρώπων (ſo I read it, not ἀνάκλησιν.) So that whatſoever is given for ſuch a purpoſe is Λύτρον, and whatſoever is not given for ſuch an end deſerveth not that name in Greek. As the city Antandrus was ſo called, becauſe it was given in exchange for a man who was a captive. Ὅτι Ἀσκάνιος αἰχμάλωτος ἐγένετο ὑπὸ Πελασγῶν καὶ ἀντ' αὐτῦ τὴν πόλιν δέδωκε λύτρα, καὶ ἀπελύθη. *Etymol.* So that there can be nothing more proper in the Greek language than the words of our Saviour, Δῦναι τὴν ψυχὴν αὐτῦ λύτρον ἀντὶ πολλῶν· Δῦναι λύτρον, for Λύτρου is τὸ διδόμενον, and ἀντὶ πολλῶν, for it is given ἀντὶ ἀνθρώπων, as that city was called, Ἄνταν δρος· ἤγουν ἀντὶ ἀνδρὸς δεδομένη. And therefore 1 Tim. ii. 6. it is ſaid, Ὁ δὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

Pag. 552. (*c*)

Heſychius; Λύτρον, τίμημα.

Pag. 552. (*d*)

This is ſufficiently expreſſed by two words, each of them fully ſignificative of a price: the firſt ſimple, which is ἀγοράζειν, the ſecond in compoſition, ἐξαγοράζειν.

ART. X. ζειν. That the word ἀγοράζειν in the New Teſtament ſignifieth properly to *buy*, appeareth generally in the Evangeliſts, and particularly in that place of the Revelations xiii. 17. Ἵνα μήτις δύνηται ἀγοράσαι ἢ πωλῆσαι. In the ſame ſignification it is attributed undoubtedly unto Chriſt in reſpect of us whom he is often ſaid to have bought; as 2 Pet. ii. 1. Τὸν ἀγοράσαντα αὐτὰς δεσπότην ἀρνούμενοι· and this buying is expreſſed to be by a price; 1 Cor. vi. 19, 20. Οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς· *Vulg. Non eſtis veſtri, empti enim eſtis pretio magno:* and 1 Cor. vii. 23. Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. What this price was is alſo evident, for the Τιμὴ was the Τίμιον αἷμα, the precious blood of Chriſt, or the blood given by way of price: Rev. v. 9. Ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου. Which will appear more fully by the compound word ἐξαγοράζω. Gal. iii. 13. Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· and Gal. iv. 4, 5. Γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ. Now this Ἐξαγορασμὸς is proper redemption, or Λύτρωσις, upon a proper price, though not ſilver or gold, yet as proper as ſilver and gold, and far beyond them both; Οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ. 1 Pet. i. 18, 19.

Pag. 553. (*c*)

As Λύτρον is a certain price given or promiſed for liberty, ſo Ἀφιέναι λύτρον is to remit the price ſet upon the head of a man, or promiſed for him; as we read in the Teſtament of Lycon the philoſopher; Δημητρίῳ μὲν ἐλευθέρῳ πάλαι ὄντι ἀφίτωι τὰ λύτρα. Demetrius had been his ſervant, and he had ſet him free upon a certain price which he had engaged himſelf to pay for that liberty; the ſum which Demetrius was thus bound to pay, Lycon at his death remits, as alſo to Criton; Κρίτωνι δὲ Χαλκηδονίῳ, καὶ τούτῳ τὰ λύτρα ἀφίημι. *Diog. Laert. lib.* v. *Segm.* 72.

Pag.

ART. X.

Pag. 555. (*f*)

Lex peccatorum neſcit remiſſionem; lex myſterium non habet quo occulta mundantur: et ideo quod in lege minus eſt, conſummatur in Evangelio. *S. Ambroſ. in Lucam, lib.* vi. *cap.* 7.

Pag. 556. (*g*)

Vel baptiſmo illi, hoc eſt, ſolenniter peractæ ablutioni, peccatorum remiſſionem nequaquam tribuit Petrus, ſed totam pœnitentiæ;—vel ſi baptiſmi quoque ea in re rationem habuit, aut quatenus publicam Jeſu Chriſti nominis profeſſionem continet, eam tantummodo conſideravit; aut ſi ipſius etiam externæ ablutionis omnino rationem habere voluit, quod ad ipſam attinet, remiſſionis peccatorum nomine, non ipſam remiſſionem vere, ſed remiſſionis declarationem, et obſignationem quandam intellexit. *Socin. de Baptiſmo, cap.* 7.

Pag. 557. (*h*)

St. Chryſoſtom ſpeaking of the power of the Prieſts, Οὐ γὰρ ὅτ' ἂν ἡμᾶς ἀναγεννῶσι μόνον, ἀλλὰ καὶ τὰ μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἑξακίσχιλια ἁμαρτήματα. *De Sacerd. lib.* iii. Excepto baptiſmatis munere, quod contra originale peccatum donatum eſt, (ut quod generatione attractum eſt, regeneratione detrahatur; et tamen active quoque peccata, quæcunque corde, ore, opere commiſſa invenerit, tollit:) hac ergo excepta magna indulgentia (unde incipit hominis renovatio) in qua ſolvitur omnis reatus et ingeneratus et additus; ipſa etiam vita cætera jam ratione utentis ætatis, quantalibet præpolleat fœcunditate juſtitiæ, ſine remiſſione peccatorum non agitur: quoniam filii Dei quamdiu mortaliter vivunt, cum morte confligunt: et quamvis de illis ſit veraciter dictum, *Quotquot Spiritu Dei aguntur, hi filii ſunt Dei:* ſic tamen Spiritu Dei excitantur, et tanquam filii Dei proficiunt ad Deum, ut etiam Spiritu ſuo, maxime aggravante corruptibili corpore, tanquam filii hominum quibuſdam humanis motibus deſiciant ad ſeipſos, et ideo peccent. *S. Auguſt.*

ART. X. *guſt. Enchir. cap.* 64. Οὕτω καὶ μετὰ τὸ βάπτισμα ἐκκαθαίρεται ἁμαρτήματα μετὰ πόνε πολλῆ καὶ καμάτε. Πᾶσαν τοίνυν ἐπιδειξώμεθα σπουδὴν, ὥσε αὐτὰ ἐξαλεῖψαι ἐντεῦθεν, καὶ αἰσχύνης, καὶ τῆς κολάσεως ἀπαλλαγῆναι τῆς ἐκεῖ· κἂν γὰρ μυρία ὦμεν ἡμαρτηκότες, ἂν ἐθέλωμεν, δυνησόμεθα ἅπαντα ταῦτα ἀποθέσθαι τῶν ἁμαρτημάτων τὰ φορτία. *S. Chryſoſt. Homil. in Pentecoſt.* 1. Quod autem ſcriptum eſt, *Et ſanguis Jeſu filii ejus mundat nos ab omni peccato*, tam in confeſſione baptiſmatis, quam in clementia pœnitudinis accipiendum eſt. *S. Hieron. adv. Pelag. lib.* ii.

Pag. 557. (*i*)

I call this the hereſy of Novatian rather than of Novatus, becauſe though they both joined in it, yet it is rather ſprung from Novatianus the Roman preſbyter, than from Novatus the African biſhop. And he is thus expreſſed by Epiphanius; Λέγων μὴ εἶναι σωτηρίαν, ἀλλὰ μίαν μετάνοιαν· μετὰ δὲ τὸ λετρὸν, μηκέτι δύνασθαι ἐλεεῖσθαι παραπεπτωκότα· that is, he acknowledged but one repentance which was available in baptiſm; after which if any man ſinned, there was no mercy remaining for him. To which Epiphanius gives this reply; Ἡ μὲν τελεία μετάνοια ἐν τῷ λετρῷ τυγχάνει· εἰ δέ τις παρέπεσεν ἐκ ἀπόλλει τᾶτον ἡ ἁγία τῆ Θεῆ ἐκκλησία· δίδωσι γὰρ ἐπάνοδον, καὶ μετὰ τὴν μετάνοιαν τὴν μεταμέλειαν· And again; Δέχεται ἕν ὁ ἅγιος λόγος, καὶ ἡ ἁγία Θεῆ ἐκκλησία πάντοτε τὴν μετάνοιαν· *Hæreſ.* lix. §. 1, 2. And yet more generally; Τὰ πάντα σαφῶς τετελείωται μετὰ τὴν ἐντεῦθεν ἐκδημίαν, ἔτι δὲ ὄντων ἐν τῷ ἀγῶνι πάντων, καὶ μετὰ πτῶσιν ἔτι ἀνάςασις, ἔτι ἐλπὶς, ἔτι θεραπεία, ἔτι ὁμολογία· κἂν εἰ μὴ τελειότατα, ἀλλ' ἕν γε τῶν ἄλλων ἐκ ἀπηγόρευται ἡ σωτηρία.

ARTICLE

ARTICLE XI.

The Reſurrection of the Body.

Pag. 561. (*k*)

CUM omnes Eccleſiæ ita ſacramentum Symboli tradant, ut poſtquam dixerint *peccatorum remiſſionem*, addant *carnis reſurrectionem*; ſancta Aquileienſis Eccleſia——ubi tradit carnis reſurrectionem, addit unius pronominis ſyllabam; et pro eo quod cæteri dicunt, *carnis reſurrectionem*, nos dicimus, *hujus carnis reſurrectionem*. *Ruffin. Invect. in Hieron. lib.* i. Satis cauta et provida adjectione fidem Symboli Eccleſia noſtra docet, quæ in eo quod a cæteris traditur, *carnis reſurrectionem*, uno addito pronomine tradit, *hujus carnis reſurrectionem*. *Idem, in Symb.* Sive ergo corpus reſurrecturum dicimus, ſecundum Apoſtolum dicimus (hoc enim nomine uſus eſt ille;) ſive carnem dicimus, ſecundum traditionem Symboli confitemur. *Idem, Prol. in Apolog. Pamphili.*

Pag. 561. (*l*)

The Greeks always uſe Σαρκὸς ἀνάστασιν, the Latins, *Carnis Reſurrectionem*. And this was to be obſerved, becauſe, being we read of ſpiritual bodies, ſome would acknowledge the reſurrection of the body, who would deny the reſurrection of the fleſh. Of this St. Jerom gives an account, and withal of the words of the Creed: Exempli cauſa pauca ſubjiciam. *Credimus*, inquiunt, *reſurrectionem futurum corporum*. Hoc ſi bene dicatur, pura confeſſio eſt; ſed quia corpora ſunt cœleſtia, et terreſtria, et aer iſte et aura tenuis, juxta naturam ſuam corpora nominantur, *corpus* ponunt, non *carnem*, ut orthodoxus

corpus

ART. XI. corpus audiens, carnem putet; Hæreticus ſpiritum recognoſcat. Hæc eſt eorum prima decipula; quæ ſi deprehenſa fuerit, inſtruunt alios dolos, et innocentiam ſimulant, et malitioſos nos vocant, et quaſi ſimpliciter credentes aiunt, *Credimus reſurrectionem carnis.* Hoc vero cum dixerint, vulgus indoctum putat ſibi ſufficere, maxime quia idipſum et in Symbolo creditur. *Epiſt.* 65. *ad Pam. et Ocean.*

Pag. 563. (*m*)

Pliny reckoning up thoſe things which he thought not to be in the power of God, mentions theſe two; Mortales æternitate donare, aut revocare defunctos. *Nat. Hiſt. lib.* ii. *cap.* 7. And Æſchylus, though a Pythagorean, yet abſolutely denies it to be in the power of God; for ſo he makes Apollo ſpeak to the Eumenides:

Πέδας μὲν ἂν λύσειεν, ἔςι τοῦδ' ἄκος,
Καὶ κάρτα πολλὴ μηχανὴ λυτήριος.
Ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις
Ἅπαξ θανόντος, οὔτις ἐς' ἀνάςασις.
Τούτων ἐπῳδὰς οὐκ ἐποίησεν πατὴρ
Οὐμὸς, τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω
Στρέφων τίθησιν, οὐδὲν ἀσθμαίνων, μένει.

Eumen. v. 648.

Ut anima interire dicatur, ab Epicureis obſervatur: ut carnis reſtitutio negetur, de una omnium Philoſophorum ſchola ſumitur. *Tertull. de Præſcr. Hæret. cap.* 7.

Pag. 564. (*n*)

Τὸ ἀδύνατόν τινι γιγνώσκεται κατ' ἀλήθειαν τοιοῦτον, ἢ ἐκ τοῦ μὴ γιγνώσκειν τὸ γενησόμενον, ἢ ἐκ τοῦ δύναμιν ἀρκοῦσαν μὴ ἔχειν πρὸς το ποιῆσαι καλῶς τὸ ἐγνωσμένον. Ὁ γὰρ ἀγνοῶν τι τῶν γενέσθαι διόντων, οὐκ ἂν οὔτ' ἐγχειρῆσαι, οὔτε ποιῆσαι τὸ παράπαν δυνηθείη ὅπερ ἀγνοεῖ· ὅ, τε γινώσκων καλῶς τὸ ποιηθησόμενον, καὶ πόθεν γένοιτ' ἂν, καὶ πῶς, δύναμιν δὲ ἢ μηδ' ὅλως ἔχων πρὸς το ποιῆσαι τὸ γινωσκόμενον ἢ μὴ ἀρκοῦσαν ἔχων· οὐκ ἂν

ἂν ἐγχειρήσειε τὴν ἀρχὴν, εἰ σωφρονοίη καὶ τὴν ἰδίαν ἐπισκέψηται δύναμιν· ἐγχειρήσας δὲ ἀπερισκέπτως, οὐκ ἂν ἐπιτελέσειε τὸ δόξαν. *Athenag. de Reſur. Mort.* ART. XI.

Pag. 566. (*o*)

Non ſola anima ſeponitur: habet et caro feceſſus ſuos interim, in aquis, in ignibus, in alitibus, in beſtiis; quum in hæc diſſolvi videtur, velut in vaſa transfunditur. *Tertull. de Reſur. Carn. cap.* 63. Tu perire et Deo credis, ſi quid oculis noſtris hebetibus ſubtrahitur? Corpus omne, ſive areſcit in pulverem, ſive in humorem ſolvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, ſubducitur nobis; ſed Deo elementorum cuſtodi reſervatur. *Minut. Fel. in Octav. cap.* 34. Omnia quæ diſcerpuntur, et in favillas quaſdam putreſcunt, integra Deo ſunt; in illa enim elementa mundi eunt, unde primo venerunt. *S. Auguſt. Enarr. in Pſal.* lxii.

Pag. 566. (*p*)

Abſit autem ut ad reſuſcitanda corpora vitæque reddenda non poſſit omnipotentia Creatoris omnia revocare, quæ vel beſtiæ, vel ignis abſumpſit, vel in pulverem cineremque collapſum, vel in humorem ſolutum, vel in auras eſt exhalatum. Abſit ut ſinus ullus, ſecretumque naturæ ita recipiat aliquid ſubtractum ſenſibus noſtris, ut omnium Creatoris aut lateat cognitionem, aut effugiat poteſtatem. *S. Auguſt. de Civit. Dei, lib.* xxii. *cap.* 20.

Pag. 567. (*q*)

Recogita quid fueris antequam eſſes; utique nihil. Meminiſſes enim, ſi quid fuiſſes. Qui ergo nihil fueras, priuſquam eſſes, idem nihil factus cum eſſe deſieris, cur non poſſis rurſus eſſe de nihilo, ejuſdem ipſius Authoris voluntate, qui te voluit eſſe de nihilo? Quid novi tibi eveniet? Qui non eras, factus es; cum iterum non eris, fies. Redde, ſi potes, rationem qua factus es, et tunc require qua fies. Et tamen facilius

ART. XI. facilius utique fies, quod fuisti aliquando, quia æque non difficile factus es, quod nunquam fuisti aliquando. *Tertull. Apolog. cap.* 48. Utique idoneus est reficere, qui fecit; quanto plus est fecisse, quam refecisse; initium dedisse quam reddidisse; ita restitutionem carnis faciliorem credas institutione. *Idem, de Resur. Carn. cap.* 11. Difficilius est id, quod non sit, incipere, quam id quod fuerit iterare. *Minut. Fel. in Octav. cap.* 43. Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. Quomodo ergo impossibile esse dicis, ut Deus, qui hominem formavit ex nihilo reformet? Quomodo nos suscitare non potest conversos in pulverem, qui etiamsi in nihilum rediremus, facere poterat ut essemus; sicut et fecit nos esse, cum antea nunquam fuissemus. *S. August. de verb. Apost. Serm.* 34. To the same purpose the Jews; דלא הוו הוו דהוו לא כל שכן

Pag. 569. (*r*)

Παρίημι γὰρ λέγειν ὅτι σωζομένης τῆς φύσεως, ἐν ᾗ νῦν ἐσμὲν, οὔθ' ἡ θνητὴ φύσις ἐνεγκεῖν οἷά τε τὴν σύμμετρον δίκην πλειόνων ἢ βαρυτέρων φερομένων πλημμελημάτων. *Athenag. de Resur. Mort.*

Pag. 569. (*s*)

Quod congruet judicari, hoc competit etiam resuscitari. *Tertull. de Resur. Carn. cap.* 14. Negent operarum societatem, ut merito possint etiam mercedem negare. Non sit particeps in sententia caro, si non fuerit et in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decucurrit illud unde decedit: vitam hanc dico. *Ibid. cap.* 15. Cum omnis vitæ nostræ usus in corporis animæque consortio sit, resurrectio autem aut boni actus præmium habeat aut pœnam improbi, necesse est corpus resurgere cujus actus expenditur. Quomodo enim in judicium vocabitur sine corpore, cum de suo et corporis contubernio ratio præstanda sit? *S. Ambros. de Fide Resur.*

Pag.

Pag. 570. (*t*) ART. XI.

Κατανόησον· τὴν τῶν καιρῶν καὶ ἡμερῶν καὶ νυκτῶν τελευτὴν, πῶς καὶ αὐτὰ τελευτᾷ καὶ ἀνίσταται. *S. Theoph. Antioch. ad Autol. lib.* i. Dies moritur in noctem, et tenebris uſquequaque ſepelitur. Funeſtatur mundi honor; omnis ſubſtantia denigratur. Sordent, ſilent, ſtupent cuncta; ubique juſtitium eſt, quies rerum. Ita lux amiſſa lugetur: et tamen rurſus cum ſuo cultu, cum dote, cum ſole, eadem et integra et tota univerſo orbi reviviſcit; interficiens mortem ſuam, noctem; reſcindens ſepulturam ſuam, tenebras; hæres ſibimet exiſtens, donec et nox reviviſcat, cum ſuo et illa ſuggeſtu. Redaccenduntur enim et ſtellarum radii, quos matutina ſuccenſio extinxerat. Reducuntur et ſiderum abſentiæ, quas temporalis diſtinctio exemerat. Redornantur et ſpecula lunæ, quæ menſtruus numerus adtriverat. *Tertul. de Reſur. Carn. cap.* 12. Lux quotidie interfecta reſplendet, et tenebræ pari vice decedendo ſuccedunt; ſidera defuncta reviveſcunt; tempora ubi ſiniuntur incipiunt; fructus conſumuntur et redeunt. *Idem, Apolog. cap.* 48. Δύνει ἡ ἡμέρα, καὶ νεκρῶν αἰνιττόμεθα τὸν τρόπον, κοιμισμὸν αἰνιττομένης· ἀνατέλλει ἡ ἡμέρα ἡμᾶς διϋπνίζουσα, καὶ ἀναςάσεως ὑποδεικνύουσα τὸ σημεῖον. *S. Epiph. in Ancorato.* §. 84.

Pag. 570. (*u*)

Omnia pereundo ſervantur, omnia de interitu reformantur. Tu homo, tantum nomen, ſi intelligas te, vel de titulo Pythiæ diſcens, dominus omnium morientium et reſurgentium, ad hoc morieris ut pereas? *Tertull. Apolog. cap.* 48. Revolvuntur hyemes et æſtates, verna et autumna, cum ſuis viribus, moribus, fructibus. Quippe etiam terræ de cœlo diſciplina eſt arbores veſtire poſt ſpolia, flores denuo colorare, herbas rurſus imponere, exhibere eadem quæ abſumpta ſunt ſemina; nec prius exhibere, quam abſumpta. Mira ratio; de fraudatrice ſervatrix; ut reddat, intercipit; ut cuſtodiat, perdit; ut integret, vitiat; ut etiam amplior, prius decoquit. Siquidem

ART. XI. Siquidem uberiora et cultiora reſtituit, quàm exterminavit: revera fœnore interitu, et injuria uſura, et lucro damno. Semel dixerim, univerſa conditio recidiva eſt. Quodcunque conveneris, fuit, quodcunque amiſeris, nihil non iterum eſt. Omnia in ſtatum redeunt, quum abſceſſerint; omnia incipiunt, cum deſierint: ideo finiuntur, ut fiant: nihil deperit, niſi in ſalutem. Totus igitur hic ordo revolubilis rerum, teſtatio eſt reſurrectionis mortuorum. Operibus eam præſcripſit Deus antequam literis; viribus prædicavit antequam vocibus. Præmiſit tibi naturam magiſtram, ſubmiſſurus et prophetiam, quo facilius credas prophetiæ, diſcipulus naturæ; quo ſtatim admittas, cum audieris quod ubique jam videris; nec dubites Deum carnis etiam reſuſcitatorem, quem omnium noris reſtitutorem. Et utique ſi omnia homini reſurgunt, cui procurata ſunt; porro non homini, niſi et carni, quale eſt ut ipſa depereat in totum, propter quam et cui nihil deperit? *Idem, de Reſur. Carn. cap.* 12.

Pag. 571. (*x*)

They produce ſeveral places out of Moſes, which when the reſurrection is believed may in ſome kind ſerve to illuſtrate it; but can in no degree be thought to reveal ſo great a myſtery. As becauſe in the formation of man Moſes uſeth the word ויצר with two *jods*, and in the formation of beaſts ויצר with but one; therefore the beaſts are made but once, but man twice; once in his generation, and again in his reſurrection. They ſtrangely apprehend a promiſe of the reſurrection, even in the malediction, *Duſt thou art, and to duſt thou ſhalt return*; תלך לא נאמר אלא תשוב it is not *thou ſhalt go* to the duſt, but, *thou ſhalt return*. As if he had ſaid, Thou art now duſt while thou liveſt, and after death thou ſhalt return unto this duſt, that is, thou ſhalt live again as now thou doeſt. So from thoſe words, Exod. xv. 1. אז ישיר נישה they conclude the reſurrection upon this ground; שר לא נאמר אלא ישיר It is not ſaid, *he ſang*,

ſang, but *he ſhall ſing*, viz. after the reſurrection in the life to come. With theſe and the like arguments did the Rabbins ſatisfy themſelves; which was the reaſon that they gave ſo ſmall ſatisfaction to the Sadducees; while they omitted that pregnant place in Job. ART. XI.

Pag. 572. (*y*)

This place is urged by St. Clemens Romanus, the immediate ſucceſſor of the Apoſtles, in his Epiſtle to the Corinthians, where inſtead of theſe words of the LXX. Ἀναςήσαι τὸ δέρμα μȣ τὸ ἀναντλᾶν ταῦτα, he reads, Καὶ ἀναςήσεις τὴν σάρκα μȣ ταύτην, τὴν ἀναντλήσασαν ταῦτα πάντα. §. 26.

Pag. 572. (*z*)

The Jews collect from hence the reſurrection; as Rabina in *Sanhedrin*, and in the *Midraſh Tillim*, Pſal. xciii. 3. אר" רחמן ישני עפר הם הכתים שנ' ורבים מישני אדמת־עפר יקיצו ונו' *Rabbi Rachmon ſaid, that the ſleepers in the duſt are the dead, as it is written*, Dan. xii. 2. *Many of them that ſleep in the duſt of the earth ſhall awake*, &c. And this is only denied by the Gentiles; for Porphyrius referreth it only and wholly to the times of Antiochus, whoſe words are thus left unto us tranſlated by St. Jerom: Tunc hi qui quaſi in terræ pulvere dormiebant, et operti erant malorum pondere, et quaſi in ſepulchris miſeriarum reconditi, ad inſperatam victoriam de terræ pulvere reſurrexerunt; et de humo elevaverunt caput, cuſtodes legis reſurgentes in vitam æternam, et prævaricatores in opprobrium ſempiternum. *Ad locum.* Where it is to be obſerved, that he gives a probable gloſs of the former part of the verſe, but none at all of the latter, becauſe it is no way conſiſtent with his expoſition of the former: for they which did riſe from the burdens of the preſſures under Antiochus, did neither riſe from thence to an eternal life, nor to an everlaſting contempt. Thus, I ſay, only the Gentiles did interpret it, but now the Socinians are joined to them.

ART. XI. So Volkelius urges, quod in præcedentibus de Antiochi tempore agatur, et reſurrectio illa ad tempora quæ jam præceſſerunt ſpectet. *De vera Relig. lib.* iii.

Pag. 573. (*a*)

Exod. vi. 4. לתת לכם לא נאמר אלא להם מכאן לתחית המתים מן התורה: *It is not ſaid* to give you, *but* to give them, *whereby the reſurrection of the dead appeareth out of the Law. R. Simai, in Perek. Helek.* And therefore the Jews hold the reſurrection for one of the foundations of the Law of Moſes; ותחית המתים קאעדה מן קיאעד שריעה משא *Moſes Maimon. Expl. cap.* 10. *Tract. Sanhedrin.*

Pag. 575. (*a*)

There were not only certain perſons under the Law, and among the Jews, who were raiſed to life; but there were alſo hiſtories among the Gentiles of ſeveral who roſe to life after death. We mentioned before one out of Plutarch, Vol. II. pag. 335. note (*k*), who roſe the third day; and Plato mentioneth another who revived the twelfth day after death: Ἀλλ' ἴσως μέντοι σοὶ, ἦν δ' ἐγὼ, Ἀλκίνοα γε ἀπόλογον ἐρῶ, ἀλλ' ἀλκίμου μὲν ἀνδρὸς, Ἠρὸς τῷ Ἀρμενίου, τὸ γένος Παμφύλου· ὅς ποτε ἐν πολέμῳ τελευτήσας, ἀναιρεθέντων δεκαταίων τῶν νεκρῶν, ἤδη διεφθαρμένων, ὑγιὴς μὲν ἀνῃρέθη, κομισθεὶς δὲ οἴκαδε, μέλλων θάπτεσθαι, δωδεκαταῖος ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω. *Plat. de Repub. lib.* x. *Vide Plin. Nat. Hiſt. lib.* vii. *cap.* 52. *De his qui elati reviverunt.*

Pag. 578. (*b*)

Quid hac prophetia manifeſtius? Nullus tam aperte poſt Chriſtum, quam iſte ante Chriſtum de reſurrectione loquitur. *S. Hieron. Epiſt.* 61. *ad Pammach.*

Pag. 579. (*c*)

Ἵνα μὴ ἀκούσας τις, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ οὐ κληρονομήσει, νομίσῃ τὰ σώματα μὴ ἀνίσασθαι, ἐπήγαγεν, ὅτι δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν· φθαρτὸν δὲ τὸ σῶμα, καὶ θνητὸν

τὸν

τὸν τὸ σῶμα· ὥςε τὸ σῶμα μένει· αὐτὸ γάρ ἐςι τὸ ἐνδυόμενον, ἡ δὲ θνητότης καὶ ἡ φθορὰ ἀφανίζεται; ἀθανασίας καὶ ἀφθαρσίας ἐπιούσης αὐτῷ. *S. Chryſoſt. ad locum.* Ὁρᾶς τὴν ἀκρίβειαν· τὸ θνητὸν τοῦτο ἔδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάςασιν. *S. Theodoret. Oportet enim corruptivum iſtud induere incorruptionem, et mortale iſtud induere immortalitatem.* Quid mortale, niſi caro? quid corruptivum, niſi ſanguis? Ac ne putes aliud ſentire Apoſtolum providentem tibi, et, ut de carne dictum intelligas, laborantem; quum dicit, *iſtud corruptivum*, et, *iſtud mortale*, cutem ipſam tenens dicit. Certe *iſtud* niſi de ſubjecto, niſi de comparenti pronuntiaſſe non potuit: demonſtrationis corporalis eſt verbum. *Tertull. de Reſur. Carn. cap.* 51. Sed et Apoſtolus cum dicit, *Oportet enim corruptibile hoc induere incorruptionem, et mortale hoc induere immortalitatem*, numquid non corpus ſuum quodammodo contingentis et digito palpantis eſt vox? Hoc ergo quod nunc corruptibile corpus eſt, reſurrectionis gratia incorruptibile eſt, et nunc quod mortale eſt immortalitatis virtutibus induetur. *Ruffin. in Symb.* Quod vero dicit Apoſtolus, *corruptibile hoc et mortale*, hoc ipſum corpus, id eſt, carnem, quæ tunc videbatur, oſtendit. Quod autem copulat, *induere incorruptionem et immortalitatem*, illud indumentum, id eſt, veſtimentum, non dicit corpus abolere quod ornat in gloria; ſed quod ante inglorium fuit, efficere glorioſum. *S. Hieron. Epiſt.* 61.

ART. XI.

Pag. 579. (*d*)

Περὶ δὲ σαρκὸς ἀναςάσεως, πῶς οὐχὶ σαρκὸς ἔςαι ἀνάςασις, ὦ ἐθελόσοφι Ἱέρακα. Αὐτὴ γὰρ ἡ ὀνομασία τῆς φράσεως δείκνυσι τὴν δύναμιν. Ἀνάςασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος· ποῖον δέ ἐςι τὸ πεσόν; ποῖον τὸ ταφέν; ποῖον τὸ λυθὲν, ἀλλ' ἢ τὸ σῶμα; καὶ οὐχ ἡ ψυχή· ψυχὴ τοινὺν οὐ πίπτει, οὔτε θάπτεται. *S. Epiph. Hæreſ.* lxvii. §. 6. Nam et ipſum quod *mortuorum reſurrectio* dicitur, exigit defendi proprietates vocabulorum. *mortuorum* itaque vocabulo non eſt, niſi quod amiſit animam, de cujus facultate vivebat. Corpus eſt quod

 amittit

ART. XI. amittit animam, et amittendo fit mortuum: ita *mortui* vocabulum corpori competit. Porro, ſi reſurrectio mortui eſt, mortuum autem non aliud eſt quam corpus, corporis erit reſurrectio. Sic et *reſurrectionis* vocabulum non aliam rem vindicat, quam quæ cecidit. Surgere enim poteſt dici et quod omnino non cecidit, quod ſemper retro jacuit. Reſurgere autem non eſt niſi ejus quod cecidit. Iterum enim ſurgendo quia cecidit, reſurgere dicitur. *Re* enim ſyllaba iterationi ſemper adhibetur. *Tertull. adv. Marcion. lib.* v. *cap.* 9. Sed et ipſum *reſurrectionis* vocabulum ſignificat non aliud ruere, aliud ſuſcitari; et quod adjicitur *mortuorum*, carnem propriam demonſtrat: quod enim in homine moritur, hoc et vivificatur. *S. Hieron. Epiſt.* 61. Si id reſurgere dicitur, quod cadit, caro ergo noſtra in veritate reſurgit, ſicut in veritate cadit. *Gennad. de Dogm. Eccleſ. cap.* 6. Πῶς γὰρ ἀναςήσεται ἡ μὴ πεπτωκυῖα ψυχή; ἀνάςασις δὲ πῶς αὐτῆς κληθήσεται, τῆς μὴ πεσουσῆς ψυχῆς; πᾶν γὰρ τὸ πίπτον ἀναςάσεως δεῖται· πίπτει δὲ οὐχ ἡ ψυχὴ, ἀλλὰ σῶμα· ὅθεν καὶ δικαίως σῶμα αὐτὸ ἡ συνήθεια εἴωθε καλεῖν. *S. Epiph. Hæreſ.* xlii. §. 5. Ἀνάςασιν δὲ σωμάτων περιμένομεν· τοῦτο γὰρ καὶ ἡ προσηγορία δηλοῖ. Ἀνάςασις γὰρ ἡ ἄνωθεν κάσις· τὸ σῶμα δέ ἐςι τὸ φθειρόμενον καὶ διαλυόμενον, καὶ εἰς χοῦν μεταβαλλόμενον·——τοῦτο τοίνυν ἡ ἄνωθεν σύςασις, εἰκότως καλεῖται ἀνάςασις· τῆς γὰρ δὴ ἀθανάτου ψυχῆς οὐκ ἀνάςασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. *S. Theodoret. Hæret. Fab. lib.* v. *cap.* 19. *Vide Iren. lib.* v. *cap.* 7.

Pag. 579. (*e*)

The Rabbins uſe ſometimes תקומה, which is properly *reſurrection*, ἀνάςασις; according to that of our Saviour, *Talitha cumi*; but more often they make uſe of תחיה, which is *reviviſcentia*, ἀναβίωσις. And though they make a diſtinction ſometimes between them, attributing the firſt to the wicked, the ſecond to the juſt; yet it muſt not be ſo underſtood as if there could be a reviviſcency without a reſurrection,

a תחיה

a תחיה without a תקומה, but that there is to the wicked a תקומה which cannot ſo properly be called a תחיה, becauſe they riſe not to the happineſs of eternal life. ART. XI.

Pag. 579. (*f*)

This argument is ſo cogent, that the Socinians are forced to deny that Chriſt ſpake of the reſurrection; affirming that the graves of ignorance and impiety are only there intended, and riſing is nothing elſe but coming to the knowledge of Chriſt by the preaching of the goſpel. Whereas Chriſt expreſsly ſpeaks of bringing men to judgment, *v.* 27. and divides thoſe which are to come out of their graves into two ranks, neither of which can be ſo underſtood. The firſt are thoſe *which have done good*, before they come out of the graves; theſe therefore could not be the graves of ignorance and impiety, from which no good can come. The ſecond are ſuch who *have done evil*, and ſo remain as evil-doers, and therefore cannot be ſaid to have come forth out of the graves of ignorance or impiety, or to riſe by the preaching of the goſpel to newneſs of life, becauſe they are expreſsly ſaid to come forth *unto the reſurrection of damnation.*

Pag. 580. (*g*)

Quam abſurdum, quam vero et iniquum; utrumque autem quam Deo indignum, aliam ſubſtantiam operari, aliam mercede diſpungi: ut hæc quidem caro per martyria lanietur, alia vero coronetur: item e contrario, hæc quidem caro in ſpurcitiis volutetur, alia vero damnetur. Nonne præſtat omnem ſemel fidem a ſpe reſurrectionis abducere, quam de gravitate atque juſtitia Dei ludere? Marcionem pro Valentino reſuſcitari? *Tertull. de Reſur. Carn. cap.* 56. And ſpeaking to the ſoul of man; Affirmamus te manere poſt vitæ diſpunctionem, et expectare diem judicii, proque meritis aut cruciatui deſtinari, aut refrigerio, utroque ſempiterno. Quibus ſuſtinendis necceſſario tibi ſubſtantiam priſtinam, ejuſdemque hominis

ART. XI. minis materiam et memoriam reverſuram, quod et nihil mali ac boni ſentire poſſis ſine carnis paſſionalis facultate, et nulla ratio ſit judicii, ſine ipſius exhibitione, qui meruit judicii paſſionem. *Idem, de Teſtim. Anim. cap.* 4.

Pag. 581. (*h*)

Enoch tranſlatus eſt in carne: Elias carneus raptus eſt in cœlum: necdum mortui et paradiſi jam coloni, habent membra cum quibus rapti ſunt atque tranſlati. *S. Hieron. Epiſt.* 61.

Pag. 581. (*i*)

Poſt dicta Domini, facta etiam ejus quid ſapere credamus, de capulis, de ſepulchris, mortuos reſuſcitantis? cui rei iſtud? Si ad ſimplicem oſtentationem poteſtatis, aut ad præſentem gratiam redanimationis, non adeo magnum illi denuo morituros ſuſcitare. Enimvero, ſi ad fidem potius ſequeſtrandam futuræ reſurrectionis, ergo et illa corporalis præſcribatur, de documenti ſui forma. *Tertull. de Reſur. Carn. cap.* 38. At ego Deum malo decipere non poſſe, de fallacia ſolummodo infirmum, ne aliter documenta præmiſiſſe, quam rem diſpoſuiſſe videatur; imo, ne ſi exemplum reſurrectionis ſine carne non valuit inducere, multo magis plenitudinem exempli in eadem ſubſtantia exhibere non poſſit. Nullum vero exemplum majus eſt eo, cujus exemplum eſt. Majus eſt autem, ſi animæ cum corpore reſuſcitabuntur in documentum ſine corpore reſurgendi; ut tota hominis ſalus dimidiæ patrocinaretur: quando exemplorum conditio illud potius expeteret, quod minus haberetur; animæ dico ſolius reſurrectionem, velut guſtum carnis etiam reſurrecturæ ſuo in tempore. *Ibid.*

Pag. 581. (*k*)

Expectamus in hujus morte et ſanguine emundatos remiſſionem peccatorum conſecuturos: reſuſcitandos nos ab eo in his corporibus, et in eadem carne qua nunc ſumus, ſicut et ipſe in eadem qua natus et

et paſſus et mortuus eſt reſurrexit. So we read in the Creed which by ſome is attributed to St. Athanaſius, by others to St. Gregory Nazianzen. Si ad exemplum Chriſti reſurgamus qui reſurrexit in carne, jam non ad exemplum Chriſti reſurgemus ſi non in carne et ipſi reſurgemus. ART. XI.

Pag. 582. (*l*)

Hæc eſt vera reſurrectionis confeſſio, quæ ſic gloriam carni tribuit, ut non auferat veritatem. *S. Hieron. Epiſt.* 61. Cum igitur ita evidens, et (ut ita dicam) palpabile et manu attrectandum nobis Chriſtus dederit ſuæ reſurrectionis exemplum; ita aliquis inſanit, ut aliter ſe reſurrecturum putet, quam reſurrexerit ille qui primus reſurrectionis aditum patefecit? *Ruffin. Invect. in S. Hieron. lib.* i. Noſtri autem illud quoque recogitent, corpora eadem recepturas in reſurrectione animas, in quibus deceſſerunt. *Tertull. de Anim. cap.* 56.

Pag. 583. (*m*)

This is recorded in the *Bereſhith Rabba. Vide Maimon. Expl. cap.* 10. *Tract. Sanhed.*

Pag. 583. (*n*)

Ἀνάςασις ζωῆς and Ἀνάςασις κρίσεως. The firſt is called Ἀνάςασις δικαίων, and therefore the ſecond may as well be called Ἀνάςασις ἀδίκων.

Pag. 585. (*o*)

Irenæus in his rule of faith; Ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναςῆσαι πᾶσαν σαρκα πάσης ἀνθρωπότητος. *Adv. Hæreſ. lib.* i. *cap.* 2. and Theophilus calls it, τὴν καθολικὴν ἀνάςασιν ἁπάντων ἀνθρώπων. *Ad Autol. lib.* i.

Pag. 585. (*p*)

Nonnulli enim attendentes verba quæ aſſidue dicit Apoſtolus, *Quia et mortui ſumus cum Chriſto, et reſurreximus cum eo*; nec intelligentes quatenus dicantur,

ART. XI. tur, arbitrati ſunt jam factam eſſe reſurrectionem, nec ullam ulterius in fine temporum eſſe ſperandam. *Ex quibus eſt*, inquit, *Hymenæus et Philetus, qui circa veritatem aberraverunt, dicentes reſurrectionem jam factam eſſe, et fidem quorundam ſubverterunt.* Idem Apoſtolus eos arguens deteſtatur, qui tamen dicit nos reſurrexiſſe cum Chriſto. *S. Auguſt. Epiſt.* cxix. *ad Januar. cap.* 3. This was the hereſy of the *Seleuciani* or *Hermiani*, as the ſame St. Auguſtin teſtifies; Reſurrectionem non putant futuram, ſed quotidie fieri in generatione filiorum. *Hæreſ.* 59. Thus Tertullian relates of ſome heretics in his time, who made the reſurrection wholly allegorical, and yet pretended to believe a reſurrection in the fleſh, but underſtood it in this life at the baptiſmal renovation, and ſo paſt when they profeſſed to believe. Exinde ergo, reſurrectionem fide conſecutos cum Domino eſſe, quum eum in baptiſmate induerint. Hoc denique ingenio etiam in colloquiis ſæpe noſtros decipere conſuerunt: quaſi et ipſi reſurrectionem carnis admittant. Væ, inquiunt, qui non in hac carne reſurrexerit: ne ſtatim illos percutiant, ſi reſurrectionem ſtatim abnuerint. Tacite autem, ſecundum conſcientiam ſuam, hoc ſentiunt, Væ qui non, dum in carne eſt, cognoverit arcana hæretica: hoc eſt enim apud illos reſurrectio. *De Reſur. Carn. cap.* 19.

ARTICLE

ARTICLE XII.

And the Life Everlasting.

Pag. 589. (*q*)

NOT in all; for divers ended with that of the resurrection, as appeareth by Ruffinus; who not only expounded the Aquileian Creed, but collated it with the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the resurrection. Sed et ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succincta brevitate concludit. *Expos. in Symb.* And whereas he shews the custom of the Aquileian Church to make a cross upon their forehead at the naming of *hujus carnis*, he tells us elsewhere in his Apology against St. Jerom, that it was to conclude the Creed. Quo scilicet frontem, ut mos est, in fine symboli signaculo contingentes, et ore carnis hujus videlicet quam contingimus resurrectionem fatentes, omnem venenatæ adversum nos linguæ calumniandi aditum perstruamus. In the same manner St. Jerom his contemporary; In symbolo fidei et spei nostræ, quod ab Apostolis traditum, non scribitur in charta et atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione concluditur. *Epist.* 61. So St. Chrysostom; Μετὰ τὴν ἀπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τοὺς φρικτοὺς κανόνας τῶν ἐκ τοῦ οὐρανοῦ κατενεχθέντων δογμάτων, καὶ τοῦτο πρὸς τῷ τέλει προστίθεμεν, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτιζόμεθα· μετὰ γὰρ τὸ ὁμολογῆσαι τοῦτο μετὰ τῶν ἄλλων, τότε καθιζόμεθα εἰς τὴν πηγὴν τῶν ἱερῶν νάμασιν ἐκείνων. *Homil.* 40.

ART. XII. *in* 1 *ad Corinth.* So Maximus Taurinenſis after thoſe words, Carnis reſurrectionem, adds, Hic religionis noſtræ finis, hæc ſumma credendi eſt. And Venantius Fortunatus after the ſame words, Summa perfectionis concluditur. And in the MS ſet forth by the Biſhop of Armagh, Σαρκὸς ἀνάστασιν, and, Carnis reſurrectione, are the laſt words.

Pag. 589. (*r*)

As Petrus Chryſologus expreſsly; Credimus *vitam æternam*; quia poſt reſurrectionem nec bonorum finis eſt, nec malorum. Signate vos. *Serm.* 60. And again; Bene addidit, *vitam æternam*, ut ſe reſurrecturum crederet, qui reſurget per ipſum, qui cum Deo Patre et Spiritu Sancto vivit et regnat. *Serm.* 62. So Etherius Uxamenſis, and Euſebius Gallicanus. So we find *Serm. de Temp.* 131. and, *De Symb. ad Catechum. lib.* i. *cap.* 9. Quomodo *Carnis reſurrectionem?* Ne forte putet aliquis quomodo Lazari, ut ſcias non ſic eſſe, additum eſt, *in vitam æternam.* And, *lib.* ii. *cap.* 12. Hoc ſequitur etiam in iſto ſancto ſymbolo, quod poſt *Reſurrectionem carnis*, credamus et *in vitam æternam. Lib.* iii. *cap.* 12. *In vita æterna*; and *lib.* iv. *cap.* 12. Hoc ſequitur in ſancto ſymbolo, quod omnia quæ credimus et ſperamus *in vita æterna* percipiamus. And Carolus Magnus in his reprehenſion of Baſilius Biſhop of Ancyra; Non eo modo præjudicat prætermiſſio imaginum adorationis ſacræ fidei puritati, quæ interdicta potius quam inſtituta eſt; ſicut præjudicant Remiſſio peccatorum, Carnis reſurrectio, et Vita futuri ſæculi, ſi in confeſſione prætermittantur; quæ utique et in omni ſcripturarum ſerie prædicantur, et ab Apoſtolis in ſymbolo laudabili brevitate connexæ tenentur. *Capitul. lib.* iii. *cap.* 6. *Anonymus* in *Homilia ſacra* ſet forth by Elmenhorſtius with Gennadius; Poſt iſtam abrenunciationem nos interrogati a ſacerdote, Credis in Deum Patrem omnipotentem, creatorem cœli et terræ? unuſquiſque reſpondit, Credo. Credis

Credis et in Dominum Christum, Filium ejus unicum, Dominum natum ex Maria virgine passum et sepultum? et respondit, Credo. Tertia interrogatio, Credis et Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, Remissionem peccatorum, Carnis resurrectionem, et Vitam æternam? et respondit unusquisque nostrùm, Credo. ART. XII.

Pag. 589. (*s*)

As appeareth by those words of Chrysologus; Credimus vitam æternam, quia post resurrectionem nec bonorum finis est, nec malorum. *Serm.* 60.

Pag. 589. (*t*)

Phil. iii. 11. Though in this place it is not barely ἀνάστασις, but ἐξανάστασις, Εἰς τὴν ἐξανάστασιν τῶν νεκρῶν, and in the Alexandrian MS, Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, which is the most ancient reading, as appeareth by the vulgar translation, *Si quo modo occurram ad resurrectionem, quæ est ex mortuis*; and the reading of Tertullian, *Si qua concurram in resuscitationem quæ est a mortuis*; *De Resur. Carn. cap.* 23. and the Syriac translation, לקימתא דמן בית מיתא yet the ἐξανάστασις of itself was taken for no more than ἀνάστασις by any of the translators. And St. Chrysostom did so understand it, as appeareth by these words upon the place; Εἴπως καταντήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν (which is the reading of the Alexandrian MS:) τί λέγεις; καὶ μὴν πάντες αὐτῆς τυγχάνουσι, πάντες μὲν γὰρ οὐ κοιμηθησόμεθα, φησὶ, πάντες δὲ ἀλλαγησόμεθα, καὶ οὐκ ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς ἐφόδιον κολάσεως. Εἰ τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι, καὶ οὐ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὁ μέλλων ἐξαιρέτου τινὸς τυγχάνειν ἔλεγες, Εἴπως καταντήσω. By which it appeareth that St. Chrysostom took no notice of the word ἐξανάστασις, or of the phrase ἡ ἐκ τῶν νεκρῶν, but as the interpretation of the Apostle's intention addeth, Ποίαν ἐνταῦθα ἀνάστασιν φησὶν τὴν πρὸς αὐτὸν ἄγουσαν τὸν Χριστόν. So also Theodoret's paraphrase;

ART. XII. phraſe; Ἵνα μετάσχω καὶ τῆς ἀναστάσεως. It is therefore, I conceive, a notion peculiar to Theophylact among the Greeks, Πάντες μὲν ἀνίστανται, ἀ πάντες δὲ καὶ ἐξανίστανται. *Ad locum.*

Pag. 590. (*u*)

Sed ſciendum eſt quia omnes et boni et mali reſurgere habent ad vitam, ſed non omnes reſurgent ad gloriam. *Ruffin. Com. in Pſal.* i.

Pag. 591. (*x*)

Μάχεται ἀθάνατος φύσις ἀλγηδόσι καὶ βασάνοις, ἐπείπερ ὧν τὸ ἀλγεῖν, ϑνητόν ἐστιν. *Sext. Empir. adv. Mathemat. p.* 321.

Pag. 591. (*y*)

Locus Matthæi x. 28. perditionem tantum animæ in gehenna, non cruciatum Denunciat. *Smalcius cont. Meiſner.* Igni æterno illi Chriſti hoſtes—qui quidem ſunt Diabolus et angeli ipſius, vel ſaltem quorum nomine iſti quoque continentur, cum impiis cruciabuntur, et ita delebuntur. *Crell. Com. in* 1 *Cor. c.* xv.

Pag. 592. (*z*)

Quibuſcumque enim dixerit Dominus, *Diſcedite a me maledicti in ignem perpetuum*, iſti erunt ſemper damnati: et quibuſcumque dixerit, *Venite benedicti Patris mei, percipite hæreditatem regni quod præparatum eſt vobis in ſempiternum*, hi percipiunt regnum, et in eo proficiunt ſemper. *Iren. adv. Hæreſ. lib.* iv. *cap.* 47.

Pag. 592. (*a*)

Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Matth. xxv. 46. Antiquus iſte perſuaſor in membris ſuis, id eſt, in mentibus iniquorum, futuras pœnas levigat, quas quaſi certo fine determinat, ut eorum culpas ſine termino correptionis extendat; et eo magis hic peccata non ſiniant, quo iſtic æſtimant peccatorum ſupplicia ſinienda. Sunt enim nunc etiam, qui ideirco peccatis ſuis ponere finem negligunt, quia habere quandoque finem futura ſuper ſe judicia ſuſpicantur. Quibus breviter reſpondemus; ſi quandoque ſinienda ſunt ſupplicia reproborum, quandoque ſinienda ſunt ergo et gaudia beatorum:

atorum: per ſemetipſam namque veritas dicit; *Ibunt hi in ſupplicium æternum, juſti autem in vitam æternam.* Si igitur hoc verum non eſt quod minatus eſt, neque verum eſt illud quod promiſit. *S. Gregor. Magn. Moral. lib.* xxxiv. *cap.* 19. Affirmamus te [anima] manere poſt vitæ diſpunctionem, et expectare diem judicii, proque meritis aut cruciatui deſtinari, aut refrigerio, utroque ſempiterno. *Tertull. de Teſtim. Animæ, cap.* 4. Deus itaque judicabit plenius, quia extremius, per ſententiam æternam tam ſupplicii quam refrigerii. *Tertull. de Anima, cap.* 33. Qui producto ævo iſto judicaturus ſit ſuos cultores in vitæ æternæ retributionem; profanos in ignem æque perpetem et jugem; ſuſcitatis omnibus ab initio defunctis, et reformatis, et recenſitis ad utriuſque meriti diſpunctionem. *Apolog. cap.* 18. ART. XI.

Pag. 593. (*b*)

Quid illum theſaurum ignis æterni æſtimamus, cujus fumariola quædam ejus tales flammarum ictus ſuſcitent, ut proximæ urbes aut jam nullæ extent, aut idem ſibi de die ſperent? Diſſiliunt ſuperbiſſimi montes ignis intrinſecus fœtu; et, quod nobis judicii perpetuitatem probat, cum diſſiliant, cum devorentur, nunquam tamen finiuntur. *Tertull. de Pœnitent. cap.* 12.

Pag. 593. (*c*)

Εἰ αἰῶνα δὲ αἰώνων αὐτὸν ἀναβαίνειν λέγεται, ἵνα μάθωμεν ἀτελεύτητον εἶναι τὴν κόλασιν τῶν ἁμαρτωλῶν, ὥσπερ καὶ τὴν τῶν δικαίων τρυφὴν αἰώνιον. *Andreas Cæſar. ad locum.*

Pag. 594. (*d*)

The Chaldee Paraphraſe maketh often mention of it; as Deut. xxxiii. 6. *Let Reuben live and not die,* he expoundeth thus: יחי־ראובן בחיי־עלמא וכיותא־תנינא לא־ימות: *Let Reuben live in the life of the world, and not die the ſecond death.* So the Targum of Onkelos. The Jeruſalem Targum more expreſsly; יחי ראובן בי־עלמא חדין ולא ימות במותנא דבה ביתין רשיעיא לעלמא דאתי: *Let Reuben live in this world, and let him not die the*

ART. XII. *the ſecond death, which the wicked die in the world to come.* So Iſa. xxii. 14. *Surely this iniquity ſhall not be purged from you till ye die,* אם ישתבק חובא הדין לכון עד and lxv. 6. *I will not keep ſilence but will recompenſe, even recompenſe into their boſom;* לא אתן להון ארכא בחייא אלהן אשלם להון פורענות חוביהון ואמסור לכיותא תנינאית נויתהון: *I will not give them an end in this life, but will recompenſe them with vengeance for their ſins, and deliver their bodies to the ſecond death.* From theſe and the like places it appeareth, that the Jews believed that the wicked after death ſhould be delivered to a ſecond death; that this death ſhould be in the world to come; that they ſhould by this death be puniſhed for their ſins. And St. John revealed that this puniſhment ſhall be by everlaſting burnings: Καὶ θάνατοι δὲ ὡσαύτως δύο· ὁ μὲν τῆς σαρκὸς πρόσκαιρος· ὁ δὲ δι' ἁμαρτημάτων ἔκτισιν ἐπαγόμενος ἐν τῷ μέλλοντι αἰώνιος, ὅσπερ ἐστὶν ἡ τῆ πυρὸς γέεννα. *Andreas Cæſar. in Apocal.*

Pag. 595. (*e*)

I call it covert, becauſe it was at firſt cloſely delivered by Socinus, and ſome of his brethren did profeſs themſelves to be ſcandalized at it, though he thought he had ſo delivered it that it ſhould ſooner be believed by his writings than perceived by them, as appeareth out of his ſixth Epiſtle to Volkelius, who was offended at this doctrine, and ſeems never to have aſſented to it. Quod ais ea [in diſputatione mea cum Puccio], tum de Chriſtianorum reſurrectione, tum de morte impiorum paſſim contineri, quæ a multis ſine magna offenſione, tum noſtris, tum alienis, legi non poſſint; ſcio equidem iſta ibi contineri, ſed, meo judicio, nec paſſim, nec ita aperte (cavi enim iſtud quantum potui) ut quiſquam vir pius facile offendi poſſit; adeo, ut, quod nominatim attinet ad impiorum mortem, in quo dogmate majus eſt multo offenſionis periculum, ea potius ex iis colligi poſſit, quæ ibi diſputantur, quam expreſſe literis conſignata

ART. XII.

conſignata extet; adeo, ut lector, qui alioqui ſententiam meam adverſus Puccium de mortalitate primi hominis, quæ toto libro agitatur, quæque ob non paucos quos habet fautores, parum aut nihil offenſionis parere poteſt, probandum cenſeat, prius cenſeat doctrinam iſtam ſibi jam perſuaſam eſſe, quam ſuaderi animadvertat. Againſt this, Germanus Patriarch of Conſtantinople in his defence of Gregory Nyſſen, ſhewed from the words of Chriſt, the Apoſtels, Prophets, and the Fathers, ὥσπερ αἰώνιον τὴν τῶν δικαίων ἀνεκλάλητον ἀπόλαυσιν, οὕτω καὶ τὴν τῶν ἁμαρτωλῶν ἀτελεύτητόν τε καὶ ἀνυπόστατον κόλασιν. *Phot. Bibl. Cod.* 233.

Pag. 597. (*f*)

Eam quippe *vitam æternam* dicimus, ubi eſt ſine fine felicitas. Nam ſi anima in pœnis vivit æternis, quibus et ipſi ſpiritus cruciabuntur immundi, mors eſt illa potius æterna quam vita. Nulla quippe major et pejor eſt mors, quam ubi non moritur mors. *S. Auguſt. de Civit. Dei, lib.* vi. *cap.* 12. Quia *vita æterna* ab his qui familiaritatem non habent cum Scripturis ſanctis, poteſt accipi etiam pro malorum vita; vel ſecundum quoſdam etiam philoſophos, propter animæ immortalitatem; vel etiam ſecundum fidem noſtram, propter pœnas interminabiles impiorum, qui utique in æternum cruciari non poterunt, niſi etiam vixerint in æternum; profecto finis civitatis hujus, in quo ſummum habebit bonum, vel pax in vita æterna, vel vita æterna in pace dicendus eſt, ut facilius ab omnibus poſſit intelligi. *Ibid. lib.* xix. *cap.* 11.

Pag. 598. (*g*)

Duæ vitæ ſunt, una corporis, altera animæ: ſicut vita corporis anima ſic vita animæ Deus: quo modo ſi anima deſerat, moritur corpus; ſic anima moritur, ſi deſerat Deus. *S. Aug. Enar. in Pſal.* lxx. *Serm.* 2.

Pag. 598. (*h*)

For *Life* is taken for happineſs, and *to live* for being happy. As among the Greeks and Latins

ζῆν

ART. XII. ζῆν and *vivere* were taken for living a cheerful and merry life; as,

Vivamus, mea Leſbia,———

in Catullus, *Carm.* v. *ver.* 1; and in Martial,

Sera nimis vita eſt craſtina; vive hodie.
Lib. i. *Epigr.* 16.

And as it is in an old inſcription, AMICI DUM VIVIMUS VIVAMUS, and in the convivial wiſh, Ζήσαις, mentioned by Dion in the life of Commodus: ſo in the language of the Scriptures, and a religious notion, they ſignify an happy and a bleſſed life: as 1 Sam. x. 24. יחי המלך *Let the King live*, is tranſlated by the Chaldee Paraphraſt, יצלח מלכא *Let the King proſper*. And when David ſent unto Nabal, he ſaid, *Thus ſhall ye ſay to him that liveth in proſperity*, which is in the original nothing but לחי; 1 Sam. xxv. 6. So the Pſalmiſt is to be underſtood, Pſal. lxix. 32. *The humble ſhall ſee this and be glad, and your heart ſhall live that ſeek God.* And St. Paul, 1 Theſſ. iii. 8. Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. Thus *life* of itſelf is often taken in the Scriptures for a happy and glorious life, even that which is eternal, as St. Auguſtin obſerveth upon theſe words of the 119th Pſalm, ver. 77. *Veniant mihi miſerationes tuæ et vivam:* Tunc enim vere vivam, quando nihil potero timere ne moriar. Ipſa enim et ſine ullo additamento dicitur *vita*, nec intelligitur niſi æterna et beata, tanquam ſola dicenda ſit vita, in cujus comparatione iſta quam ducimus, mors potius ſit appellanda quam vita; quale illud eſt in Evangelio, *Si vis venire ad vitam, ſerva mandata.* Nunquid addidit, *æternam* vel *beatam?* Item de reſurrectione carnis cum loqueretur, *Qui bene fecerunt*, inquit, *in reſurrectionem vitæ*; neque hic ait, *æternæ* ſeu *beatæ.* Sic et hic, *Veniant*, inquit, *mihi miſerationes tuæ, et vivam*; neque hic ait, *in æternum vivam*, vel, *beate vivam*; quaſi aliud non ſit vivere,

vivere, quam ſine ulla fine, et ſine ulla miſeria vivere. Thus St. Auguſtin. And again; Non eſt vera vita, niſi ubi feliciter vivitur; nec vera incorruptio, niſi ubi ſalus nullo dolore corrumpitur. *Euchir. de Fide, &c. cap.* 92. ART. XII.

Pag. 599. (*i*)

Sicut prima immortalitas fuit, quam peccando Adam perdidit, poſſe non mori, noviſſima erit non poſſe mori; ita primum liberum arbitrium poſſe non peccare, noviſſimum non poſſe peccare. Sic enim erit inamiſſibilis voluntas pietatis et æquitatis, quomodo eſt felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem vero felicitatis nec perdita felicitate perdidimus. Certe Deus ipſe nunquid quoniam peccare non poteſt, ideo liberum arbitrium habere negandus eſt? Erit ergo illius civitatis et una in omnibus, et inſeparabilis in ſingulis voluntas libera, ab omni malo liberata, et impleta omni bono, fruens indeficienter æternorum jucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo ſuæ liberationis oblita, ut liberatori ſuo non ſit ingrata. *S. Auguſt. de Civit. Dei, lib.* xxii. *cap.* 30. Vide eundem Tractatu *de Epicuris et Stoicis*, prope finem.

Pag. 600. (*k*)

Tertullian recounting the advantages of the Chriſtians towards innocence and holineſs of life, which the heathens had not; Recogitate etiam pro brevitate ſupplicii cujuſlibet, non tamen ultra mortem remanſuri. Sic et Epicurus omnem cruciatum doloremque depretiat, modicum quidem contemptibilem pronunciando, magnum vero, non diuturnum. Enimvero nos qui ſub Deo omnium ſpeculatore diſpungimur, quique æternam ab eo pœnam providemus, merito ſoli innocentiæ occurrimus, et pro ſcientiæ plenitudine, et pro latebrarum difficultate, et pro magnitudine cruciatus, non diuturni, ſerum ſempiterni, cum timentes, quem timere debebit et ipſe qui

ART. XII. timentes judicat, Deum, non Proconſulem, timentes. *Apolog. cap.* 45.

Pag. 601. (*l*)

So Polycarpus the Martyr anſwered the Proconſul threatening to conſume him with fire; Πῦρ ἀπειλεῖς τὸ πρὸς ὥραν καιόμενον, καὶ μετ' ὀλίγον σβεννύμενον. Ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *Epiſt. ad Smyrn. Eccleſ. cap.* 11.

Pag. 601. (*m*)

So St. Auguſtin upon thoſe words, *Longitudine dierum replebo eum*, in the 91ſt Pſalm; Quæ eſt longitudo dierum? Vita æterna. Fratres, nolite putare longitudinem dierum dici, ſicut ſunt hyeme dies minores, æſtate dies majores. Tales dies nobis habet dare? Longitudo illa eſt quæ non habet finem, æterna vita quæ nobis promittitur in diebus longis. Et vere, quia ſufficit, non ſine cauſa dixit, *replebo eum*. Non nobis ſufficit quidquid longum eſt in tempore, ſi habet finem; et ideo nec longum dicendum eſt. Et ſi avari ſumus, vitæ æternæ debemus eſſe avari: talem vitam deſiderate, quæ non habet finem. Ecce ubi extendatur avaritia noſtra. Argentum vis ſine fine? Vitam æternam deſidera ſine fine. Non vis ut habeat finem poſſeſſio tua? Vitam æternam quære.

Pag. 602. (*n*)

Nemo vitam æternam, incorruptibilem, immortalemque deſiderat, niſi eum vitæ hujus temporalis, corruptibilis, mortaliſque pœniteat. *S. Auguſt. Homil.* 50.

END OF THE NOTES.

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